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THE
" THEOSOPHIST

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Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

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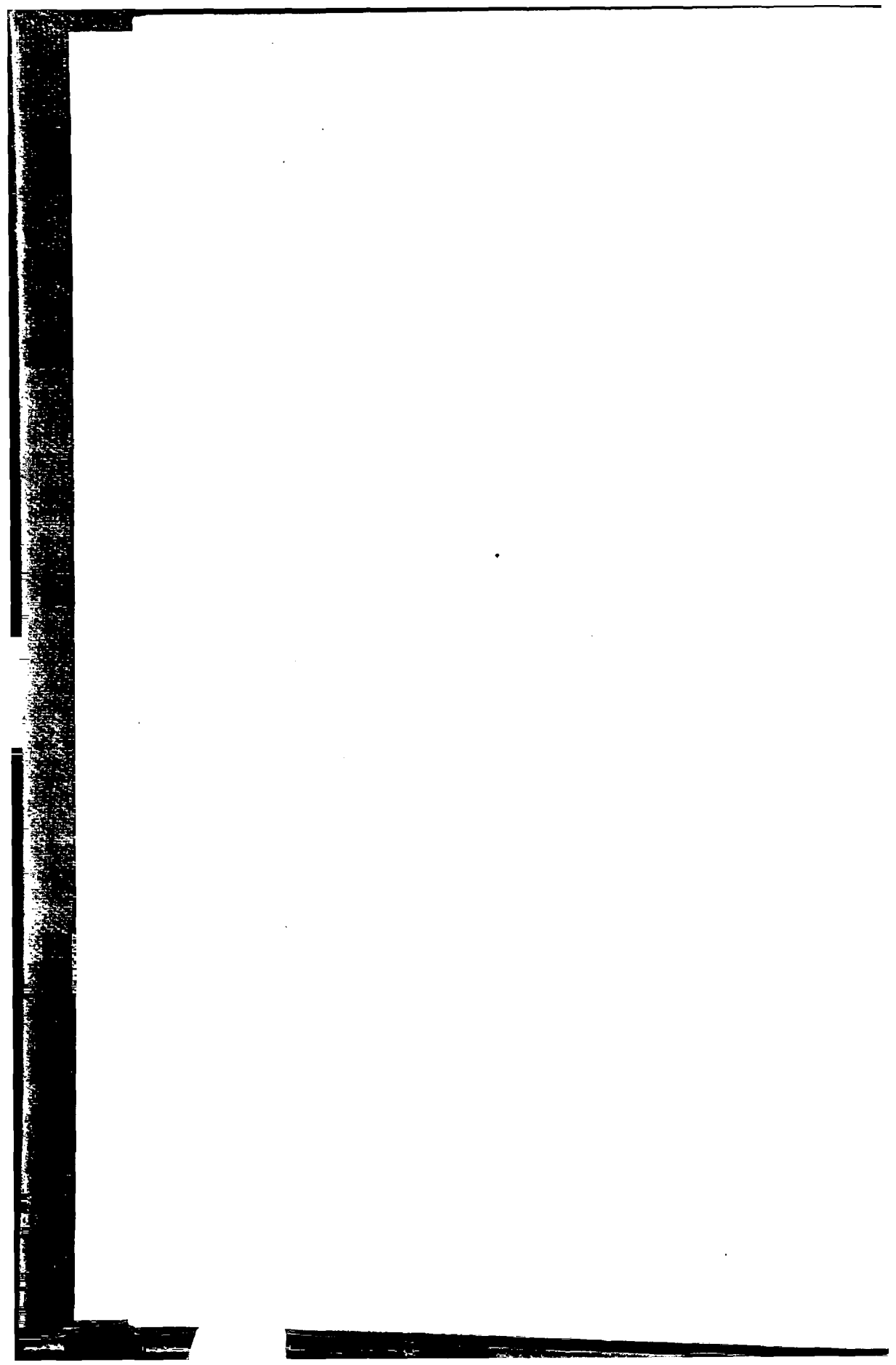
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THE THEOSOPHIST

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

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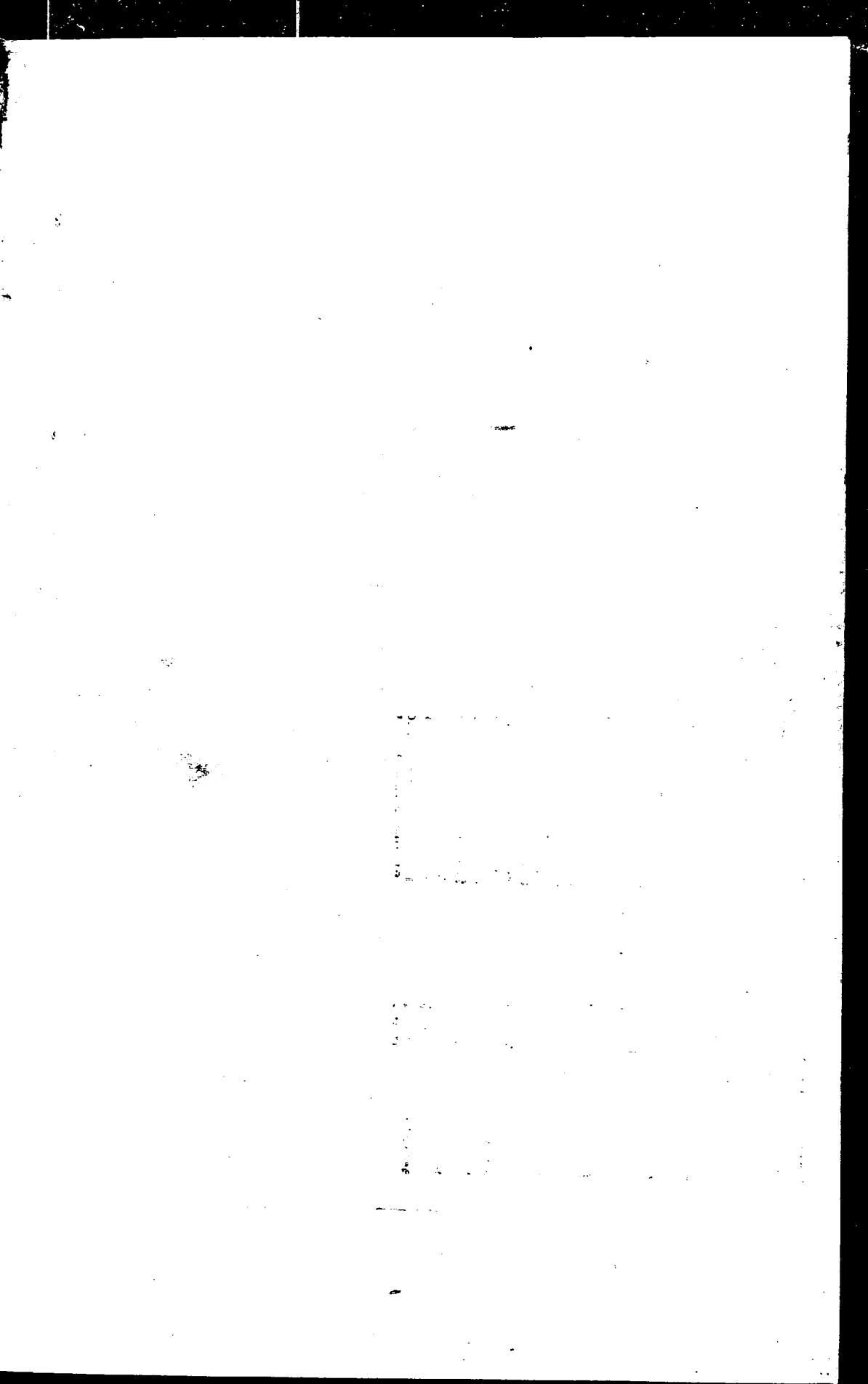
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THE HAVAN TREE AT

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THE MISCELLANEOUS SOCIETY

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Editor writes :

A very temperate and "understanding" article in *The Modern Churchman*, by Professor C. C. J. Webb, Oxford, is a notable sign of the times in the real tolerance and insight which characterise it. Professor Webb deals with Anglo-Israelism, Christian Science and Theosophy, and, in each case, seeks the reason for its main attraction; its relations to historical Christianity in the first case, and to contemporary in the second, and lastly its fundamental defect as an inspiration and guide to religious life. It is rare to meet a writer with so judicial and yet sympathetic a type of mind. Though he is not a believer in reincarnation—since beliefs cannot alter past facts—I think he must have passed through a fairly equivalent number of masculine and feminine incarnations.

We have had no special news of the President except, as we said last month, that we expect her with Krishnaji and the Vice-President to arrive in Bombay on October 28th, and, after possibly a few days in Bombay, to come on to Adyar.

*
* * *

The leaders of the Theosophical Society will gradually gather at Adyar in time for the Annual World Convention in December. Bishop Leadbeater arrives on December 2nd and Bishop Arundale and his wife about ten days later.

* * *

We cannot pass by the 1st of October without expressing in words something of that which fills the heart of very many of us on this day which completes the eightieth year of our much-beloved President. Each year we make a survey (very inadequate because we know so little of it) of the marvellous work that she has been instrumental in bringing about all over the world, the far-reach of which none of us can gauge. This year seems to be an exception of wonder in this respect, both with reference to the countries which she has visited and the new work and schemes started. I hesitate to mention all the countries as I have had no official account sent to me but amongst them we can mention, Canada, United States of America, California, Sweden, Norway, Denmark, Hungary, Austria, Germany, Holland, France, Poland, Czechoslovakia, Scotland, England and Wales, India. Lecturing in each many times, weaving in each an unbreakable bond of unity. I use this expression because I believe it, for although some may not feel the bond—some may seek to break it—yet that bond has been made by her in the inner worlds and there it can never be actually broken.

A very significant and prophetic phrase of hers is to be found in *Some American Lectures*¹ given during the American Convention at Chicago in 1926 in which she says: "These three things, the World Religion or Fellowship of Faiths; the World University, or an education that shall make boys and girls citizens of the world and not only of their own country, and so put an end to war; the Revival of the Mysteries, which made the worlds on the other side of death as familiar as this

¹ Pp. 52-3.

world is becoming through the work of the explorers ; these, I think, are the three great practical measures to which the Society will devote itself largely during the next half-century, not stopping the continual spreading of the basic teachings, but embodying them definitely in institutions open to all the nationalities and exhibiting a magnificent vista before us where men of every race shall greet each other as brothers ; where national antipathies will have ceased to exist ; where the barriers of nationality will have fallen away, and internationality will have taken its place ; where the worlds on the other side of death will be as familiar and as real to us as the world on this side. By the end of the century, those three objects should be gained and then the Theosophical Society will have justified the fact of its century's work."

Side by side—part of it—we refer to a more detailed account of the commencement of the working out of one of these schemes in a short article written by Mrs. Besant, in which she has so graphically told us of the beginning of the New Race¹ and in the helping out and in the forwarding of some of these great prophetic announcements she has just published a short article in *New India* which we have appended to this "On the Watch-Tower". We regretfully say that we have not space here to enumerate the very many significant remarks, "pointings and signposts" which our President has made for us lately, some of which we may remotely understand and some of which we cannot grasp. We acknowledge our ignorance and "youth" in the matter but some of us are too young to acknowledge so much and possibly turn a doubting ear if not a deaf one.

To be *un*-understanding is but natural to us in our inexperience and youth but to *mis*understand is to be faithless and stubborn.

¹ The Great Work, June, 1927, page 269, and "The Happy Valley Foundation Fund: To Members of the Theosophical Society," April, 1927, page 6.

Having cursorily referred to broad plans which our President has laid before us in the last two years one naturally asks oneself what help does she need to carry out the stupendous work and what qualities in each of us will be the most useful in that service. Naturally each must ask this of himself but it seems to me that the three most valuable qualities at the present time are: Courage in difficulties; Calmness in storm; Strength of purpose in the Work.

The immensity of these schemes will naturally arouse opposition, the deeper the plunge into the waters of chaos the greater the disturbance in the various pools, that is inevitable. Our leader is making the plunge and in following her it is necessary that we also know somewhat of how to plunge and how to swim for ourselves so as not to let the tide carry us whither we know not. Cross currents will of necessity be there, we must follow our own line having a clear view as to our objective and be certain of the landing place that we are making for.

Hence the use of courage, calmness, strength of purpose.

Whilst we are in the waters it is difficult to keep our landing stage in view but the compass must ever be within the heart and direct our actions, each of us must be in command in our own conning-tower; this is the lesson that is before everyone of us at the present, very special time of advancement, enlightenment, expansion and growth.

It is well for each of us to recall to our minds the very beautiful and significant Letter from the Elder Brother¹ which seems to bear upon the subject of the work that is definitely placed in the hands of our President and the significance of that Great Work for the future upliftment of humanity.

The Letter needs ever careful study for it suggests over and over again our own choice in helping Them with the

¹ January, 1926.

Work. It is evident therefore that we have a choice and the importance to each of us lies in the decision that we now make to help her, or to let the opportunity pass by, leaving her to go forward alone because we have not the energy or the will to bestir ourselves to action or to fuller understanding of the great Day that has dawned in our midst.

We hesitate to speak here of the work of the World-Teacher, the special feature of the Day that has dawned¹; our President has for the last many years been the messenger of Light in bringing us the news of that Coming, and we hesitate to speak of the future for most of us have scarcely realised the present great announcement. The world cries out in pain and sorrow and our President has offered us the privilege of helping her in this world-work, this seems to us the message that her birthday spells to each one of us.

And the echo of the ages answers back in the old refrain:

“Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.”

In the strength of the Lord of Compassion, who is with us everywhere, we will dedicate ourselves anew to the Great Work, to help her in that Work that “we too may become the helpers of the world”. This shall be our offering to her on this day.

W.

THE FEDERATION OF TEUTONIC NATIONS²

By ANNIE BESANT, D.L.

THE history of the great Āryan Mother-Race as traced by ordinary historians and illuminated by the teachings of the Divine Wisdom, as given out by Seers and Sages in the:

¹ We have not yet received the official accounts from the Star Camp at Ommen.

² From *New India Weekly*, September 22, 1927.

East, is not only profoundly interesting as to the past, but is also an indication of the near future. The Mother-Race founded in Central Asia a great City, named Shamballa, according to Indian literature. (The ruins of this City are now being partly uncovered by excavations carried on by a band of American explorers and archæologists, who report that it will take years to complete their work.) From this centre in the Gobi Desert four daughter-races were sent out, which evolved, after their separation, as inhabitants of great valleys in the encircling mountain ranges, as four distinct types. These formed the four emigrations which travelled westwards, recognised by such historians as Sir Henry Maine, the Mother-Race ultimately descending into India and becoming known as the Hindūs, the Āryo-Indians.

The first emigration went to Egypt and founded the Egyptian Empire and its splendid civilisation, the Wisdom of Egypt drawing to its sanctuaries the great intellects of the then world, such as Plato.

The second emigration travelled to Persia, and there founded the Persian Empire, with its tributaries and its immense warlike strength, invading even India and Greece.

The third and fourth emigrations settled for a while in the north and south Caucasus, dwelling there while Europe was becoming habitable, as its swamps dried up. Then the third overspread Greece, Italy and the south of Europe, turning northward into Spain, France, Britain, Ireland; they used to be called Kelts, and were distinguished by their emotional nature, expressing itself in oratory and in the fine arts. This emigration founded the Roman Empire with its widespread dominion, its magnificent literature and its constructive ability.

These three daughter-races, each with its Empire, an Empire of force and military conquest, wrought out their destinies. The fourth daughter-race, the Teutonic, spread

over northern Europe, sent its children conquering into Britain, settling into its southern portion and driving the Kelts into Wales and the Highlands of north Scotland. It is marked by its strong individuality, its scientific mind, its adventurous nature. England, from the sixteenth century onwards, laid the foundations of her far-flung rule in colony after colony. Most of North America, Australia, New Zealand, much of Africa, are peopled by her children, and she thus created the basis of a mighty World-Power. But some of the colonies in North America broke away from her, and are now the Republic of the United States. Thus three great Nations of Teutons of England, the United States of America and Germany-Austria, exist, with several smaller Teutonic Nations in the North of Europe, all descended from the fourth daughter-race, the Teutonic.

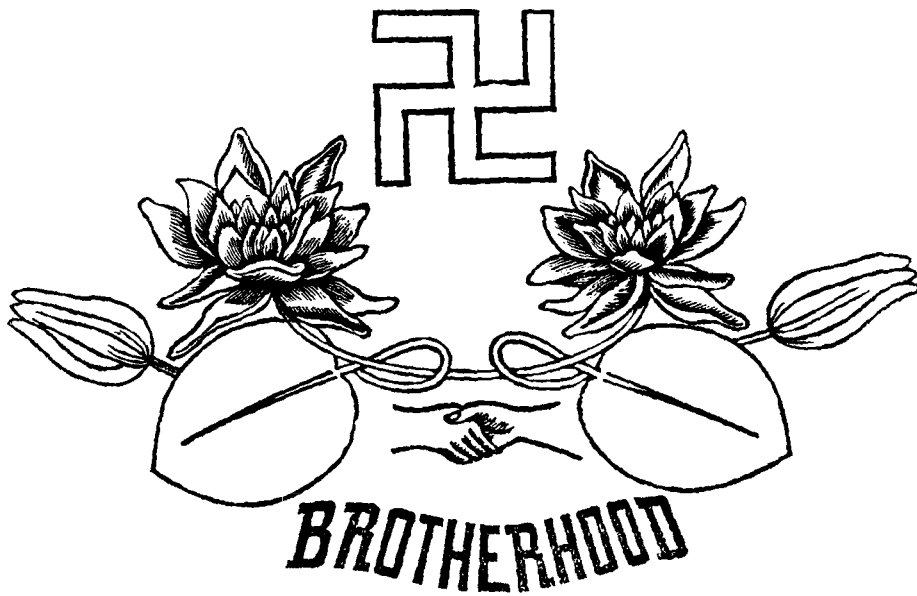
The world has grown since the last World-Empire, the Roman, the Empire of the third emigration, perished. Education has spread among the masses. Science has lessened distances; two men can talk with each other, one speaking in London, the other in New York. Transport by swift ocean steamers and by aeroplanes has made knowledge of each other possible by widely separated lands. But the fourth emigration, the Teutonic, has not yet had its World Empire. Had the German Emperor any dream of this before the European War of 1914—1918? Who can tell? If so, he took the wrong method, the method of which the day was over, the method of Force, and that was foredoomed to failure. That was why I said at the beginning of the War that Germany was fighting on the wrong side. The inevitable defeat was not the defeat of the German Nation, but only the defeat of the German military Order, with the War Lord at its head. These belonged to the past; the German Nation belongs to the future. Another World Empire resting on weapons of war has become impossible.

Yet the fourth emigration, the Teutonic daughter-race must have its World Power and fulfil its destiny, as the preceding daughter-races fulfilled theirs. How shall that come about?

Britain and her Colonies point to the method. Each Colony has become a Self-Governing Dominion, a Free Nation, and Britain and her "Dominions" form a Federation of Free Self-Governing Nations. India alone is a subject Nation that has never been a Colony, and she is demanding Self-Government; if consent be delayed much longer she will demand separation, and then Asia will unite against Europe and there will be a War of colour, which will destroy both civilisations, western and eastern. That must not be. India Self-Governing within the British Federation will bring peace between East and West. That must come, ere the Teutonic World-Power can consolidate—the British Federation of Free Self-Governing Nations, Germany and the United States of North America, each section self-governing within its own territory, but joined in an alliance, peaceable, fraternal to all Nations, working not only for mutual service, but for the good of all, for the extension of trade co-operatively rather than by competition, for the encouragement of general culture, the necessary step towards the Federation of the Nations of Europe and then of the World.

Such is the destiny of the Teutonic daughter-race; whether it shall come sooner or later depends on the Nations concerned, whether they work with the law, or against it.

Annie Besant



“HE COMES FOR ALL . . . HE IS THE
WORLD-LOVER”

By WAYFARER

THE need of the world has never been so great, the cry of the masses has never been so loud as it is to-day. The Founders of the Theosophical Society realised this outstanding need more than fifty years ago and heard the call and bade two great people, presumably the only ones qualified at that time, to found the Society and set to work to spread the eternal Law of Brotherhood and to gather together those who would, those who could, partially understand the need of the hour.

The great need is understandable, for the world, the large majority within it, is beginning its great awakening, and having awakened pain is a necessary consequence and the cry for help is sent out broadcast.

A half century has passed since the Society was founded and though it has not grown largely, so far as numbers are concerned, it has been able to revise, re-vision, re-make the thought of the world to-day. The largeness or smallness of the numbers is of little account; to endeavour to save, to bring peace, to re-form or to vivify the old form, to send out the call for unity which alone will bring spirituality, to cry: "Awake!" when most sleep, are not the deeds that the majority seek as the world is now. The world masses are not thinking of these things, they cannot because they do not know, do not realise, do not see the necessity; the Light to them is hidden.

That some of us have a little understanding, a little larger vision, that some of us have caught a glimpse of the Light is due to our past, our training therein, our experiences therein and our wakefulness or otherwise as we have trod the walk of life in this incarnation, and have been able to assimilate our lessons, grow, evolve thereby, and to grow in sympathy and understanding with all that lives.

It is but natural according to the old proverb, "Birds of a feather flock together" that those of kindred ideals should therefore find themselves side by side in the Theosophical Society under the common ideal of Brotherhood. Except for this common ideal we are a very varied set of people and it is good that it is so, for all shades of opinion (under this ideal), all types of people, all nationalities with their varying customs and methods, great and small, workers and slackers meet together and there is room for all. So wide is the fold of the Society that none need be shut out, only the desire to work for brotherhood must be there, that is the eternal bond between members.

The two great founders passed on and the Society has been under the leadership of our President Mrs. Besant whose 80th birthday we commemorate this October 1st (1927).

"To the Theosophical Society largely belongs the credit of being the bulwark against the forces of reaction, of narrowness, of separative pride," are the words of an Elder Brother.¹

In order that this work could be started it was obviously necessary that the thought behind that work should be felt by as many as possible, and that as many as possible should therefore come under the Society's influence. Whether that influence was understood or known or acknowledged was of very minor, if of any, importance.

The Society has always been unpopular, misunderstood, challenged in integrity and blackened morally but those members who took no heed of the opinion of the outer world (knowing that the world did all these things in small-mindedness and ignorance) have kept to their ideal while others, for various reasons, have seen best to leave it and work in other fields.

Once again, in order to carry out the many sided work of the Society and to get in touch with all the varied types of humanity many methods had to be tried, many organisations of varied kind had to be put on hand, each organisation working for brotherhood in divers forms, if so I may term it, so that the varied types in the world might understand and gather round one banner if so be it that it could not understand some other banner. Some could read one ensign and some another and thus all would in time be reached under one or other of the many ensigns. In the end the many will recognise that all the ensigns spell "Brotherhood" though they may be written in different languages, or spelt in different letters.

As a lighthouse might flash different colored lights, so that the variety of colour might attract the attention of the various types of vessels according to the light of sunset, night or dawn, so our leaders have launched many organisations to

¹ THE THEOSOPHIST, January, 1926.

suit manifold and scattered types of mind, temperament and character.

For this reason we have been given the great opportunity of working with our leaders in the Co-Masonic Order or in some re-vision of the religion to which we happen to belong, such as the Liberal Catholic Church for Christianity; or to help in the training of the young in new ways of the so-called education or in the Theosophical Order of Service or in the special work of the Order of the Star but all under the ideal of Brotherhood from which all, as I understand them, are inseparable, and inseparable from the ideals of the Theosophical Society, though each specialises in its own particular line in the Great Work.

The work of the Theosophical Society is for all time; special work such as that sacred work of the Order of the Star is for a special time only and that time is now, hence the reason that the Order was founded by Mrs. Besant as its Protector in 1911.

To work for one is in the world of Reality to work for all, they are so interwoven in ideal and object that it seems incongruous to separate them. Each is work for humanity and in that sense is interwoven in ideal and object. It is of course true that we, in our smallness and want of large-heartedness, may feel drawn to one work in the world more than to another but it is for lack of understanding of the big whole and is a limitation. Here it is that the President of the Theosophical Society has shown her greatness that she has been able to give attention, zeal, strength, inspiration to all these movements as if each one had her whole heart and I have felt this to be a huge thing to have attained, it belongs surely to that unattached stage of a great soul.

Each of these movements has reached certain people who would not have come into the Theosophical Society (as such, in its own name as it were, and when put like this is it not

almost laughable?) and has brought them into touch with different sides of the realities of life, in touch with "the true Light that lighteth every man that cometh into the world". One movement for instance has brought some in touch with the dawn of the return of the Mysteries in Co-Masonry; one movement has brought others in touch with the dawn of a new understanding of the power and capabilities inherent in the child, helping thereby the development of that Light within, which through wrong training has been so woefully darkened or hindered in the past; and the Order of the Star has brought again others into touch firstly and at first with the truth of the near *Coming* of the World-Teacher, secondly in order to help the world to prepare the Way of that Coming and thirdly, as now, to help them to understand that He is here in our midst so that each in his turn may help to spread the gospel of the good tidings; and the Theosophical Order of Service was founded in order to spread the ideal of Brotherhood into forward movements in the outer world and to help kindred movements which worked perhaps on rather different lines; to uphold, as it were, all idealistic movements that tended towards brotherhood in whatsoever sphere, such as the Scout and Girl-Guide movements, the League of Nations Union and countless others.

To work in these movements wheresoever they be, helps in two ways: To spread the ideal of brotherhood, as has been said, and secondly: To widen the vision of the individual who works in them by broadening his outlook and strengthening his understanding of life in its many forms.

If we could imagine the Theosophical Society unsympathetic, unhelping, unzealous for these many organisations then the greatness of purpose of that great Society would, in my opinion, be lost. "Support all work and movements in the outer world which stand for brotherhood."¹

¹ "A Message from an Elder Brother"—THE THEOSOPHIST, January, 1926.

These various forms of the Great Work cannot be separated, except as we separate ourselves from them, then indeed do we separate ourselves from all and from Those whose Work the whole is.

The Work of the Order of the Star is of vast importance as has been said, that is perhaps the very special need of the hour. Just in the same way we can imagine a great city in which a king reigns supreme, his charge is the whole of the mighty city yet in the ordinary course of the world's progress a special temple has to be built, the former one having become unsound through rains and storms and possibly through impurities from within. The king's special attention is fixed on the building of this new temple, maybe for several weeks or days or part of each day, but that does not alter the whole work in other parts of the mighty city for which the king is responsible and in which he is as much interested as heretofore. The courts, and specially the education and training of the young, the commerce, the traders, the smaller shops have still to continue their work, will you suggest that it is the duty of the judge to leave his court and help to build the temple or that the grocer should leave his wares to seek to see the new pillar that has just been erected within the temple, nay, but the duty of each is to do the work which the king has given him and the faithful will remain where his appointment has placed him and the king will mark those who leave their post for their own self-seeking or self-pleasing. Once having chosen to be the king's servant the choice of work is in the hands of the king. We were all free to make a choice whether we would be a servant or not.

The Work is all one, one purpose, one goal—to make Brotherhood a living reality, to draw men to Truth—this is the World-Teacher's Message to-day and it is also the Message of the Theosophical Society, the Liberal Catholic Church, the Order of Co-Masonry and it is

behind the ideals of New Education. How can we belong to one and not to all, for in those realms of Reality where are no distinctions of names or orders nor are there distinctions of leaders, all Leaders are at one in purpose and at one in spirit; They work within the one Will which there is done, as one day it shall be done on earth, when so be that we have ceased from our divisions which separate and have "put away all that makes for separativeness," and with one heart and one soul shall be able to work for that Peace which passeth understanding.

We have before us such a stupendous promise for the future if we fulfil our part and all of us are needed and all "need each other," which is such a wonderful thought; no one shut out and no one can shut another out.

Could any be happy in the knowledge that there is one sufferer left to suffer or one in pain who has not been relieved or one in darkness to whom we have not brought the Light. The fold of the Lord of Compassion is for all, none may rest there until the last one has been brought to and has entered the gate of His fold.

The same question, as of all time, will be asked: "Hast thou attuned thy being to humanity's great pain, O candidate for light? Thou hast?—Thou mayest enter—."

This article has been called forth by "Whither goest Thou¹" where the author suggests a Teacher and a new path. The World-Teacher points out the same path that other Teachers have pointed out, beautified and once more adorned; He comes to all the world, He is "for all, He is the World-Lover and He will never be satisfied in giving His knowledge and love to a few. He comes for everyone".²

If so be that each, who has caught a vision of the Light, has caused his own light to shine to help the darkened world

¹ By the Lady Emily Lutyens, THE THEOSOPHIST, September, 1927, p. 679.

² *The Kingdom of Happiness*, p. 21.

then there may be many who are ready to follow the World-Teacher, ours will surely be the responsibility if there be but few to follow just because we have had the privilege of both some knowledge and much help and guidance.

“He will never be satisfied in giving His knowledge and love to a few” for all the world seeks Him in their heart, some with knowledge, some with intention, some in ignorance, in suffering and pain, but all seek Him and in time will come to Him for He belongs to the World, not to the few; the World claims Him, not the few; the World has to be reclaimed, not the few; our part, privilege and joy is to help Him in this work for the World, and we have the promise “We shall be with you through the ages” from Those who will aid us in carrying out Their Purpose and Their Will.

Wayfarer

THE BALANCE OF CULTS

By N. YAGNESVARAN SASTRY, B.Sc., B.L.

THE world has its spiritual seasons when one of its aspects grows into prominence. The followers of the rising phase have always tried to banish all the rest, but when they so endeavoured they were checked, and sometimes almost dramatically checked.

When Jesus founded His religion, its followers carried its message to all who were ready for it. Then they tried to force their creed upon others who had their own, best suited to them. To the new zealots Christianity was the latest religion and therefore the best. Like a parliamentary enactment repealing all older legislation on the same subject, Christianity seemed of special sanctity to its votaries. So they expostulated and then sneered. At last they killed Hypatia.

This great martyr respected the new creed, but she found equal beauty in the older presentations of truth. She opposed the missionary efforts at stereotyping mankind. To her it was never the intention of any founder of religion to teach music to elephants or weight-lifting to nightingales. The novelty of a presentation of truth is no proof of its superior sanctity; it is only evidence of its superior appropriateness to new types of enthusiasts that have come into being.

A similar narrowness was exhibited earlier in India. Like all zealots, the early Buddhists under-rated the older methods of spiritual activity enjoined by Hindūism, and tried

to supersede it. But Srī Shankarācharya arose and started his Hindū revival and Buddhism was deflected to China and Japan.

Thus at least twice in the history of religions the same lesson has been taught. The older methods of altruistic activity have been indicated by the same hand of immortality that points the new. From that standpoint of immortality, nothing is old or new. All are of perennial interest and use.

Now a new religion seems to dawn on humanity. It may prove to be mystical if not mystic. Many have joined its ranks in anticipation, and are working for it. But many will exist whose idealism finds better scope for expression along different channels. Among such the ceremonialist is a factor of growing importance.

Since Shrī Kṛṣṇa preached his first ray gospel of action to Arjuna, the world's spiritual centre of gravity has been constantly changing. It has passed through the sixth ray devotional cult of Jesus and Rāmānuja. It is now deemed to gravitate in the activities peculiar to the seventh ray of ceremonial.

The mystic and the ceremonialist form a peculiar antithesis, as well as an adjunct to each other. The first seeks the One hidden in the many; the other expresses the many latent in the One, by a variety of symbolisms and other means. The one goes up to great heights of consciousness and stimulates the higher of man to dominate the lower; the other comes down to the lowest planes and stimulates the lower of man to be amenable to the higher. The one pulls humanity to God from above; the other pushes up humanity from below. If it could be the intention of God to harmonise the workings of the mystic and the ceremonialist, nothing could be more beautiful.

But whatever be the intention of God, the condition of the rays, or the nature of the future religion, different types

of men and activities will co-exist. If the first ray is to come into prominence, that would not justify an artist if he gives up his vocation to become a mediocre politician. If the second ray is to come into prominence, that cannot justify a strong man in abandoning the protection of the weak in order to teach arithmetic to school boys. Man cannot adjust his spontaneity of soul according to astronomical calculations or study of inter-planetary forces. Each man must be true to his own ideal and its service. The method of utilising man's activities to adjust the rays, religions, and planetary forces may be left to abler hands.

N. Yagnesvaran

THE CONTROL OF INDUSTRY

By R. J. ROBERTS, A.M.I.E.E.

THIS subject may not appear at first sight to be connected in any way with that collection of ideals and facts which is known as Theosophy. Yet, try as each one of us members may, we all find no single activity of mankind upon which much light may not be thrown by the teachings of Theosophy: embracing as they do all the inspired teachings and sacred writings of the great religions of the world. In passing I would advise you of a fact which each of us has discovered, sometimes to his amusement and surprise, that Theosophy is a universal thought—its application in principle may enrich everyone's life, be he beggar, craftsman, scientist, artist, or workless rich person, man or woman. We have all experienced disappointments in other directions and so, being a humorous lot, we are able to be amused when we do not meet an anticipated defect.

Now, it is a trite saying that the world at present is in an awful mess. Who will deny that the peoples of Europe and Asia are all in a turmoil. Civil war has just ended in England (for a strike is no less than civil war), with loss to both sides—possibly with greater loss to the victors than to the vanquished, as time will show. There is always trouble in the Balkans. Italy rattles the sabre whilst it endures a moral tyranny greater than it has known for centuries. Germany and France watch each other with suspicion. Spain, Portugal and Mexico are in the throes of religious persecution

and doubt which might easily spread to the rest of Latin America. China is sick with warring factors and possibly vicious propaganda of all kinds from the strangers within her gates. India is denied her place in the British Commonwealth of self-governing nations and bubbles with discontent. Was the world always so? Is it that we know now more of our neighbours than we used to do before the Great War? Is this latter all of the truth? For our own troubles are heavier than they were or loom far greater than they did 20 years and less ago.

I intend to speak of some of our own troubles, but I cannot forbear in passing to point out that this all-pervading unrest has a meaning, and you, who seek inspiration in the Bible, know the text, "Ye shall hear of wars and rumours of wars".

Our own troubles and problems are social ones. They have been grouped under six headings:

1. The struggle between capital and labour.
2. The rights and duties of the sexes, and their adjustment.
3. The prevention and curing or elimination of disease.
4. How, why and to what purpose shall we educate our children?
5. Who shall hold sovereign power, make laws, etc.
6. What affairs may be dealt with by the Government.

These are all problems peculiar to any community which is in a state of growth and expansion, hence, there is every reason to feel pleased at this disquiet. Do not let us be pessimistic about any of it. If there is a problem, there must exist a solution, otherwise why should a problem exist? This reminds me of the story of some children who were arguing as only children will, upon whether fairies existed or not. "Well," said one wise little boy, "if there were no fairies, we would not have a word for them."

Treating the first of our problems, that of Capital and Labour, I shall endeavour, by reference to the laws governing the most stable form of society the world has seen, to point out some possible beginnings for improvement. We are told that even 5,000 years ago there existed a confusion of castes in India. This means that children were being born who were unfit in some characteristics and parts for the duties their parents performed in society. To-day, the castes still appear to be breaking down; but this all shows the perfection of a social organisation when, after 5,000 years of decay, it still remains a working system.

This organisation was imposed by a law called the "Law of Manu," (about 100,000 years ago although it has been added to from time to time,) and I shall try to be very brief in describing it. All people were split up into four castes or groups and each caste was forbidden to mix with other castes. These castes were that of the labourer, the merchant, the soldier and the priest; and the ideals of service were that the labourer gave his labour, the merchant his labour and his wealth, the soldier his labour, wealth and life, whilst the priest (which included of course doctors and teachers of all kinds) gave his labour, wealth, life and soul to the community.

The son of a labourer lived as a labourer, strove as a labourer to be a good labourer, and married in his own caste. The other castes each did likewise. This appears strange to us, but it must be remembered that this law of Manu was part and parcel of their religion, and still to-day the Hindūs are the most religious people in the world. Religion is life to the Hindū, even in greater measure than the making of money appears to be the mainspring in the life of the Anglo-Saxon.

You will see that this law settled all their problems: particularly did it settle questions of education—a soldier's son was educated and trained as a soldier, nothing else.

In fact his personality was not fitted for any other type of duty.

The Manu is the spiritual governor of the Āryan race, and only those egos were sent to any particular caste who were fitted for the work and duties of that caste. Such a system might eventually work in New Zealand, but without generations of preparation I do not think it could do so. Do we not sometimes find an undoubtedly priestly soul born the son of a labourer, and the clergyman's or doctor's son scarce intelligent enough to be a labourer?

There are some parts of this Law, however, which if applied to-day here, might be of the greatest benefit to all—no one was permitted to own a machine which required more than two men to work it. The modern factory is such a machine. Could we do without factories? Remember the system is essentially with us and equally capable of much good. I do not think we could do without them; but is it necessary that anyone should own them?

Look for a moment at industry in Europe as known within historical times. In ancient Greece and Rome you will remember that all work of an industrial pattern was performed manually by slaves, who were without rights in hours or manner of their labour and received no reward or assistance from Nature's powers. The end of the Dark Ages saw the birth of the guilds when the labourer became a free man with some right of choice in work and recompense, but still he was unassisted—his labour was manual labour. The guilds decayed in organisation and power to collapse altogether about the end of the eighteenth century when the factory (and modern industry) was born contemporaneously with perfection of the steam-engine and the invention of the spinning jenny.

Look at the development of the factory, originally and down to the seventies of last century, these factories were

owned by individuals or by a family. Apparently this private ownership was wrong and generally tyrannous, otherwise the system of trade-unions would not have come into being, which all bears out the wisdom of the Law of Manu. Originally formed to protect the workman against the over-reaching rapacity of the owner and his attempts to enslave his work-people, this trade-union movement effected the breaking up of the private ownership of factories. A change for the better in so far as the owners (not being entirely dependent for their sustenance upon one type of factory only) were better able to stand the occasional absence of dividends, and therefore were not so insistent for their dividends, but it was apparently bad in some directions. The private owner sometimes found he had a heart, whereas the shareholders of a limited liability company have none—only pockets.

The merchant ever did wring his wealth from the labourer, sometimes justly, gave commensurate service in return, but sometimes unjustly. It will be noted basically that the manager as well as the foremen and operatives are all labourers. Where is the merchant? You will find him in the banks where he sits over and upon all production, and if he can, taking toll. The business of the factory manager to-day is, not service or production, but the study of the banks, their wants and demands. Does not the farmer (poor labourer!) know that he must watch and satisfy the demands of the mortgagor or bank. He cannot grow and produce what he knows is best for his land, for his methods, or for his neighbours and customers; all his efforts are governed by the rule that profits must be made. The modern factory and farm is run for profit, and nothing else.

Things are growing worse and worse, the tyranny of the banks (the word is used to include all financial operators) grows; but if you hit the banks, whom do you hit? Beyond the bank operators, are there people who

will suffer and who are they? The average man knows none.

It is a well-known fact that evolution and progress in society is marked by the breakdown of a tyranny when it becomes insupportable. Democracy is not led but driven to better things. What is the way out?

There is an old and true saying "Coming events cast their shadows before". Also it will be found that wayward humanity may always find a light cast upon the path of progress. One industrial light of to-day is Henry Ford, who through his great organisation has conferred more material, and possibly more spiritual, good upon the world than any other man in living memory. As a true American he does not hide his light under a bushel, but lets it shine forth graciously (which is scarcely an American characteristic as we know them) to the rest of mankind.

What are his messages? I will give a few of them. The labourer is always worthy of his hire—if he is not it is not his fault, but that of his employers. He will work his hardest and most intelligently always, given a sure and adequate reward and an ideal in front of him. Success is achieved only by constant endeavour of all workers to improve methods and product. Cheap products mean high wages, and expensive products low wages. The profits of a business do not belong to the shareholders nor to the workers, they belong to the business. The business run for profit will soon fail. There are two well-meaning burdens to industrial society, the financier and the social reformer. If either be given power in a factory its early stoppage is certain.

Now industry, due to many social laws and privileges would not necessarily take the same future good form in New Zealand as in America, and we must wisely, very wisely make choice of methods and ideals if we desire to build up

industry in order to reflect more of humanity's ideals than the present system does.

Evolution is a law of Nature and includes mineral, vegetable, beast and man; but it includes also, as every earnest student of history knows (and this is the real teaching of history), every human activity—arts, sciences, food, clothing, even religions and ideals. Eternal truths ever were the same, but the method of their attainment or portrayal has been a matter of development. Who can deny that the form of religion fits the spiritual stage of its adherents. There are those who assert that the barbaric forms of the Christian religion in the West fits us spiritually, and that the majority of the members of the Western races are totally unfitted to appreciate the depth of spirituality in some of the Eastern religions, such as Buddhism. That is but by the way, nevertheless it appears true to me. They cannot agree with each other, so why expect them to see the point of view of other races.

Since evolution is such a universal form of progression, it is to be expected that an industrial system will also evolve from the crude to nobler and more perfect forms. A human organisation does not appear to evolve "retrogressively". When its form has reached the perfection to which that people may take it, that organisation dies gradually—it drops out of use. Note this too, that it drops out of use because the people who used it have grown beyond it. The factory system is still growing and every day almost, old individual industries become organised for the first time on the factory basis. The factory system is one in which the work of the many is combined through its many operations into a product which was otherwise the work of independent workers, and one notable industry which has not yet been factorised is agriculture. The raw products of agriculture are worked into marketable form on a factory system, but not yet has farming itself been an efficiently

organised industry—except under slavery conditions, and a return to these is unthinkable. How do I know that farming is not yet an efficiently organised industry? There is one sure sign of inefficiency and that is discontent, and I have yet to meet the contented farmer. Here and there contented employees are to be met it is true; but these accidents are due to relatively small organisations which are dominated by the spirit and ideals of the employer whilst such employees are rarer than a four-leaved clover.

The trade-union growth and its effect upon the development of the factory has been touched upon, but fearing that this movement has not been too well understood, I shall say something regarding the whole movement, as seen from the British standpoint. I know not whether it coincides essentially with that of New Zealand, but I think it does. It denies the absolute right of property, and returns to the conception that property is held as a trust only, contingent upon service. It denies wealth as the goal of human desire and substitutes function or service as the criterion of worth. It desires order in place of the present chaotic industrial scramble, and asserts that social progress lies in concentration upon the production of necessities and upon education. It holds that the social purpose of industry is the only reason for its existence; but, above all, it rejects as immoral and anti-social the dependency of any workers upon the whims of irresponsible capital-owners for their work and livelihood. You will remember from what I have already said that this last and many of the preceding ideas were sufficient to bring the trade-union into being, and to change the individual owner into a number of shareholders. It does not rest there, since in spite of recent hardships, the trade-union movement in England is no whit the weaker and it can but grow stronger and will grow stronger until some day these basic ideas will have become part of everyone's thought and the trade-union system with

the limited liability company will gradually pass away as the mediæval guilds have done.

I have not yet exhausted the forces which are at work, changing gradually (as Theosophy is doing in the religious thought of the world) the factory system into something sweeter and more wholesome. As the spinning jenny and mule changed a textile homecraft into a factory industry with an actual increase in wealth, produced per worker of 100 times and more, so the application of mechanical power to displace man power does lead to an increased output per head, and the steadier employment of larger numbers of men. Any improvement in machinery and its application must have this effect; but there is also another effect which carries on the work of evolution. In a young country like New Zealand, we may see that the normal expansion of all industries has increased the H. P. used per worker about ten times in the last thirty years. The capital invested has scarcely changed per H. P. (except at one time from an artificial external influence), and a new industry to get upon its feet, would require as time goes on to approach more and more nearly Big Business. For these two reasons, the growth of ideas, concerning the number of men to be employed and the increasing amount of capital required per worker, must make the starting of an industry a greater and a greater thing. Eventually no new ones will be set going, and the existing ones, run only for profit, will die; when, if the workers have not themselves done it, the Government will be forced to found industries, run for service, not profit.

Now, I have no objection to the factory owners as such. It is a bad system, a system, however, which has been very useful in its day, but which is now due to be replaced by something finer.

How is it going to be replaced; by what and when? Evolution acts but slowly, even social evolution; although its

progress in the last 100 years appears to have covered more ground than it did in the previous 1,000 years. It will not be done quickly. In New Zealand, being small and industrially new, it might be done in ten years, but I expect no shorter period from the beginning of the foundation of the first industrial fraternity to its establishment as the preferable order of things.

How it will be founded is another matter. I quite anticipate that it may be done in England politically—by the expressed desire of the majority of the people. But in New Zealand I see no likelihood for such a method. We are a conglomerate people; each knows too little of his neighbour and can know him too little (since we all are birds of passage when compared to the British) to see and know the possibility of his ideals being deep-rooted and as good as our own. As I see it such a foundation would be done politically in England by big business leaders in America, and by groups of clean-thinking hard-working workers in New Zealand.

What will be the basis of such a business? No profits for distribution! How shall the necessary capital be obtained? Either by group poolings of the workers or by money borrowed from the Government or both. Any excess values will go to reduce the sale prices of the articles produced—once the factory is established and any borrowed capital paid back.

What would be produced? Anything and everything eventually. There is no imported article (not exotic to N. Z.) which could not be made as well or as cheaply here, but—now mark this—it could not be a copy. No copy work endures. It is only originality which carries the power and force of creation with it. The coward follows others, the brave man goes his own way.

There are numbers of other points in the ultimate development of such an ideal factory which I could suggest,

but with which I do not desire to weary you. I will come now to the final point of my argument, and that is "What shall turn the hearts of men?"

If any of my statements were put before any of the master builders for example, and other leading craftsmen, what would be their inevitable reply? "All very nice and possibly true, but it won't work because men will not work for an ideal." What they would mean is "I myself can see the beauty and truth of the ideal, but others cannot". It always was unwise to dogmatise as to how apparently base men will react to the statement of an ideal. So the basis of non-co-operation is ignorance, mistrust, intolerance—the usual stumbling blocks in all social movements. Again, I ask, is it possible to sweep these stumbling blocks away from one small portion of our community to make the beginning of our ideal factory system possible? It is not a question of creating first a new class of men who can trust their fellows. A man does what he thinks is right only when he can feel it to be right. There is a change going through the hearts of men to-day. It has begun, slowly as yet, but gathering power in a few years will produce changes in many, many ways. These changes will appear to have come about quite as the natural march of progress—do not look for too many or any spectacular changes because the Great Teacher of men and Angels is now among us. His spirit is here working through all who are able to reflect it. Let us be prepared to act the Golden Rule and leave it as a pious aspiration only to stay among the discarded rubbish of past centuries to rot and decay.

The work-life of the past has been without religion. The new work-life will be one with religion. All work and play will be permeated in some way with religious thought and aspiration. How it will be done I cannot foresee, but it

will be a form of constituted service by and through which all will be done.

A man's work is his life, and he who does not find some ideal driving his brain and hand in his work is a slave and such a slave could not be happy. A brother craftsman may be as truly a brother as a blood brother, and we find happiness by helping our brothers. Work in the future will be happy for those who really want to be happy, for has He not said :

“I come to those who want sympathy, who want happiness ;

Who are longing to be released ;

Who are longing to find happiness in all things ;

I come to reform, and not to tear down

Not to destroy, but to build.”

R. J. Roberts

THE QUEST

I HAVE sought for Thee in prayer,
And discovered Thee in laughter.

I have sought Thee in righteousness,
And found Thee in error.

I have sought Thee in seclusion,
And found Thee in the crowd.

I have sought for Thee in temple,
And discovered Thee in factory.

I have sought for Thee in judgment,
And found Thee in compassion.

I have sought for Thee in virtue,
And found Thee in the sinner.

I have sought for Thee in caution,
And discovered Thee in daring.

I have sought for Thee in pride,
And found Thee in a pebble.

I have sought for Thee in piety,
And found Thee in passion.

I have sought for Thee in scriptures,
And discovered Thee in flowers.

I have sought for Thee at altars,
And found Thee in a child.

I have sought for Thee in silence,
And discovered Thee in song.

I have sought for Thee in convents,
And found Thee in the mountains.

I have sought for Thee in learning,
And discovered Thee in love.

I have sought for Thee in goodness,
And found Thee in greatness.

I have sought for Thee in God,
And discovered Thee in Man.

I have sought for Thee for æons,
And found Thee in a moment.

I have sought for Thee through worlds,
And found Thee in myself.

THELMA SLINGO

FROM THE THEOSOPHICAL NEWS BUREAU

SIXTH INTERNATIONAL STAR CAMP

9th August, 1927.

SUNDAY morning, August 7th, the sixth International Starcamp was officially opened. All delegates had moved outside the entrance gate, which was closed by garlands of flowers. Preceded by girl-scouts, Mr. Krishnamurti and Dr. Annie Besant drew nigh. The latter arrived at the gate and cut down the barriers, after which she and the Head of the Order were the first to enter camp. The delegates fell in line and marched in the direction of the big lecture tent. Here Mrs. Besant and Mr. Krishnamurti gave their opening addresses. They both stressed the fact that the Order of the Star has emerged from the period of preparation proper into the stage of fulfilment. After this, Mr. D. Rajagopal, Chief Organiser of the Order of the Star, outlined to the members the new scheme for the re-organisation of the Order, confirmed by the Star Council, which is now going to be put into effect.

The afternoon was reserved for public lectures, which were attended by some two thousand of the members and by 398 visitors from outside. In addition, a number of representatives of the Netherlands and German press were present, as the guests of the Camp Management for the day.

Dr. Annie Besant was the first speaker, and dealt with the subject of the new sub-race and the coming of the World

Teacher ; after this, Mr. Krishnamurti, the Head of the Order, read three of his recent poems. All these addresses were broadcast from Hilversum (1060 m).

In the evening, after some music by Javanese gamalan-players, the Head lighted the camp-fire. In his camp-fire talk he announced that in the evenings of the week to come he intended to speak on the attainment of Liberation through union with the Beloved, the Teacher Who is within all. This stage, which he has himself reached, is attainable for those who can master their own personalities, and who would "think through My mind and feel through My heart".

10th August, 1927.

This morning, in a very earnest address, Dr. Annie Besant told all the members of the Order of the Star that from now on, when the period of fulfilment of their fondest hopes and aspirations has actually begun, each one of them individually shares in a great opportunity and also in a great responsibility, as the privilege which they gain from association in the work of the Master puts upon them the obligation of making their own life in the outer world shine as an example of all that is high and noble.

In connection with this transition of the Order from the period of expectation to that of realisation, a new booklet for enquirers has been issued to-day by Mr. D. Rajagopal, the Chief Organiser of the movement, in which the revised objects of the Order are quoted as follows :

1. To draw together all those who believe in the presence of the World-Teacher in the world.
2. To work with Him for the establishment of His ideals.

In this little pamphlet the history and actual mission of the Order and of its Head, Mr. J. Krishnamurti, are summarised as follows :

THE GREAT FULFILMENT

During the anniversary meeting of the Order of the Star in the East on December 28, 1925, at Adyar, Madras, India, for the first time the voice of the Teacher rang from the lips of J. Krishnamurti with the words :

I come to those who want sympathy,
 Who want happiness ;
 Who are longing to be released ;
 Who are longing to find happiness in all things.
 I come to reform, and not to tear down ;
 Not to destroy, but to build.

At the Star Camp at Ommen, Holland, in July, 1926, again the Teacher spoke to the assembled thousands around the Camp Fire, saying :

I belong to all people,
 To all who really love,
 To all who are suffering.
 And if you would walk,
 You must walk with me.
 If you would understand,
 You must look through my mind.
 If you would feel,
 You must look through my heart.
 And because I really love,
 I want you to love.
 Because I really feel,
 I want you to feel.
 Because I hold everything dear,
 I want you to hold all things dear.
 Because I want to protect,
 You should protect.
 And this is the only life worth living,
 And the only Happiness worth possessing.

These two proclamations were dissociated utterances, but now Krishnaji himself tells us: *My Beloved and I are One*. Because of this union, Krishnaji now turns to the world,

ready to fulfil his mission, to bring to those who are suffering and sorrowing his knowledge of the way which alone leads to happiness and peace. He says :

“Because I have found Liberation and intense happiness, because I am the Path of Peace, I want other people to enter on that Path. Because I really love, because I have the intense longing to redeem people, to save them from their sorrows, I shall go about teaching, I shall wander the face of the earth.

“Open the gate of your hearts that you may enter into Liberation, so that you will become in yourselves the true redeemers of mankind, so that you will go out and show to the people that are in sorrow and in pain that their salvation, their happiness, their Liberation, lies within themselves.”

In the evening Mr. Krishnamurti gave his camp-fire Talk to members.

11th August, 1927.

This morning at the meditation, with which camp life starts every day, extracts were read from “St. Patrick’s Breast Plate,” attributed to the Patron Saint of Ireland; following this all present repeated the Lord’s Prayer in their native language, terminating with a very beautiful Prayer for Peace composed by Mr. C. Jinarājādāsa, the Vice-President of the Theosophical Society.

The main events of the day were a lecture in the morning by Dr. J. J. van der Leeuw on “The Conquest of Illusion,” in which the speaker very strongly emphasised the necessity of transcending the limitations of time and space before ultimate Liberation of the soul can be attained. In the afternoon a play entitled “The Farewell,” by Dr. P. C. Boutens—being a fragment out of the life of Plato—was staged in an open-air theatre in the woods. The very beautiful symbolical dances in this play were performed by pupils from the famous Wichmann School of Dresden.

In the evening, at the opening of his camp-fire talk, which dealt with the attainment of Liberation, Mr. Krishnamurti stressed the fact that it was not his mission to perform miracles, but to share with the world the message of happiness which for himself has been the greatest living reality. He also pointed out that discussion as to his person was purposeless, as he neither claimed nor desired any authority.

15th August, 1927.

The first part of the programme of the Camp at Ommen, Holland, was mainly devoted to the exposition of new points of view and to helping those present to make their individual contact with the Teacher. To use Mr. Krishnamurti's own simile, the picture which had hitherto inspired the members of the Order had now come to life, and each must ask himself what the living picture meant to him. To accept the World-Teacher on the authority of another would be useless, since authority varies from day to day; nor must any seek to impose his own view of that living picture upon another.

During the second half of the week the speakers dealt more with the special lines of realisation and methods of work suited to individuals of various types.

On Wednesday morning Mr. C. Jinarājadāsa, Vice-President of the Theosophical Society, gave an inspiring address on the subject of "Where the Transcendent and the Immanent Meet". In the afternoon public lectures were broadcast in four different languages.

Thursday morning was devoted to a symposium on the subjects of "Life, Form and Ideal," with Mr. D. Rajagopal, Mr. Jeddu Prasad and the Lady Emily Lutyens as speakers. In the afternoon several business meetings took place.

Friday being the last day of the camp, the morning meeting was held in a beautiful natural amphitheatre among the pine woods, where Mr. Jinarājadāsa, Dr. Annie Besant

and Mr. Krishnamurti spoke to an immense gathering. Mr. Jinarājadāsa first summed up the essence of the new teaching, according to his own point of view, in the idea of going forth to seek and work with the Divinity in the world of Nature and of Man. Dr. Annie Besant then drew a powerful picture of the great soul that, having itself reached the gates of Liberation, would never consent to pass through so long as its weaker brethren remained in need of help. And Mr. Krishnamurti concluded with a fresh appeal to those present to set aside all dogmas and prejudices and to carry back with them to the outer world a message free from all personal limitation, from all undue attempts to interpret himself and his teachings to others, remembering that his one desire was to stir each individual heart to seek within itself for that Happiness and Liberation which he himself had found.

This was indeed the key-note of his message throughout the days spent at Ommen and was repeated in his farewell address at the camp-fire on Friday evening when he urged upon the members, about to disperse to their forty different countries, that each should take back with him so much of the Truth as he had been able to gather for himself, should live according to it, gather experience, and return next year with this experience as an offering to the Teacher. "To me," he added, "this parting does not mean separation, for I bear you all in my heart, and if once you likewise can bear the Beloved in your heart, then for you too there will be no more separation and no more loneliness."

THE BANYAN TREE, ADYAR

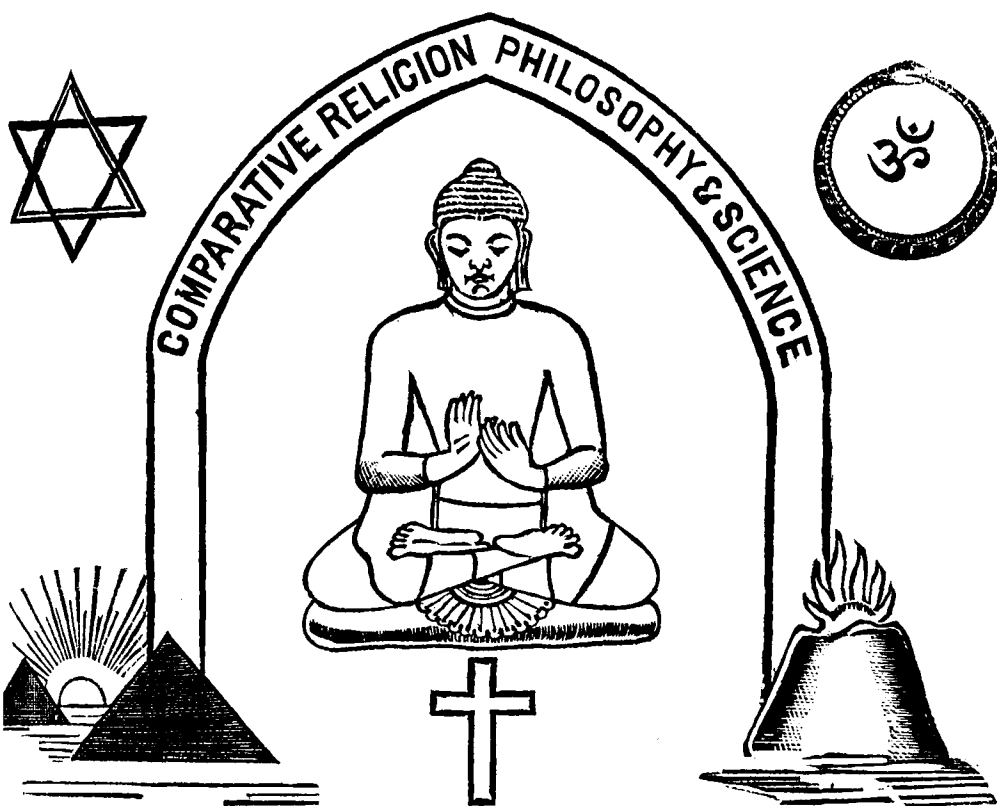
By A. SCHWARZ

THE frontispiece gives us a glimpse of the central portion of our Banyan tree (*ficus Indica*) at Adyar, undoubtedly one of the largest, most beautiful and best kept trees of this kind in India. With a diameter of about 160 feet, equaling a circumference of 500 feet, it covers an area of approximately 20,000 square feet, providing shelter for at least 4,000 people, while surrounding shady spots and the adjoining verandah of Blavatsky Gardens bungalow offer room for many more. For a number of years our Annual Conventions have been held under the shade of this tree, the attendance, which at the Jubilee Convention public lectures numbered between 4000 to 6000 listeners, having outgrown the seating capacity of our Headquarters Hall. The change is not to be regretted, for one cannot conceive of a more ideal lecture hall than our Banyan tree with its numerous pillars formed of aerial roots grown into trunks, its shady green roof and open view of the gardens.

Our photograph shows the main trunk, about 25 feet in diameter, in reality a collection of some fifty stems so closely intertwined as to form practically one single trunk, from which enormous branches stretch in all directions, supported at intervals by smaller trunks which have developed from aerial roots shot out from the branches, reaching down to the earth. The tree is still growing and expanding, new aerial rootlets near its circumference being carefully tended for this purpose, while superfluous stems nearer the centre have been removed, leaving about 70 of these natural pillars, selected with a view to gaining large open spaces under the tree for a lecture platform and seating accommodation for the audience. A number of these pillars appear on the photograph; the open passage to the right of the main trunk leads towards Blavatsky Gardens bungalow.

Our Banyan tree is the favourite spot for social entertainments, lantern lectures, theatricals; large and small meetings of all kinds have been held under it, but it is much more, it has become a sanctuary, hallowed by great events, chief among them the Star meeting of December 28th, 1925.

A. Schwarz



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLVIII, No. 8, p. 209)

XXI. OXYGEN

233. Suppose we take a number N , of units of atomic weight, or Protons, each of mass P , so that altogether the mass is one gramme. We then have

$$NP = 1 \text{ gramme} \quad (109)$$

$$MNP = M \text{ grammes} \quad (110)$$

$$N = 1/P = 6.061 \times 10^{23} \quad (111)$$

The above number is known as Avogadro's constant,¹ and is the number of Protons in one gramme, and the number of molecules in M grammes, where M is the molecular weight. M grammes of a chemical element or compound, is known as a "mol" or "mole".

If the substance is in the state of a perfect gas, at a constant temperature and pressure, then whatever the molecular weight M, the volume v is the same for all gases. If the temperature is that of the freezing point of water, or 0° Centigrade, where the absolute temperature

$$T = 273.1 \quad (112)$$

and the pressure is that of one atmosphere so that the pressure

$$p = 1013300 \text{ dynes} \quad (113)$$

per square centimetre, then the volume

$$v = 22412 \text{ cubic centimetres}^2 \quad (114)$$

The fundamental equation connecting pressure, volume, and temperature, for one mol of a perfect gas is

$$pv = jRT = NkT \quad (115)$$

¹ *Smithsonian Physical Tables*, 1923, p. 408.

² *Physical Chemistry*, H. S. Taylor, Vol. 1, p. 36.

where R is the gas constant for a gramme molecule, and equal to 1.9885 gramme-calories per degree centigrade, (*ib.*), whilst

$$k = jR/N = 1.372 \times 10^{-16} \text{ erg} \quad (116)$$

and the mechanical equivalent of heat at 15° C.

$$j = 4.185 \times 10^7 \text{ ergs per gramme-calorie}^1 \quad (117)$$

The constant k in 115-6, is known as Boltzmann's gas constant, and performs the same function for the individual molecule as the factor R for the gramme mol.

If in place of a gramme mol of the gas we take a cubic centimetre, then in (115), we have $v = 1$, and the pressure

$$p = nkT = 1013300 \quad (118)$$

$$n = p/kT = 1013300/kT = 2.705 \times 10^{-19} \quad (119)$$

where n is the number of molecules in a cubic centimetre, and is known as Loschmidt's number, (*ib.*).

234. Again from (119), we have

$$kT = p/n = 3.746 \times 10^{-14} \quad (120)$$

$$k = p/nT \quad (121)$$

Boltzmann's gas constant k , is of great theoretical interest, and its many functions in the economy of nature has exercised the minds of our greatest physicists. It is given amongst the

¹ *Smithsonian Physical Tables*, p. 408.

list of "Nature's Constants," in *Studies in Occult Chemistry and Physics*,¹ and is one of the few that have not yet been examined in these articles. It bears a simple relation to the constant of molecular energy

$$\epsilon' = (3/2)k = (3/2)p/nT = 2.058 \times 10^{-16} \quad (122)^2$$

We may define k as the amount of pressure contributed by each molecule of a gas, for each unit of temperature centigrade, whilst ϵ' is the amount of energy contributed by each molecule for the same temperature unit. Hence the numerical values of both k and ϵ' depend upon the unit of temperature chosen. For instance the values of both would be different if the scale of temperature was expressed in degrees Fahrenheit. This is evident from 121, for the value of T for the freezing point of water in degrees Fahrenheit would be greatly different, whilst p and n would be unchanged, hence both k in 121, and ϵ' in 122 would be proportionately changed. We may therefore say that the numerical values of k and ϵ' vary with the scale of temperature chosen.

235. This presents to us a difficulty, for hitherto we have investigated the nature of these constants by noting their numerical values in relation to other numerical values. But it is evident that a numerical value that can be varied by the will or fancy of the physicist according to the temperature scale he chooses, cannot have any significance. The measurement of temperature is further complicated by the properties of the substance chosen to which the heating process is applied. The heat absorbed in raising a gramme of iron one degree in temperature is quite different from that required to raise one gramme of water one degree, and almost every

¹ Vol. 1, p. 139.

² *Smithsonian Physical Tables*, p. 408.

substance has its own peculiarities in this respect. Hence the measure of temperature to be used by us must be independent both of the scale chosen, and of the substance used in the formation of the scale, unless the substance be fundamental.

Fortunately Lord Kelvin removed for us these difficulties so early as 1848, by the use of what is known as Carnot's Cycle.¹ By means of this he devised a scale of temperature in which the ratio of any two temperatures is equal to the ratio of the quantities of heat taken in and ejected by a reversible engine working between these two temperatures, and which is independent of the properties of any particular substance.²

236. Lord Kelvin showed that if we possessed a substance which rigorously obeyed the laws of a perfect gas, then a thermometer constructed with this substance would give a scale of temperature which obeyed the above conditions,³ and as shown in Para. 233, a perfect gas is one which obeys Boyle's Law as given in 115. $p v = j R T$. A gramme mol of any perfect gas contains

$$(3/2)jR = 1.2473 \times 10^8 \quad (123)$$

ergs of energy for each degree of temperature on the centigrade scale.⁴ This removes one of the difficulties, by making the scale of temperature independent of the substance chosen, but there remains the question of the scale of temperature to be chosen, which must not be arbitrary, but based on the C. G. S. system of measurement in which all the other constants are expressed.

¹ *Theory of Heat*, Preston, p. 686.

² *Ibid.*, p. 686.

³ *Ibid.*, p. 767.

⁴ *Physical Chemistry*, H. S. Taylor, Vol. 1, p. 83.

Since Lord Kelvin based his Absolute Scale on the relationship of temperature to work, and the unit of work in C. G. S. U. is the erg, the scale adopted must be the measure of the number of ergs of work contained in some perfect gas at the given temperature.

Such a scale might be obtained by multiplying the absolute temperature on the centigrade scale by the number given in (123).

237. But in order to conform to the conditions imposed on other constants, the scale of temperature must be based on the gramme, and not on the gramme mol. For this purpose we are obliged to select some particular substance which may introduce an arbitrary factor into the scale. Some recent results of occult research may help us to avoid this difficulty.

Bishop Leadbeater says :¹

We have been told that the elements hydrogen, oxygen and nitrogen (which constitute approximately half the crust of our globe and nearly all its atmosphere) belong at the same time to another and greater solar system, but we understand that the rest of the elements have been developed by the Logos of our system.

Now as it happens all these three gases within a limited range act as approximately perfect gases, and the one which approaches most closely to a perfect gas is hydrogen.²

Hence if we base our scale on a gramme of hydrogen gas, we make the nearest approach to the elimination of all arbitrary elements in our scale, since it is the most universal and most fundamental substance we have at our disposal. Moreover, it is shown in Para. 224, that the mass of hydrogen is practically the same as that of the Proton, and physicists are agreed in thinking that hydrogen and the Proton are transformable the one into the other, so that a scale based on hydrogen treated as a perfect gas, may be taken as equivalent

¹ *The Chakras*, p. 15.

² *Theory of Heat*, Preston, p. 780.

to basing the scale on the Proton, which is the substance out of which all matter is composed. In this way we effectively eliminate all arbitrary factors from the scale.

238. Since 123 gives the number of ergs per degree centigrade in a gramme mol of a perfect gas, it gives the number in a gramme mol of hydrogen, the weight of which is two grammes, so that the number in one gramme, or alternatively in a gramme of Protons, is

$$b = (3/4)jR = 6.2365 \times 10^7 \quad (124)$$

and if θ be the absolute temperature in this new thermodynamic scale, and T the absolute temperature on the centigrade scale then,

$$\theta/T = b = 6.2365 \times 10^7 \quad (125)$$

$$\theta = bT \quad (126)$$

and by means of b , we can always transform the absolute temperature as used in physics into a scale which is expressed in C. G. S. Units, and based only on a gramme of the substance from which all matter is formed, namely, the Proton.

239. Since the constant of molecular energy ϵ' in 122, when multiplied by the temperature T , on the centigrade scale, gives the energy of the molecule at that temperature, we need to replace this constant ϵ' , by another constant ϵ , which when multiplied by θ , will give an equal energy, or from 122,

$$\epsilon\theta = \epsilon'T = (3/2)p/n = \epsilon bT \quad (127)$$

$$\epsilon = \epsilon'T/\theta = \epsilon'/b = 3.3000 \times 10^{-24} \quad (128)$$

from 125, which gives us the numerical value of our new constant of molecular energy, in C. G. S. Units, and freed from all arbitrary factors. The constant ϵ can therefore be compared with other constants of nature, and legitimate conclusions drawn from the relationship.

240. Before proceeding to obtain a corresponding value for the pressure constant k , in 121, it will be well to consider first the function which k is held to perform in the gas in order to produce the pressure p . A mathematical theory of this will be found in works on Physical Chemistry, and the Kinetic Theory of Gases,¹ and from this it will be seen that the method is to find the total pressure upon the six faces of a cube each having unit area, or the cubical surface of unit volume of the gas. When this is found the total pressure is divided by six and called p . From this it is clear that what the entity represented by k really produces, when multiplied by the number of molecules in unit volume, is not p , but $6p$; hence if this factor in the dynamical scale of temperature is K , we have from 120,

$$K\theta = 6kT = 6p/n = KbT \quad (129)$$

$$K = 6kT/\theta = 6kT/bT = 6k/b = 1.3200 \times 10^{-23} \quad (130)$$

241. To understand the meaning of the above result, we have from 129,

$$nk\theta = 6p \quad (131)$$

where p is the pressure on one face of a centimetre cube, containing n molecules of a perfect gas at the temperature θ , so that $6p$ is the pressure exerted on the six faces of this unit

¹ See *Physical Chemistry*, H. S. Taylor, vol. 1, p. 71.

cube; or, in other words, it is the total pressure exerted by the molecules of the gas, and since there are n of these, it is evident that the pressure exerted by each molecule is $6p/n = K\theta$ from 131, and $K = K\theta/\theta$, is the pressure exerted by each molecule, per thermodynamic degree. Hence our constant K is some kind of entity which produces a quantity of pressure in a gas for each molecule, and for each erg degree of our absolute temperature scale θ . It is therefore of interest to find out the nature of this entity.

Since the pressure p , and the temperature θ , are directly proportionate to the heat content of perfect gases, it seems likely that K will, in some way be connected with the element Fire of the occultist, and as in *Occult Chemistry*,¹ it is shown that all the chemical elements can be raised to the Fire sub-plane, called Ether four, or proto-elemental, we may presumably find the entity K on the Fire sub-plane of some widely distributed chemical element. Since the Proton P is the unit of atomic weight, if we interpret K as the mass of substance on one or other of the sub-planes, and if A be its atomic weight, then

$$AP = K = 1.3200 \times 10^{-23} \quad (132)$$

$$A = K/P = 8.0025 \quad (133)$$

so that the atomic weight of K is 8, or half the atomic weight of Oxygen, the most widely distributed of all the elements.

242. We find² that Oxygen on the gas sub-plane, consists of two corkscrew spirals revolving on the same axis in opposite directions, and that on the Fire sub-plane these spirals separate, and have an equal number of atoms in each

¹ Pp. 24-27.

² *Occult Chemistry*, p. 61.

separate spiral, so that the atomic weight of each is 8, or equal to K, as given by 131-2.

In the *Data of Geochemistry*,¹ we read under Oxygen.

The most abundant of the elements, forming about one half of all known terrestrial matter. In the free state it constitutes about one fifth of the atmosphere, and in water it is the chief element of the ocean. All important rocks contain oxygen in proportion ranging from 45 to 53 percent.

Oxygen, therefore, satisfies the condition of being all-pervading better than any other known element, and is moreover, as stated in Para. 237, one of the trinity of elements, hydrogen, oxygen and nitrogen, that belong to another and greater solar system. Combining with this the fact shown above that on the Fire sub-plane its mass is identical with K, which performs the fire-function in gas pressures, we may reasonably conclude provisionally that K, and proto-elemental oxygen are identical.

243. The constant of molecular energy ϵ , which from (127), is given by

$$\epsilon = (3/2)p/n\theta = 3.3000 \times 10^{-24} \quad (133 \text{ a})$$

in a similar way, is the energy of each molecule for each unit of thermodynamic temperature, in the absolute scale of θ . Treating ϵ as a mass, as in the case of K and if A be the atomic weight of this mass, we have

$$AP = \epsilon$$

$$A = \epsilon/P = 2.0006 \quad (134)$$

or the mass of ϵ is 2, which we take as Helium, (atomic weight = 4), on the Fire sub-plane, for just as oxygen and

¹ By F. W. Clarke, 5th Edition, 1924. Washington Government Printing Office, p. 18.

hydrogen are divided into two equal portions on the Fire sub-plane,¹ so also with Helium, which even more than oxygen is regarded as a universal constituent of all chemical elements, with the exception of hydrogen.

244. The significance of the unit of mass, or energy,

$$\epsilon = 2P \quad (135)$$

becomes still more apparent as we realise that all chemical elements can be built up from the mass ϵ , and the atomic number ν , as given in the third column of the table of chemical elements in Para. 215.

Let g be the acceleration of gravity at the earth's surface and γ this acceleration at some point above or below the surface, so that in general γ is less than g ; then if A be the atomic mass of any chemical element, other than hydrogen, we may write,

$$AP\gamma = \nu\epsilon g = 2\nu P g \quad (136)$$

$$\gamma = 2\nu P g / AP = 2\nu g / A \quad (137)$$

By means of 137, and the known values of ν , and A , for the chemical elements, we can find a suitable value of the acceleration γ , which fits each element, and having found γ , we can further find from the law of gravitation, a spherical shell above and below the earth's surface and concentric with it, where the acceleration is γ , and where, therefore, the weight of the element is just equal to the atomic number of the element ν , multiplied by the weight ϵg , or the weight, at the earth's surface, of our element of mass ϵ , which we have identified with Helium on the Fire sub-plane.

¹ *Occult Chemistry*, p. 7.

By the above means, therefore, we are enabled to describe a series of pairs of spherical shells, one shell of each pair being above and the other below the earth's surface, and each pair we may regard as the home, or natural abode, of a particular chemical element, so that excluding hydrogen, which is unique, there will be 95 such pairs of spherical shells.

We hope to show, in later articles, how the above series of spherical shells can be used to explain the formation, and some of the properties, of the chemical elements.

G. E. Sutcliffe

(To be continued)

THE INSTITUTION OF KA'BA

By G. NARAYANSWAMY

OF the place which enters so much into the life and history of Islām, the place whose origin goes far back in time even beyond the pale of recent archæological researches, the place which has been the scene of many a vindictive tribal onslaughts and clannish schemes for supremacy, it is but meet that one should know something about it. Diodorus Siculus, writing about half a century before the Christian era, says of Arabia washed by the Red Sea, "There is in this country a temple greatly revered by the Arabs." Sir William Muir even confirms the antiquity of the Ka'ba in the following words :

Tradition represents the Ka'ba as from time immemorial the scene of pilgrimage from all quarters of Arabia: from Yemen and Hedhramaut, from the shores of the Persian Gulf, the deserts of Syria, and the distant environs of Hira and Mesopotamia, men yearly flocked to Mecca. So extensive a homage must have had its beginnings in an extremely remote age.

This is in no way inconsistent with the popular Arab tradition which links Abraham and Ishmael with the Ka'ba. Lord Muhammad refers to it in the holy Qurān as follows :

And when we made the house a resort for men and a (place of) security, and said: Appoint for yourselves a place of prayer on the standing place of Abraham. And we enjoined Abraham and Ishmael, saying: Purify My House for those who abide in it for devotion, and those who bow down, and those who prostrate themselves.

From the above it will be noticed that the Ka'ba must have been in existence even before Abraham came on the

Arabian scene. Otherwise the words, "Purify My House for those who abide in it," have no sense.

Arabia with its ranges of grey, sulphurous, treeless mountains placed on the coasts with huge sandy plains tinged with red, was not so at a time when Āryans of South India (21,000 B.C.) sailed to Egypt, formed international connections with the Egyptians and later on took refuge in Arabia at a place where the present Hedjaz is now lying. It is very interesting to find the Āryan civilisation at such a remote period of time making its effect felt in the region where later on Semitic influence was to play a world-wide part. There is a beautiful Arabic poetical description describing the condition that prevailed long before the present Arabia took its present shape, evidently after the later submergence of the remnants of the Atlantic continent, the existence of which is now proved by archæological discoveries :

Let this warn whoever a warning take—
 And Ma'rib withal, which the Dam fortified.
 Of marble did Himyar construct it, so high,
 The waters recoiled when to reach it they tried.
 It watered their acres and vineyards, and hour
 By hour, did a portion among them divide.
 So lived they in fortune and plenty until
 Therefrom turned away by a ravaging tide.
 Then wandered their princes and noblemen through
 Mirage-shrouded deserts that baffle the guide.

Poets generally depict the prevailing habits, thoughts and opinions of people amidst whom they live. Although, through their poetical fancy, their zeal for ornamentation and diction, they may here and there exaggerate things, still, it is improbable that they may be historically far from the truth.

The history of Ka'ba is inseparably connected with the history of Mecca. The erection of the Ka'ba is attributed to Abraham, from whom Muhammad traces his geneology. Ishmael, who was the son of Abraham from an Egyptian wife, was, together with his mother, during his infancy left in a desert to their own resources at the instigation of his

Semitic (Jewish) wife, who had a son by name Ishaak. It is said that Hagar, the Egyptian wife, spent all that she had in the shape of edibles and a mushak of water. As she was in search of water for her thirsty child, she came across a spring of water at a place where Mecca is situated. This spring later on came to be designated as *Zem Zem* which so often recurs in the Islāmic description of heaven. It is said that in this place Ishmael grew and built, with the help of his father, the temple of Ka'ba and introduced the ceremony of Hadj, which to-day all the Moslems are so keen to perform and without which a Moslem cannot expect a deserving reward. This spot in Arabia evidently must have been made sacred by the early Aryans who settled in Arabia from Egypt, for Bishop C. W. Leadbeater says in *Man: Whence, How and Whither* :

Just as a considerable proportion of the white race of mountaineers left Poseidonis, so the members of the clan in a body shook off the dust of Egypt from their feet, took ship across the Red Sea and found a refuge among the mountains of Arabia.

A peculiar habit of Abraham lends color to the theory that the Ka'ba was erected by him and his son Ishmael. It was usual with Abraham to raise altars for the worship of God on every spot where he himself had adored Him. It is also stated¹ "And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him." . . . "Then Abraham removed his tent, and came down and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord."² This practice of building altars was not only confined to Abraham, his descendants followed in his footsteps.

Unhewn stones were used in the construction of these altars. They were placed vertically like pillars and such

¹ Genesis, xii, 7.

² *Ibid.*, xiii, 18.

spots where unhewn stones were placed were designated as places or houses of God, or in Jewish terminology they were termed "Beth-el," obviously with the primary intention that at some remote time later on people should erect places of worship of the type of, say, present synagogues, churches, mosques or temples. It is said in Theosophical literature that Apolonius of Tyana was charged with the formation of certain occult centres of mysticism and spirituality, and that he went from place to place magnetising certain places with a view that in some far-off, distant time such places might attain to spiritual fame. In the same manner, the writer believes, Abraham and his descendants, by building altars at various places during their long tortuous travels from Egypt to Arabia and thence to the north, had no other object than that of creating various centres which during the passage of time should become places of worship.

Jewish scriptures lend support considerably to the idea that pillars for such altars were made of unhewn stones only. It is said: "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel."¹ And again: "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it thou hast polluted it."² It is also said: "And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el, but the name of that city was called Luz at the first . . . And this stone which I have set for a pillar shall be God's House."³

From these quotations it will be noticed that long before the building of Ka'ba was erected, Israelite patriarchs built

¹ Exodus, xxiv, 4.

² *Ibid*, xx, 25.

³ Genesis, xxviii, 18, 19, 22.

altars of unhewn stones at several places of which Mecca was one. Several stories shroud round Ka'ba and the black stone in that temple, and it is rather difficult to sift the truth from the mass of writings of the oriental writers who seemed to have devoured eagerly the various traditions which the Islâmic history is replete with, and the veracity of which is not free from doubt. One tradition says that :

The Black stone came down from paradise, and it was originally white as milk, but the enormous sins of mankind turned it black. Well, considering that millions of pilgrims flock from various parts of the Moslem world to that place to expiate their sins of commission and omission, and all touch the stone, their very touch, which turned their sins into a reward and a blessing, might have turned the white stone into black.

Another tradition that enlivens our imagination says that :

It is a spinel ruby, one of the precious stones of heaven ; that God deprived it of lustre and brilliancy ; for otherwise, the world would have been illuminated by it from one end thereof unto the other.

Personally, the writer believes, that that stone must have been a large meteor which had fallen somewhere near Mecca at some remote time in the dim past ; and the tradition quoted to some extent lends support to the writer's belief. Inasmuch as the meteor, before it was extinguished, must have burned brilliantly, shed tremendous light and illuminated the heavens as stated in the tradition.

Another tradition goes still further :

On the day of judgment God will grant the stone eyes and tongue, whereby it will recognise and name those persons who had kissed it in this world.

Considered from a psychological point, there is truth in this tradition ; in psychometry it is a recognised principle that all material objects have a peculiar property of retaining all impressions of objects that come into contact with one another. All that is done, say, in a room, will be impressed on the four walls of that room like the sensitive plate of photography, and this impression remains for a number of years. If after

some thousands of years, a sensitive person, or one possessing psychic powers, handles a stone or a piece of plaster from the wall of that room, he will be able to give the history of that piece of wall and what took place in that room. Even so, the writer believes, it is possible for the stone placed in the Ka'ba which has become black by the continuous touch of the hands and lips of devoted worshippers, to retain in the secret repository of its heart, if we concede one, all the sins secretly committed by the repentant worshippers; these can be ascertained by those having clairvoyant faculties and visions. In other words, the black stone, as stated in the tradition, has the eyes to recognise the sinners and the lips to make their names known to posterity.

R. A. Nicholson, a great savant of Arabian literature and who died only recently, gives a succinct history of how the Ka'ba came to be built and how the black stone came to occupy the place where it is now located. He says :

In the Meccan valley—the primitive home of that portion of the Arab race which claims descent from Ishmael . . . stands an irregular, cube-shaped building of small dimensions—the Ka'ba. Legend attributes its foundation to Adam, who built it by Divine command after a celestial archetype. At the deluge it was taken up to heaven, but was rebuilt on its former site by Abraham and Ishmael. While they were occupied in this work Gabriel brought the celebrated Black Stone, which is set in the south-east corner of the building, and he also instructed them in the ceremonies of the Pilgrimage. When all was finished Abraham stood on a rock known to later ages as the MAQAMIL IBRAHIM, and turning to the four quarters of the sky, made proclamation: "O ye people! The Pilgrimage to the ancient House is prescribed unto you. Hearken ye to the Lord!" And from every part of the world came the answer: "Labbayaka, 'llahumma, labbayaka. We obey, O God, we obey."

Another tradition tells us that Ishmael was desired by his father Abraham, while he was busy in the construction of Ka'ba, to bring him a conspicuous stone which would distinctly mark the spot or starting point of the circuit intended to be made round the building. It is said that Ishmael placed this black stone at his father's disposal. One of the many Islāmic traditions states that the black stone was

taken from the quarries from the Abba Kobais mountain, lying near Mecca, and that the stone became black owing to the two fires that had broken out, on two separate occasions, in the temple—one prior to the introduction of Islām, and the other in the days of Ibni Zobair—and that the latter burned so fiercely as to split the stone asunder in three pieces, which Ibni Zobair afterwards caused to be reunited by means of silver hooks and rings.

Leaving aside all additions and accretions with which age tends to cover up original realities, it is possible to arrive at certain conclusions that may satisfy not only the scientific temperament but also the metaphysical. One thing appears certain, that the black stone now lying in one of the corners of Ka'ba must have been brought there by Ishmael for the use of worship under the dictation of his father Abraham. Constant use of oil, continuous touch by streams of pilgrims, by hands and lips, and age-long exposure to the sun, must have helped to tinge the stone which is now called "black".

For some time the possession of the Ka'ba was coveted by the various sections of the Koreish family. During the century before Muhammad the Koreish family, from whom the Prophet was descended, was in undisputed possession of the temple to the exclusion of the Hudhyal and Khinana tribes, the other principal descendants of Ishmael, and was the acknowledged guardian of it. Koreishites kept up the status with great ability and eminent success bringing commercial prosperity to the city and adding lustre to it by their generous and charitable and hospitable acts. From that period onwards to the coming on the scene of the Arabian Prophet, the history of Mecca with which the fortunes of the Ka'ba were indissolubly connected, is a record of petty factions unbroken by any event of importance.¹

¹ Mr. R. A. Nicholson has graphically described the historical part played by the Koreish family during the time.

No wonder, the pre-Islāmic Arabia laid at the feet of the Koreish family all that was noble, godly and spiritual and were eager to point out how God from a period long anterior to the birth of Muhammad tended carefully that family and protected and guided it from dangers, and social and political confusion that preceded the birth of the Arabian Prophet. Ibu Hisham, one of the Arabian historians, said immediately after the battle of the Elephant: "They are God's people: God hath fought for them and hath defended them against their enemy".

The temple of the Ka'ba for a long time formed a place for the meeting together of Arabian poets, who hung up in the temple their celebrated odes called in Arabic "Mu'allaqat," or suspended poems, on account of their merit. This distinction was awarded by the judges at the fair of 'Ukaz, near Mecca, where poets met in rivalry and recited their choicest productions; the successful compositions, before being affixed to the door of the Ka'ba, were transcribed in letters of gold upon fine Egyptian linen. This tradition is considered a myth by some European scholars. They say:

Is it conceivable that the proud sons of the desert could have submitted a matter so closely touching their tribal honor, of which they were jealous above all things, to external arbitration, or meekly acquiescing in the partial verdict of a court sitting in the neighbourhood of Mecca, which would certainly have shown scant consideration for competitors belonging to distant clans?

It is left to the readers' imagination to consider the veracity of the Eastern historians. It is difficult for European mentality to enter into the customs and usages of the Eastern people with that largeness of mind and whole-hearted spirit which is common with the Easterners. Hence anything against the established manners of Europe is considered as unbelievable.

The original name of the temple of the Ka'ba was "Beth-el," *i.e.*, the "house of God". But as the form of the temple was cubical, that is, its length, breadth and height are

all equal to each other, it received the appellation of "Ka'ba". It is also named Bakka and Mecca owing to the numerous congregations meeting annually on the spot. Another name by which it goes is Ommel Cora—"The mother of cities"—it being the oldest city in Arabia. The temple was, for the first time, covered over with cloth by Abu Karab, of Hymiar dynasty, about 600 B.C. This custom of covering has continued till the present day, but with this exception; before the Islāmic faith came on the scene, the new covering was placed over the old worn out one which remained still on it.

The Koreish family, in whose hands the management of the temple passed, being rich and generous, set an example by a munificent expenditure from its own resources and tried with success to meet all the comforts which travellers from distant lands are greatly in need of. Water sufficient for the large assemblage was collected in cisterns, close by the Ka'ba, from the wells of Mecca, and in temporary reservoirs of leather, at the stations on the route to Arafat. The distribution of food commenced on the day on which the pilgrims set out for Mina and Arafat, and continued until the assemblage dispersed. During this period which lasted for about five or six days, the pilgrims were entertained with pottage of meat and bread, or of butter and barley, variously prepared, and with the favourite national repast of dates. It is said that the East changes very slowly. With all the strict injunctions of the Prophet against the kind of idolatry that prevailed in Arabia, he had to bow to the inevitable, and agree to continue the practices that prevailed in the temple of the Ka'ba with very little modification, if any.

The ceremonies which the Muhammadan pilgrims follow to-day in no way differ from those carried out by the pre-Islāmic Arabs. All the angelic traditions, superstitions, and rituals that prevailed during the period of the Koreishits, are to be seen, even to-day, in Moslem Arabia. The old Meccans

were devoutly devoted to the Ka'ba cult, not only by self interest, but also by the more respectable motives of piety towards their ancestors and pride in their traditions. Muhammad bitterly complained against the cult of the Ka'ba and expressed: "When danger befallerh you on sea, the Gods whom you invoke are forgotten except Him alone; yet when He brought you safe to land, ye turned your backs on Him, for man is ungrateful." Seeing how popular opinion ran, Muhammad himself had to regard Allah as Lord of the Ka'ba, and called upon the Koreish to worship Allah as such. As Ka'ba was the ancient sanctuary at Mecca and was held in high and universal esteem and veneration by the Arabs, Muhammad naturally turned towards it and tried with all the power that lay in him to make it his centre and to fly the flag of his faith on that temple knowing full well how he was hated by the Arabs and how his life was in danger every minute. His action was due to his immense conviction that that was the vantage ground from which his faith could well be propagated, situated as Mecca was, in the heart of not only geographical Arabia, but also of the commercial world from which and through which the life blood of the middle east flowed. Besides, after his second flight to Medina, he tried to wean the Jews from their ancient faith. Finding them stubborn in their faith, and doomed to disappointment by his unsuccessful attempt in that direction, he again turned his face towards Mecca. Accordingly he instructed the few remnants of his followers, for some of them went to Abyssinia to avoid Arab persecution, that they should no longer turn their faces during prayer towards the temple of Jerusalem, as had been their custom since the Flight, but towards the Ka'ba; while a year or two later, he incorporated in his new Faith the ceremonies of the pilgrimage, which were represented as having been originally prescribed to Abraham.

There are two kinds of pilgrimages prescribed by Muhammad—the lesser and the greater; the one going to Mecca is considered as the greater one and the lesser one is described in the following tradition from Ibn Mājah. Āyesha said, "O Apostle of God, is religious war incumbent upon women?" Muhammad replied, "Yes, religious war is incumbent upon them in that there is no fighting. It is the pilgrimage and the lesser pilgrimage." About the effects of the pilgrimage to the Ka'ba, a tradition from Muslim, Al-Bukhāri says: The Apostle of God said, "He who makes a pilgrimage for God, and abstains from sexual intercourse, and does not forsake the path of righteousness, returns as he was on the day when his mother gave him birth".

Later, as the Islāmic faith unfurled its successful banner, and after Muhammad passed away from the scene of his earthly struggles, several poets—philosophical and mystical—showed their disfavour of these and other acts of their Prophet by severe criticism and condemnation of them. One such poet, Abu'l-'Ala, gives vent to his sentiments which do him honor but in Mecca it would be heresy:

Praise God and pray,
Walk seventy times, not seven, the Temple round—
And impious remain!
Devout is he alone who, when he may
Feast his desires, is found
With courage to abstain.

After Muhammad several poets claimed to have received their inspirations from the Temple of the Ka'ba and attributed the facile, mystic and spiritual ideas they received while in their poetical mood to the Divine powers surrounding the temple. Ibnu'l-'Arabi one of the greatest of all Muhammadan mystics relates in his *Futu-hat*—a huge treatise in five hundred and sixty chapters, containing a complete system of mystical science—that he saw Muhammad in the World of Real Ideas, seated on a throne amidst angels, prophets and

saints, and received his command to discourse on the Divine mysteries. At another time, while circumambulating the Ka'ba he met a celestial spirit wearing the form of a youth, engaged in the same holy rite, who showed him the living esoteric Temple which is concealed under a lifeless exterior, even as the eternal substance of the Divine Ideal is hidden by the veil of popular religion—through which the lofty mind must penetrate, until having reached the splendour within, it partakes of the Divine character and beholds what no mortal eye can endure to look upon. The poet immediately afterwards fell into a swoon. When he came to his physical senses, he was instructed to contemplate the visionary form and to write down the mysteries which had been revealed to him. Then the youth entered the Ka'ba with Ibn'l-'Arabi and assuming his spiritual aspect, as Shrī Kṛṣṇa assumed his Divine form before Arjuna, appeared to him on a three-legged steed, breathed into his breast the knowledge of all things, and once more bade him describe the heavenly form in which all mysteries are enshrined. Such and other Divine powers, came, as years rolled on, to be attributed to the Temple and, due to the tremendous devotion of its devotees through ages past, no doubt, the place has acquired a great magnetic influence. However, last year, the Wahabis, who consider themselves as great Puritans, like the Christian Puritans of old, interrupted the pilgrim caravans, demolished the domes and ornamented tombs of the most venerable saints, and broke in pieces the Black Stone in the Ka'ba.

The stone which is now kept in a corner of the Temple is not of the original size, but is considerably reduced in size as has been explained.

How Muhammad loved Mecca is to be observed from the tradition taken from At-Tirmidhi: "The Apostle of God said, addressing Mecca, 'How fine thou art amongst cities! and how beloved of me!' If it were not that my people turned me

out of thee, I would live in none other but thee." No wonder, the charm of Meccan pilgrimage has caught hold of the Islāmic mind so much, that notwithstanding the perils, the dangers, the sufferings that lie between the Islāmic world, other than Arabia, and the object of their pilgrimage, still they dare everything, will, act and carry through their heart's desire.

It is the writer's desire that humanity should also win the appointed goal, in as quick a time as possible. The magnetic attraction of the Ka'ba of their life will, it is hoped, be so strong as to relieve them from the bondage of earthly things.

G. Narayanswamy

A STROLL AT EERDE

EERDE, place of dreams,
Eerde, land of gleams,
Visions through the wood-ways,
Seen on sunny days.

Water on all sides,
Quietly abides,
Lap in which the leaves fall,
Mirror for them all.

Sunshine through the trees,
Music of the breeze,
Harmonies the birds make,
In the groves and brake.

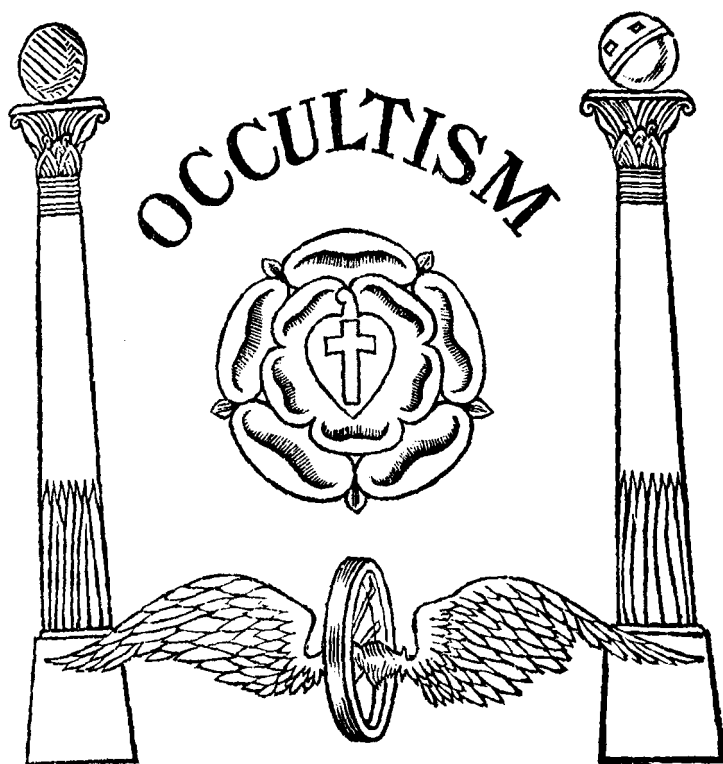
Avenues sublime,
Trees like gods divine,
Standing in their ranks tall,
Like a guardian wall.

Little mounds of moss,
Soft with many a boss,
Carpeting the paths there
For the darting deer.

Angels, too, unseen,
Hover there, I ween,
Worshipping the Christ Lord,
Of all men adored.

So we all are one,
Loving God the Sun,
Angel, man, moss, creature,
To God, but one feature.

M. E. R.



THE RADIATION OF POWER

ONE ASPECT OF THE WORK OF THE THEOSOPHIST

By GEOFFREY HODSON

KNOWLEDGE is power and the possession of power entails responsibility; therefore, both pupil and teacher have serious responsibilities towards one another.

Every Theosophist almost automatically becomes both pupil and teacher, and the knowledge which he receives and imparts is of a nature which inevitably places a heavy burden of responsibility upon his shoulders. Theosophy is the essence

of knowledge and therefore places its students in direct contact with the essence of power ; the ultimate object of the teacher of Theosophy is to lead each of his students to the very centre and source of all power—the God within himself.

Yet how often do we hear our students complain that they feel so weak and ignorant, and that though they have studied Theosophy for years they are not conscious of any special increase of power in their lives. Humility is undoubtedly preferable to excessive self-assurance, but carried to excess it is almost as great a barrier to progress as pride.

Such humility as that described above ceases to be a virtue and almost becomes a vice ; it is referred to by the — psychologist as an inferiority complex ; so many of our brethren seem to be afflicted with this difficulty that one sometimes wonders how far it is sincere and how far a pose assumed as an excuse for failure to use the power which an intelligent study of Theosophy cannot fail to put into our hands.

There is no theosophical teaching more fraught with power than that concerning the control and direction of thought : by the proper use of the knowledge given us upon this subject we both as individuals and as Lodges, ought to become radiating centres of power.

In order to radiate power continually we must first place ourselves in contact with a supply which is relatively inexhaustible. Does such a supply exist, and, if so, by what means can we tap it ?

Let us examine some possible sources of power and the ways in which it may be contacted and released.

There are two directions to which we can turn in seeking for power ; we may look inwards, to the centre of our own life, or outwards to some exalted being so evolved that the power within him is for ever pouring forth for the helping of the world.

Our knowledge of the constitution of man is our surest guide in the first-mentioned direction. We know that, as sparks of the divine flame, we are in direct contact with the inexhaustible reservoir of power of which the Logos of our system is the expression, and that He in His turn is in touch with a still greater source, which is the universal supply of power for many systems; and so on and on, until we approach that unthinkable state—absolute power. Between absolute power and man on any planet there is an unbroken connection: the links in the chain of reservoirs, or, in wireless terms, the receiving and transmitting stations, are so devised that the voltage is reduced, step by step, as it passes through the rheostats of Nature, from the absolute source to the ultimate expression.

If we would switch on the power we must study the mechanism until we become familiar with every part; in terms of water power, we may think of a reservoir high up amongst the mountains, connected with the plains by a series of smaller reservoirs through which the water flows, passing through canals and locks in its descent and finally irrigating the fields below.

In wireless terms, we may conceive of a vast central generating and transmitting station, in inter-universal space, which is the ultimate source of a boundless and inexhaustible power, that is continually being transmitted throughout the universe and as continually renewed. It is transmitted in three wave lengths, to which have been given the names of "creation," "preservation," "destruction". On these three themes the central station broadcasts a continuous series of essays or sermons of which no two are the same—each is complete in itself and expresses an aspect of truth. The eternal succession of broadcast essays results in an ever more perfect and complete expression in terms of time and space of the absolute and eternal verity.

A symphonic concert is being continually broadcasted from this central station throughout the whole universe. The three motifs, upon which the unbroken and unbreakable series of symphonies is composed, are "creation," "preservation" and "destruction," and upon those themes the universal Musician continually enlarges. As He plays He transmits. Vast choirs of angels serve Him as orchestra and chorus; countless myriads of beings—human and non-human—serve Him as instruments through which His breath may flow, as pipes in the vast organ upon whose keyboard He plays His triple-motived symphonies throughout all eternity.

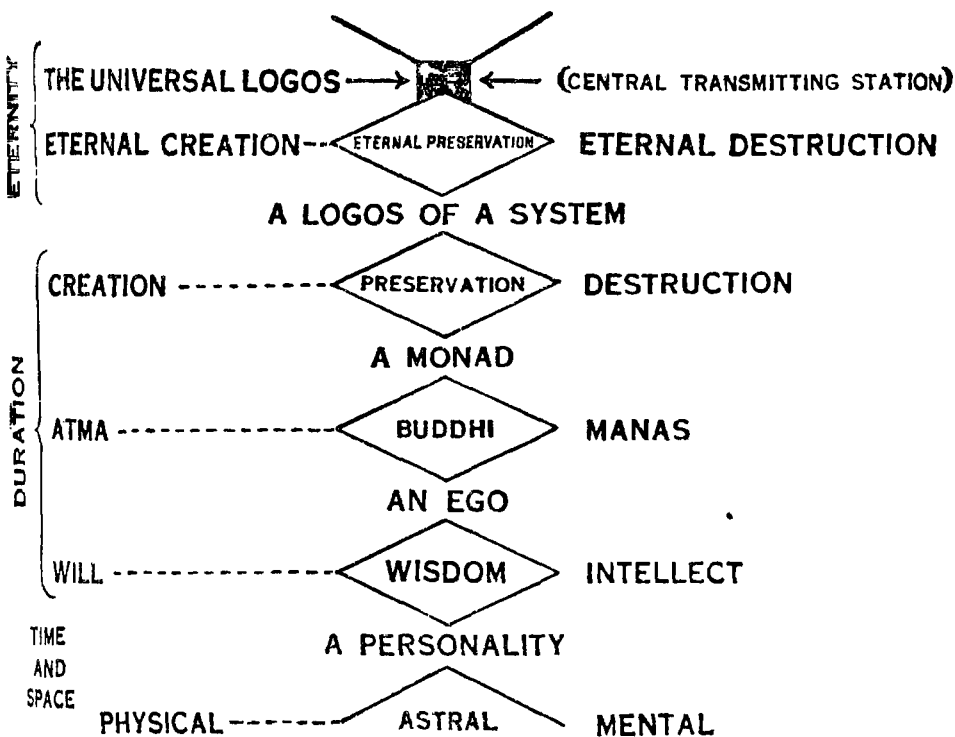
To know what means we have of tapping the universal energy we must first be clear as to where we stand in this vast scheme of power transmission. The internal series of locks, stations or transformers from man to the Absolute, are according to Theosophy :

Personality.
Ego.
Monad.
Logos of a system..
Universal Logos.

Each of these is triple, so that we have :

Personality	{ Mental. Astral. Physical.
Ego	{ Will. Wisdom. Intellect.
Monad	{ Atmā. Buddhi. Manas.
Logos	{ Creator. Preserver. Destroyer.
Universal Logos	{ Eternal Creation. Eternal Preservation. Eternal Destruction.

Let us place these series of triplicates in diagrammatic relationship and see the various circuits along which power flows.



A glimpse of the splendour of the system may be gained by meditation along these lines and by the thought that there are unknown multitudes of beings in existence and every single one is in direct contact with the Central source by a system similar to that expressed in the diagram. Presumably there must be an infinite number of Logoi, of monads, egos, personalities and group souls, each expressing power through myriads of forms. Knowing this, have we any right to allow ourselves to think for a moment that we have no power? That we have no contribution to make to the scheme of things?

When we look for power outside ourselves we turn first of all to the Great White Brotherhood. This is a synthesis of

many streams of force : the power of each individual member, the power behind each of the great offices in the Hierarchy, the reservoir of power by means of which each of the world religions is supported and nourished during the absence of its Founder from the physical plane. The other outside source is the power of the angelic hierarchy. Let us briefly consider these in their turn.

Everyone who has been officially accepted into any of the great religions of the world, by the prescribed ceremonial, has a direct link with its Founder. While it is true that in many cases this link remains unused, it is also true that it can be vivified and employed as a means of contact both with the World Teacher and with the reservoir of power, established by Him for the support of that particular religion throughout the centuries of its existence after His physical presence had been withdrawn.

Every Christian, Buddhist, Pārsī or Hindū, for example, has been given the right to invoke these mighty forces with absolute assurance of an unfailing response. The descent of the power will be in direct proportion to the degree in which his religion is to him, a living reality and to his capacity to serve as a channel for distributing its power to the world. Every member of the Theosophical Society has a similar link with the members of the Great White Brotherhood and can draw upon Their power. A Master has said : " When a man joins the Theosophical Society I look at him " ; that " look " means far more than a physical or even occult glance ; it means that every F.T.S. is included within the consciousness of the Master, is known by Him, and has a magnetic link which need never be broken, but which may grow by use until it becomes the living union between Master and disciple.

All Masons have a similar link with the " Venerable Master of the Wisdom who is the Head of all true freemasons throughout the world "—the mighty Chohan, Prince Rakoczy.

and each can draw upon His power and upon the reservoir of Masonic power on this planet.

The Great World Teacher may be reached by at least three different and distinct channels: one is the link through membership of a world religion, one through membership of His "Order of the Star," the third and most direct link is that of man's own innermost nature (Buddhi), the Christ principle within him—whether it be still asleep, born as a babe, or is beginning to shine forth "in the measure of the stature of the fulness of Christ."

By these close contacts, which the Great Ones in Their divine compassion make with Their younger brethren, a means is given to us not of contacting Their power only but also that of the Logos, which is so marvellously manifested in and through Them.

In a similar way the power of the Deva hierarchy can be contacted and drawn upon by anyone who will fulfil the necessary conditions. I have not the space to deal with this subject at all fully here, but would refer those of my readers who are interested to my book *The Brotherhood of Angels and of Men*.¹ It is sufficient to say that the great orders of the angels stand ready to assist us in all our undertakings, providing that they are in accordance with the great plan: the power of the Lady Mary and Her hosts of angel servers is ready to be freely poured out in all work for the upliftment of the womanhood of the world and the exaltation of the ideals of love, marriage and parenthood; that of the Archangel Raphael and His hosts for all work of healing; that of the Archangel Michael for all work in which resistless floods of power are required.

As our knowledge of this subject grows, we shall learn to co-operate more and more fully with the angelic hierarchy and in that co-operation we shall see the dawning of a fairer day on mother earth—a day in which the culture and sense of duty of Ancient India, the knowledge and power of Egypt,

¹T. P. H.

the purity and occult lore of Chaldea, the beauty of Greece and the love and self-sacrifice taught in Palestine shall be united in a glorious synthesis of all that was best from the past and all that is most beautiful that has been developed since those great civilisations passed away. And on that day Angels shall once more walk with men.

Having traced to their source some of the various powers which are at our disposal, let us see how we can contact and release them in the service of the world.

The one great means of contacting and releasing these various sources of energy is by meditation. By meditation alone can we raise our consciousness to those levels at which these hidden energies are stored. The first essential, therefore, is that individually and in groups, we should practise the science of prayer and meditation and tap the interior sources of power. The connections between the personality and the ego, the Monad and the Logos, each form a core within a core of the human cable which conveys power to the physical world.

We may raise our consciousness, plane by plane, in order to contact the higher levels and serve as channels for this power. Or we may meditate, first upon some one we know who is in direct contact with a particular source of power, and pass through him to a sense of living unity with the power and that greater one behind him—reaching up through the various levels of the Great White Brotherhood, from the Initiate in the outer world to the Adept who is his Master, then to the corresponding official at the Mahachohan level, and then to the Lord Buddha and so onwards and upwards to the Mighty Lord of the World, the KING Himself.

Some reflection of the power and glory of those lofty levels and of the Mighty Ones who dwell there may be attained by such methods of meditation; we can then practise drawing down the power to the material worlds and radiating it forth for the upliftment and salvation of those who live there in slavery, so that they may be shown the way to freedom.

We may invoke the power of the angels by dwelling continually upon them in thought and calling upon them, with concentrated mind and will, to share in the activities upon which we are engaged. The resultant downpouring of spiritual energy may be directed forth upon the world by each one of us, working either individually or in groups.

In our private devotions we may will that the inward power shall descend upon us, passing through our heads and into our hearts, and then having opened our hearts to the sorrows and sufferings of the world we may, by a powerful act of will, release the mighty energy we have invoked so that they may thereby be healed and relieved.

The angels may be called to bear the power, to make pathways for it through the resistance which the materialism of the age has produced, and to take upon themselves the task of producing the maximum effect with such power as we place at their disposal.

The daily practice of radiating the powers of love and compassion upon the world is strongly recommended to all those who would become adept at this work ; if we steadfastly persist in it our whole nature will be changed, our hearts will open, and we shall gradually become effective channels for the beneficent powers of those more advanced than ourselves and for the forces of the higher worlds.

As groups, meeting regularly, we can do a far greater work than is possible to each of us as an individual. I suggest that, wherever there is a Lodge of the Theosophical Society, a certain number of its members should meet regularly, day by day, for the purpose of radiating power upon their district. By this means they could prepare their lecture rooms for public meetings by producing an atmosphere of upliftment and power, they could attack all the social problems of their locality and could even send forth powerful currents of force for the improvement of both national and international situations. Where Lodges exist in our large cities a

continual stream of power could be deliberately poured into the slum areas or into particular parts of the town or city where vice and evil predominate.

A few hints as to the procedure to be followed by such a group may be welcomed. The members should sit in a circle, and after having ensured entire freedom from interruption, they should then relax their bodies and free their minds from all the personal problems and daily difficulties of their lives. Then they should make an effort to realise the unity of the group, to rise above all sense of separateness and personality until the group is established as a single living organism, one instrument, which is offered for the service of the Masters and of the world. After this the group consciousness might be raised plane by plane—if only in imagination at first—through the lower levels up to the causal, buddhic and ātmic worlds. Then a sentence might be meditated upon, such as, “Where two or three are gathered together in My name there am I in the midst of them,” the group should then try to realise the living Presence of the Christ in this case and strive to “touch the hem of His garment,” which means both to touch the fringe of His consciousness and to realise the Christ principle within themselves.

Then, visualising His love and power as descending into their midst, invoking the aid of the angels, and using all the will power they possess, the group should project the resultant force in a mighty flood out upon the world, willing that all darkness and evil should melt away before its resistless power. This force may be projected in a special direction or upon a certain area, or it may be radiated in an ever-widening circle so that it flows as a flood of living light, wave upon wave, out over the whole world.

With regular practice such a group would quickly become adept at this work and, by so doing, they would be helping the world in a most vital and fundamental manner. They would be taking their share in the great battle of light against darkness, and so would begin to be able to lift some of the

weight from the shoulders of Those who are the Guardians and Saviours of humanity.

Many results might be expected from these practices. The mental and psychic atmosphere of the neighbourhood and even of the world would be changed, the Lodge itself would become increasingly vital and powerful, the members of the group would find themselves becoming more useful and efficient and enlightened in all their work, the sense of the reality of the inner worlds—of the existence of the Great Ones and of the angels—would be greatly increased, until gradually each one would begin to feel that he had the power at his disposal, which would make him a really effective agent of the Masters of the Wisdom.

The ideal qualities, which those should possess who would engage effectively in this work, are impersonality, a sense of self-consecration to the service of the world, purity of life, health and cleanliness of body and singleness of purpose. Given these and a sound knowledge of the power and use of thought with a complete trust in the Masters, and hearts that are filled with compassion and longing to heal the sorrows and sufferings of the world, immediate and clearly discernible results might be expected from the steady and continuous radiation of power and love along the lines that I have suggested.

If we (the 50,000 members of the Theosophical Society) would make use along these lines of the knowledge and power which is at our disposal, we should not only prove ourselves worthy of the great gift of knowledge which we have received from the Founders, but we should rapidly change the face of the earth and the fate of all the many forms of life which dwell thereon.

Geoffrey Hodson

A CHILD'S REMEMBRANCE

By ANONYMOUS

TOMMY was a little $3\frac{1}{2}$ year old boy who lived with his great-aunt, a Theosophist. Consequently the rather strange remarks which he commenced to make at this age were listened to with attention and not passed over as due entirely to a child's imagination, as might be the case in a family where reincarnation was unknown.

The first thing that attracted attention was that when talking to his aunt one day, he said casually "I did so and so when I was in France." His aunt in surprise said, "Why Tommy when were you in France?" "O when I was a big man." From this time on, not a day passed without his giving some information as to what he did when he was a soldier in France.

This continued for about two months when the increasing attractions of the outer world seemed to dim his memories of the past.

The story was consecutive, an accurate description in baby language, of the life peculiar to the great War. His talk was all of wire fences, cellars, motor cycles, etc., etc. The strongest point in favour of reincarnation is that he has never contacted any of these things in this life, knew nothing of them.

When talking to one of his aunts, he became quite eloquent in his descriptions telling her "When I was in France, there were a lot of men, of soldiers, and they fought

so (going through correct movements of fighting)." There was a little house and it had little windows you could not see out of, (probably machine-gun nests of the early years of the war) and the soldiers went bang! bang! and blew the houses up and there was an aeroplane right up in the air and it fell quite down on the pavement and went so—indicating a general smash up of the plane. After he had given a long and dramatic description of his deeds, he was asked "Who were you when you were in France, Tommy?" "O I was a Russian."

One time he was asked if he were hurt, when he fought so much. He said "No but the other soldiers were and then the big cutting man came (a pretty good description of the surgeon). On another occasion it was said "Well, you had a pretty big time Tommy, didn't you?" He answered "Yes, and fought a lot before I was shot." Though when questioned closely, he always stoutly insisted he was not killed. He told how "a big fire cracker came and went right on a man and killed him".

One day he said they had balls that they threw at the boys and the balls had a little ribbon on them. Extremely suggestive of the hand grenades.

When there was some talk of some burglars one day, his grandmother said "Tommy, why didn't you bring one of your guns with you so that you could shoot the burglars?" He answered "I am so little I couldn't and then the stork brought me right into this house."

One sad day Tommy pulled over and broke a beautiful porcelain lamp. He remarked they had a lot of lamps in France, in a cellar to make a light but they didn't have any wires or cords like ours.

"I had lots of guns," he said, "over there, big guns, whenever I wanted to shoot and just took a fire cracker out of my packet and put it in a gun and looked through a little thing

and it went bang," and he went accurately through all the motions of loading a gun aiming and shooting it. I do not think that he had ever seen a gun in this life.

One day he was asked what French was. He answered "I talked French when I was a big man, over in France, but the little babies couldn't." The subject of babies was introduced, concerning which he had much to say. He said they played down in the cellars. They might have been refugee children. "How many babies did you have, Tommy?" "Two, three, and that means a lot." "We didn't have to have any home," he said, "we stayed out all day and all night and we fought at night." "We had swords too," he said, "great big swords, they hurt people if they don't watch out. Make big holes in their stomachs." It is curious that in bayonet practice they are taught to aim at the stomach and disembowel their enemy.

"Well, Tommy, aren't you glad you came to America instead of staying over there?" He thought a few minutes and said "Over there the trees are all cut down." "How do you know?" "I didn't see any." Evidently he was recalling a battle swept area.

When he was closely examining an army blanket, his aunt said "Tommy, that is the kind of blankets the soldiers had in the war." He looked at it thoughtfully and said, "We didn't wear that kind of clothes. We had big, thin clothes. We didn't have any rubbers. It was an awful rainy night. Big men don't have to wear rubbers, but you do when you are little."

He was born in 1918 and might have been one of the Russians who came down into France in the early part of the war. He had much to say about the big pants which he wore and curiously enough a friend said that the first Russians wore outlandish uniforms with great loose baggy trousers.

One morning at breakfast he talked consecutively for almost 20 minutes in such a way that it was positively uncanny. It seemed as if something bigger than the small child was struggling to get its tale through to us. He was very earnest and intense, straining to find words in which to express his ideas.

"There was a hill and one shot down the hill and killed the other men and we climbed on our motor cycles and went away off and came to another hill and fought some more and climbed over the fence and got on our motor cycles and went away off and what do you think we fought at night and there were big lights and we came to a place where there was a fence all the way around and there were things on the fence. There was a whole long train of motor cycles. I don't know why they buyed so many!" When we remember that Tommy was a mere baby who had never heard these things discussed nor in any way had come into contact with them, the whole episode is at least suggestive though hardly positive proof of reincarnation.

To-day he is eight years old with no love for fighting or scrapping, indeed his parents feel he should be taught boxing to develop sufficient fighting spirit in him.

Anonymous

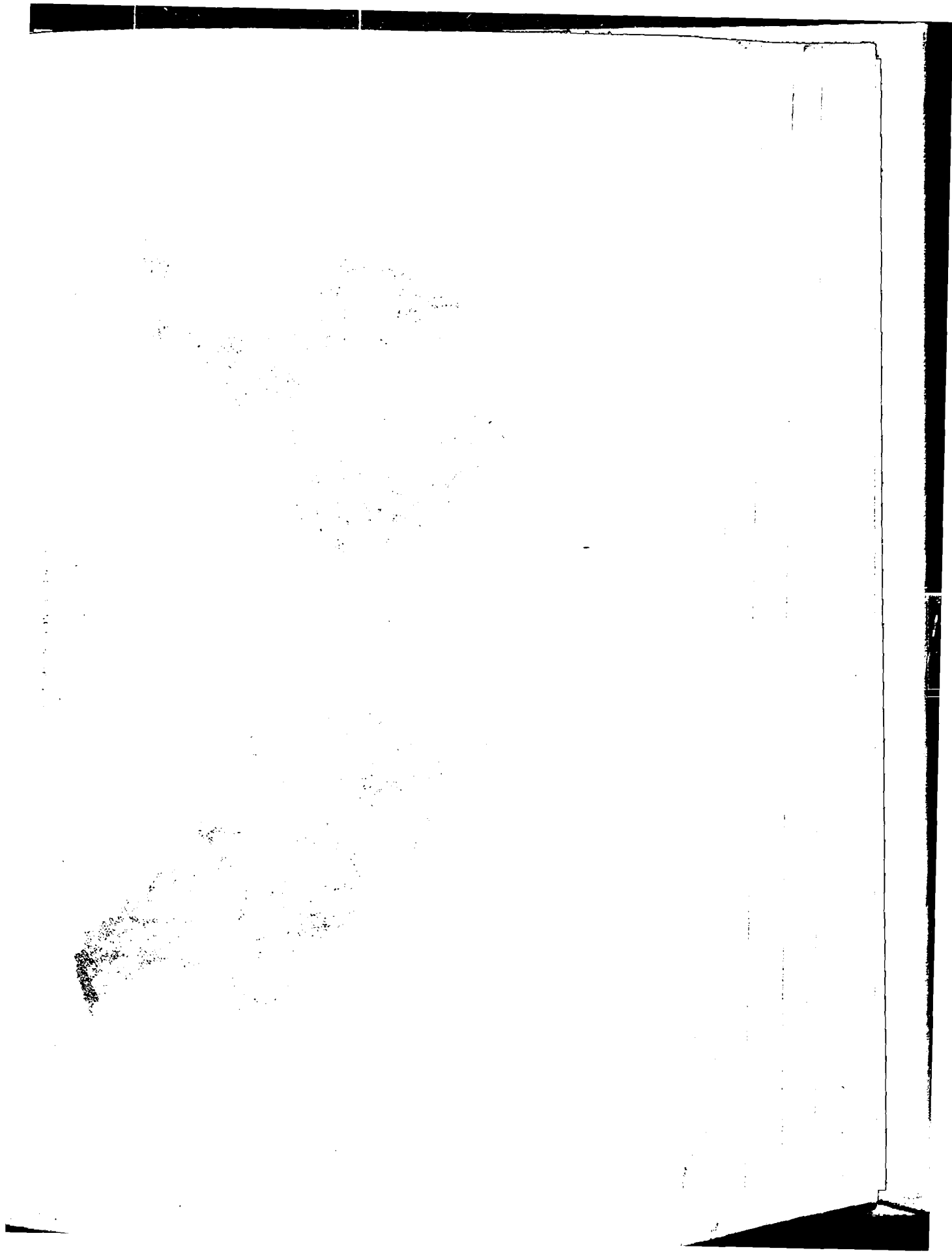
CENTENARY OF WILLIAM BLAKE

“To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.”

WILLIAM BLAKE

The artist, poet and mystic, William Blake, died in London on August 12th, 1827, which centenary has been the occasion for the publishing of several books on his life and work.

August 12th (1831) was also the birth-day of Madam Blavatsky ; many of us do not forget.



CENTENARY OF WILLIAM BLAKE

Thou art poor, but I am of sand,
And thou art rich, but I am a flower,
And thou art the rich man of your hand,
And thou art the poor man of my tongue.

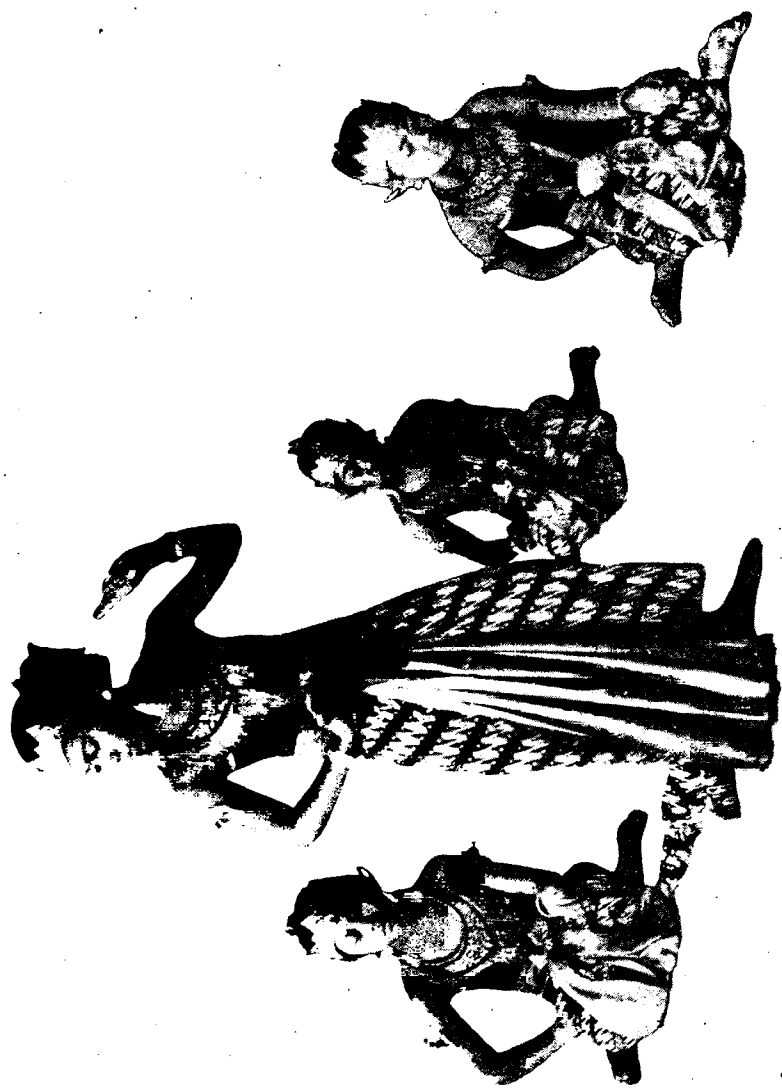
WILLIAM BLAKE

The poet, painter, and mystic, William Blake, died
last year on August 9, 1809, which centenary has been the
occasion of several books on his life and
work.

It was also the birth-day of Madam
Blaise, and should not be forgotten.



THE COURT DANCERS OF JAVA



THE COURT DANCERS OF JAVA.

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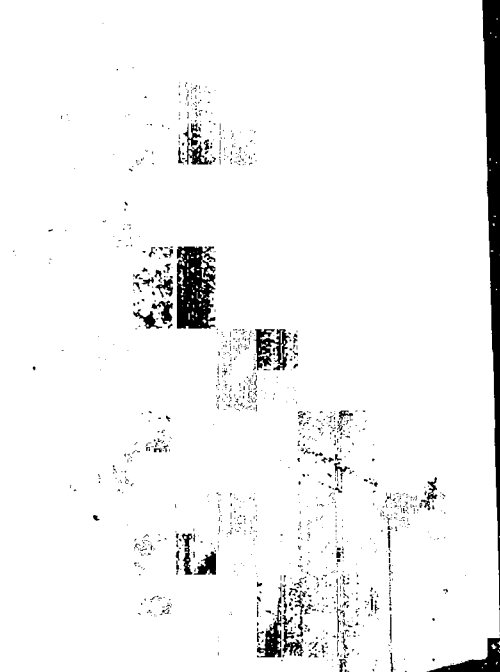
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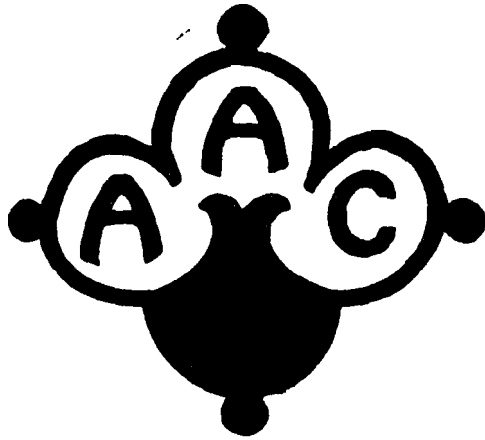
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THE COURT DANCERS OF JAVA

By A. J. H. VAN LEEUWEN

THE court dancers of Java, called Serimpie, are usually the youngest daughters of the royal family. The dances which they perform have probably some relationship, derived from the remote past, with the mystic nautch-dance performed in India by Hindū women-dancers before the shrines of Vishṇu and Shiva. The serimpie dances only in the presence of the Sultan who, according to Mussulmān ideas in Java, is regarded as God's representative on earth.

The court dancing of Java is very refined, and calls for arduous training from childhood. The training is based on a semi-esoteric yoga-philosophy, which is no longer understood by the instructors, but is easily recognisable in the traditional teaching by those who have studied the matter. Much of the training consists of special hygienic practices, breathing exercises, bathing, and a very simple diet.

The training of the serimpie is done without music. The only sound is the chanting of manṭrams by the instructor

(a high court official), and the indication by him of rhythm through knocking with a wooden hammer on a wooden box. The prohibition of music at rehearsals is due to the extreme sacredness attributed to the Javanese musical instruments. They cannot be used in other than the most solemn religious or court ceremonies. Special palaces are built for the preservation of the instruments (*gamelan*), and a special staff of officials sees to their safety and good order. The *gamelan* of the Sultan of Soerakarta are three hundred years old, and are looked upon as the standard set on the island.

The dancers shown in the accompanying pictures are not true serimpie. Mussulmān custom forbids the photographing of royal daughters. Moreover, the serimpie dance is esteemed so holy that it cannot be profaned by being pictured by modern apparatus. The pictures here given are from a set of photographs taken at a public performance at the Court of one of the princes of Soerakarta. The dancers are maid-servants. The subject was an episode from the mystic dance of the sun and the eight planets. The dancing has no dramatic or narrative idea: it is entirely a rhythmical-symbolical representation of religious and philosophical ideas familiar to students of Hindū culture. The dance was accompanied by the same kind of music as was given with the men's Wayang-dance at the Jubilee Convention of the Theosophical Society at Adyar in December, 1925.

A. J. H. van Leeuwen

ART FROM THE SPIRITUAL POINT OF VIEW

By DOROTHY DOBBINS

CARLYLE has defined art as the disembodied soul of fact. It is an expression in form of an archetypal conception in the mind of God; and the nearer to the archetype, the more beautiful is the artistic creation. It is also a manifestation of one aspect of the Deity. God has been conceived as infinite Goodness, Truth and Beauty. To the artist He is infinite Beauty. What goodness is to the spirit, and truth is to the intellect, beauty is to the emotional nature of man. The artist being more sensitive to the soul of things than ordinary people, brings out in his art that which was not clearly manifest in the form he reproduces; he becomes a bridge, so to speak, between heaven and earth, over which comes to humanity a Beauty that is God's life—manifest. Thus Art may be defined as a partial expression of God as Beauty.

Art reveals itself in two ways, in Explanation and in Expression. Every work of art is a partial explanation of life as it is in itself, of its inner, hidden meaning. This explanation is just as true as that given by science, philosophy or religion; it reveals the same life in a different way, from a different point of view. Art as expression re-creates a thing nearer to its archetype or soul. Every individual artist is working with, is an apprentice to the Great Master Artist, who is God; is helping Him in the manifestation of His inner life which is Beauty.

There are many paths to the Highest; but the artistic path for some is the most direct and the easiest way thereto.

Having loved beauty in outer things, at a certain stage of the soul's unfoldment, it is very easy to transfer that love to the inner beauty or life inhabiting the outer things. There is less of struggle and turmoil on this path of harmony and beauty, for the soul unfolds and grows, as do the flowers, gently opening its heart to the sun.

If we remember that the higher emotions reflect the intuitions in this lower world, we shall understand the relation of art to these two states of consciousness. All creative art, as well as all true love, is a result of intuitional consciousness, so beauty and love are inseparable; each is an expression of harmony or unity. Harmonious relations among the materials that constitute a form make it beautiful; harmonious relations between souls, realisation of the unity of life inhabiting forms constitutes love. Thus from one point of view, art or beauty is the outer expression of love or unity. Intuition has been defined as

a mode of consciousness which is neither thought alone, nor feeling alone, nor both simply combined, yet both at once and more, a kind of indescribable thought-feeling.

It is the faculty of consciousness with which one directly contacts truth, wisdom or the inner life of things. The Second Aspect of Deity is called the Wisdom "which mightily and sweetly ordereth all things". To our consciousness, "wisdom is but a flashing back and forth between beauty and love". There may be knowledge of a thing or person by the mind, but only as we love or become at-one with that thing or person does wisdom arise concerning it. When that occurs, we catch a glimpse of the archetype or beauty-in-itself which the form has only partially manifested. Through unselfish love for individuals or appreciation of beauty for itself, one very quickly develops his intuition, comes to feel a constant sense of unity with all creation. Humanity's "highest tool of cognition," so far, is creative art; so as we develop

our artistic sense, we not only acquire greater power to appreciate beauty, but also gain a realisation of the brotherhood of all beings, and our proper relation to our fellow-men and to those kingdoms both below and above us in evolution.

We live in a world of space and time; to space belong the various bodies or forms in the universe; to time belong the various aspects of consciousness inhabiting those forms. Beyond space and time is Eternity, and there dwells the One Self of which all forms and consciousness are dual aspects in our lower worlds. The various arts may be grouped under these aspects of the Self in the manifested universe, that is under space and time, form and consciousness. Literature seems to be a representative of the Self in art; a combination of both space and time values and something more, a word-painting of both events and ideas with the Self shining through. Those arts belonging to the space side of things are painting, sculpture and architecture. Those belonging to time are drama, poetry and music. There is also a relation between those arts representing space and time. Drama narrating events in time is closely akin to painting which depicts events in space. Sculpture is called dumb poetry because it has a still grace, music and rhythm that are active in poetry. Architecture is called "frozen music" because it is the forms which music makes in subtler materials, crystallised in solid substance, in wood and stone down here; it is music made quiescent that we may more easily grasp its message.

A great painting, whether historical, portrait or landscape is a portion of time standing still, a thought-form of God, as it were, held as a mirror in which we see the soul or life beyond the form. Take for instance, a picture representing a great historical event, such as the "Signing of the Declaration of Independence". As we gaze upon it, that portion of time

seem to have been chained and made to come forth from Eternity for us to see. So with great portraits, such as those of Reynolds, Gainsborough and Laurence. We seem to be looking at types or temperaments that are not individual or for one age only, but for all time. In landscapes, the highest of all painting, there is a greater mystical quality than that found in other pictures, and through that quality we come very near to the world of ideas. As we stand enraptured before a picture of a beautiful sunset, a quiet lake or a rugged mountain scene, we seem not to see colour and form, but the very soul of God mirrored through them as eternal joy, peace, and strength.

Sculpture is more abstract than painting; and in the great masterpieces of this art, especially those of ancient Rome and Greece, we find abstractions expressed in stone. For instance—in the statue of Pallas Athene, we see not merely a maid in armour, but the outward symbol of an inner spiritual reality, a representative of “Divine Wisdom that is Righteousness and Power”. So with the statue of Apollo, which is not only a beautiful youth but a symbol of eternal youth and beauty. Michelangelo “in the abbozzi or first rough attempts in stone for his figures for Dante’s tomb in Florence” shows how supremely alive dead stone may be made to appear. One can almost see the movement of these statues. Rodin’s work, to-day,

only lacks the realisation of great spiritual concepts to make him the equal of the Greeks. We shall have to wait for a synthetic civilisation before we shall have once more a period of great sculpture.

It has been said that—

one perfect statue in a city, where all can see it each day and be influenced by its message, will do more to make a citizen law-abiding and spiritual than a hundred laws or sermons.

Architecture is still more abstract than sculpture and to understand its message one must have considerable æsthetic

development. Through it we get a glimpse of a vision into wide generalisations of rigidity, lightness, balance, power and other "base notes in nature". A perfect mass of architecture such as the Taj Mahal at Agra, gives one the impression of a materialised thought that has "alighted on earth direct from the mind of God." What a symphony of Beethoven might be if it became architecture, that is the Taj. The architecture of a particular people or nation is a key signature of its temperament, a symbol of its soul qualities.

The Greek temples, the Roman forum and thermae, the arches and arcades of the sunny lands of Europe, the gables and rectangular windows of England, the park suburbs and sky-scrapers of America, all reveal subtle characteristics of the people that love them.

No art, excepting music, can lead man to such heights as drama, for it depicts in outer action the inner struggles of man. All great dramas are generalisations which show us types of people, types of their thoughts, emotions and actions. As we watch a great drama unfold, we see certain types of mankind acting out their characteristics before our eyes. For the time we forget ourselves and see humanity, its sorrows and joys, its defeats and victories from an impersonal point of view.

We begin to understand life as it is and not as we had thought it.

Through watching their struggles, we anticipate our own; we are saved from their faults and lead to practise their virtues; we feel that we have been vicariously purified, so to speak, by learning from their experiences. The great dramas of ancient Greece, of Shakespeare and the more modern dramas such as Wagner's "Niebelungen Ring" and "Parsifal" are not for one nation or one period, but for all time and all people, because they represent archetypes of thoughts and emotions and of souls themselves. Mr. Jinarājādāsa says :

I know of no dramas like those of Wagner that are more typical of the inmost power of the message the drama can give; it is

as if we watched life, freed from "the world as will," and saw it "as idea"; it is as if we lived on many planes at once and saw simultaneously the movement of life in them all. As in the "Stanzas of Dzyan" of *The Secret Doctrine*, so in the "Ring" we see vast elemental forces at work, building and unbuilding the types of thoughts, emotions and actions; as in *Light on the Path*, so in "Parsifal," we see the struggle of a soul to the light and his triumphant attainment.

The function of poetry is largely to give us generalised emotions. It also deals in abstract concepts, depicting them in musical words and veiling them in metre and rhythm to awaken our intuitions. Dr. Besant says—

by poetry, I mean a great thought, a noble thought, an inspiring thought—an idea that is fit to turn into an ideal—clothed in exquisite language.

Coleridge says of great poetry—

wherever you find a sentence musically worded, or true rhythm and melody in words, there is something deep and good in the words too. For body and soul, word and idea, go strangely together here as everywhere.

The poet deals with situations and emotions but states them in terms of reason, reflecting the archetypes—

in the mirror of his own experience. Thus, he is, at the same time, very personal and very impersonal. He tells of sorrow and joy, of despair and hope, typical and universal in the hearts of all men.

There are many types of poetry, the principal types being the ballad which is the oldest; followed by the epic; then the lyric, the ode, the chorus, that come to us from Greece; the sonnet from Italy; and many forms from France. The ballad shows a typical situation. In epic poetry, the heroes of antiquity are shown as types that also live to-day. The lyric gains in intensity what it loses in breadth and gives us generalised feelings. The sonnet, most difficult and most perfect of poetry, has been called "the imperishable symbol of a perfect mood". A true sonnet cannot be constructed, but must be born in a moment, as "Minerva was born from the head of Jupiter". So far as poetic quality is concerned,

Dante is perhaps the greatest poet our humanity has known. One author says :

In him is a melody and a rhythm, a sweetness and a vigour that is unequalled by any other poet. His thoughts, as he writes his Divine Comedy, are as prisms for Divine intuitions.

Music is the most abstract and the greatest of all the arts, in one sense is no art at all but the synthesis of all arts. All other arts become great only as they become musical, and Walter Pater expressed this idea when he said "all art constantly aspires towards the condition of music." Carlyle describes music as a—

kind of inarticulate speech, which leads us to the edge of the infinite and lets us gaze into that.

And this is true, for music makes us feel our immortality.

The moral nature of the artist cannot be separated from his art. Ruskin has shown that in painting and sculpture, the signature of the artist's soul is in the colours which he puts on the canvas, and in the lines he chisels in the stone. Music reveals the inner nature of the individual far more intimately than does any other art. One who understands can tell, at once, the moral status of the musician, as soon as he has heard him play the first few phrases on the violin or piano; or has heard the first few words of his song. His technique may or may not be perfect, but the largeness or smallness of his soul will be revealed in the execution of his art. He is not dealing with dead substance, whatever that substance may be, for there is nothing dead in all the universe; everything is alive and ready to respond to forces which can bring out what is in it. The artist will bring out that which is in accord with his inmost soul. If he is coarse and vulgar or is fine and noble; filled with selfish ambition or with spiritual aspiration, his instrument will respond to his touch and he will give of himself to his audience. It was Plato who said that one could tell when a revolution was about

to break out among a people, by their change of taste in music.

There was a time when the oratorio, the minuet and courtesy went together.

Now we have jazz and rag-time, so we may expect unrest and general upheaval.

What could not our States be if there could be music for all, and all could be trained to care for the high, the noble music, and not for the lesser, the more evanescent? What could not a State become, if we could have musical festivals, if we could arrange the State's activities, its holidays, so that we could look forward to the great days of recreation, when through music we should feel ourselves made new.

Mr. Jinarājādāsa says:

Music is the pinnacle of our human achievement because in music we come to the boundaries of our world of thought and feeling and gaze into another universe.

When he first heard the Eighth Symphony of Beethoven, he said:

I know what is the re-creation of myself; when I hear any of the great compositions of Beethoven, I know that there is being stated more clearly a solution of the experiences of my own emotional life, my own dreams, hopes and aspirations, than can be stated by any great philosophy which I can study, because through music we rise above the mere field of emotion and intellect into a fuller conception of truth, a clearer understanding of life and its problems than anything else.

Thus to one type of people Art is the great revealer of truth. Music tells us of sorrow and joy, not mine or yours, but of sorrow and joy themselves; tells us of all the various abstractions which can only be reached through the intuitions, Chopin's "Dead March" is supposed to express grief, but it is an abstract grief, an aspect only of that which we know down here. So with Mendelssohn's "Spring Song," it tells of joy, radiant and beautiful, far beyond their feeble expression on earth. True Music is the voice of the soul, the voice of God, and its message purifies and re-creates each individual according to his ability to understand and respond to it. Music "somehow gathers

the fragments within our own natures and puts them together," synthesises them so that we understand. This is illustrated in the well known poem "The Lost Chord".

I know not what I was playing,
Or what I was dreaming then,
But I struck one chord of music,
Like the sound of a great Amen.

It quieted pain and sorrow,
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life.

It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence
As if it were loth to cease.

The healing, purifying power of music lies in just that linking of "perplexed meanings into one perfect peace". It lifts us above the lower worlds of discord into one of harmony and happiness. Let us remember this, for as we give to music, so will music give to us of the Highest, of the Good, the True and the Beautiful.

Pythagoras spoke of the arts as making—

the difference between the barbarian and the man.

Dr. Besant tells us that—

Art and pure Literature are the means of Culture; they polish the stone after science and philosophy have hewn the rough product of the quarry into shape.

A cultured man is one who is essentially polished in every respect, his whole nature has undergone a certain refining process, his mind is polished, his emotions are purified, his manners and speech harmonious and beautiful. "He is a man who is congruous in all his parts"; he can fit himself to any society, accommodate himself to the peculiarities of any individual. We have studied the principal arts; in culture we have the supreme art, the art of living. To be truly cultured is to be beautiful in all departments of our being, and to

manifest that beauty at all times and under all conditions. We need education, but in one sense, we need culture more, for only the cultured man is the ideal social unit. If we are to usher in the age of Brotherhood, the individuals in that Brotherhood must have a certain degree of culture, a certain refinement of mind, emotion and body, in order to associate together without jarring. In other words, in order to have pleasant social intercourse, people must have a similar cultural background.

The appreciation of beauty, as manifested in the various arts and in Nature, living in beautiful environment; feeling beautiful emotions, thinking beautiful thoughts, aspiring to become beautiful in all departments of our being, trying to express that beauty in our relations with our fellow men—these are the steps which will lead us to a new and greater vision of life; to the building of the new civilisation of happiness and beauty that is to be. Let us give more time to this exalted ideal and so hasten the dawning of the golden age of co-operation and brotherhood. If we can only put aside our little jealousies, gossips and criticisms, and become as little children of whom Christ said “of such is the Kingdom of Heaven”; if we will try to appreciate greatness and beauty wherever found; then shall we regain our heritage of Beauty and Happiness. Mr. Krishnamurti says:

We must separate the soul, the wonderful garden with all the beautiful things which it contains, its pure emotions, beautiful thoughts and great affections, from the selfishness of the self. We are all here eventually to serve the Teacher when He comes, so should be like wonderful flowers, radiating delicious perfume wherever we go; and we should be able to do so if we have cultivated and beautified our garden. See to it, that you make your garden so beautiful that it becomes a fit sanctuary for the Master, a place wherein your friends and even your foes—may come in perpetual adoration and in the attitude of worship.

The Lord Christ calls us through the Love and Beauty which He has implanted in our hearts. His kingdom of Happiness is within and if we will only admire and not

criticise, sympathise and not condemn, His path is easy to tread. If we will try, we shall soon realise that we need not travel far to enter that Kingdom of Happiness, to find that gracious Beauty, for as we look within, we shall see that we are that Beauty, Itself, a Bliss that is a spark of His Divinity.

Dorothy Dobbins

SEEDS OF INTERNATIONALITY

"A CONFERENCE ON FAITH AND ORDER"

ALMOST 500 delegates of Christian churches from all parts of the world attended this Congress at Lausanne. The Roman Catholic church was not represented but the Old Catholic church sent a delegate. Many of those who took part in a similar Congress at Stockholm, 2 years ago, were present at Lausanne. The President in the opening address characterised the work of the Congress thus: "The need of discussing the principal questions of faith in a spirit of fraternity."

"It is a sign of the times," says the reporter, "that the discussion on the most important questions on the confession of faith, does not disturb brotherly harmony in the least." In several addresses stress was laid on the need for Christian unity, brotherly harmony and co-operation.

* * * * *

An interesting meeting took place at Locarno of "The New Education Fellowship (*La Ligue Internationale pour l'éducation nouvelle*). Teachers and those interested in education met for the first time in 1921 at Calais to discuss the need for new methods in education. This year they met for the fourth time, a thousand people coming from the five continents. The theme of the Congress had been given as: "The True Meaning of Freedom in Education." The Conference was presided over by Prof. Pierre Bovet, a man full of depth, fire and energy; he is well-known because of his work for international movements such as the League of Nations, etc.

It says in the report that the Conference offers a great deal; the problems of the three kind of schools—the preparatory, the lower and higher grade—were discussed. The Montessori-system was discussed with great sympathy but there was an open eye for its weak spots. Prof. Claparede said in a psychological study-group:

La methode Montessori est déjà un peu cristallisée. Elle ne se rattache pas à la vie, elle est trop dogmatique et surtout elle néglige trop le jeu.¹

¹ The Montessori method is already somewhat crystallised. It is not in touch with life, it is somewhat dogmatic and it neglects the importance of play.

Prof. Peter Petersen's plan (Jena, Germany) for a free, National school (eine freie, allgemeine Volksschule) drew much attention; one of the advantages seems to be that the system can be applied at once to the many, without the need of changing all the teaching-material.

A re-awakened interest in their national customs, dialects, dances and songs was shown by all the countries.

Dr. Ad. Ferrière closed the meetings with an address on "La nécessité de la discipline et les moyens de l'établir".¹

"The young child," the speaker said, "subjects itself to any rational authority. Nearing the stage of puberty and during it, the child passes through a period of individualism and in the end begins to understand something of inner freedom. The teacher's great task is to represent within himself to the child 'the divine Mind' in man. This Mind liberates from error, evils and wars. Thus we begin to understand something of the words of Augustinus: "*Religio est libertas.*"

* * * * *

An International Conference has been held in Switzerland for the discussion of the future relation between the younger generation of intellectuals from East and West. Thirty-one countries were represented. The delegates were welcomed in the Church, decorated for the occasion, at Chur by the President of the town. The municipality offered lunch at which a telegram was received from the President of the Swiss Republic wishing success to the Conference. The Bishop of Chur, bidding welcome in German and in Latin, gave expression to the hope that the Conference might be a complete success as its aim is to find a way by which the young intellectuals of East and West may continue to co-operate in their work. The reception at the small mountain-village Schiers was charming. The village bells rang out a welcome as the special train came in to the station and cannons were fired from the surrounding mountain-tops. The villagers lined the way and addressed their Alpine greeting "Grüsti" to all—to Chinese, Japanese, to Europeans, Americans, to Indians and Arabians.

* * * * *

We have the prospect of the first "World Peace Congress of Youth" being held in 1928 at the camping estate at Ommen by permission of the Order of the Star. The Dutch Federation of Youth for Peace (who will be the hosts) hopes that the foundation of a common work for World Peace will then be made. Mr. Thomas Harrison, an American friend, suggested the plan.

Some International meetings of the Peace Movement of Youth have been held since the war. "In Western Europe the work was concentrated on friendly advances between the young people of

¹ "The necessity for discipline and the ways to establish it."

Germany, France, Belgium and England, while the Dutch often formed the link between these International Societies.

Gradually a kind of unity of thought begins to pervade the Peace Movement of Youth. Many members of pacifist groups are now active in the more specialised humanitarian or social movements and have formed international links. Consequently the horizon of the pacifists is widening. The Peace Movement of youth now takes interest in social, political, economic, moral and educational problems and realises more and more the complications of the world structure of the day."

* * * * *

Understanding, tolerance and the sense of unity surely must be spreading over the whole world! We read of so many international meetings which are or have been held: a meeting of the "International Union of Geodesy and Geophysics" at Prague; an "International Congress of Zoology" at Budapest; an "International Congress of Orientalists" at Oxford. The work of this latter Congress will be the discussion on such subjects as: anthropology, ethnography, pre-historic archæology, comparative mythology, Assyriology, Egypt, Africa, the Far East, India, The Old Testament, Islâm and others.

* * * * *

Girl-guides from all over the world met at Geneva where a camp had been erected in one of the parks. Great unity and friendliness prevailed; the representatives of each country gave some demonstration of their country's typical customs or ceremonies. The whole camp visited the International Labour-bureau in Geneva when an explanation was given of the significance of the League of Nations. The girls were addressed in their own language as far as possible.

J.

MILK TREE

VEGETARIANISM

VEGETARIAN restaurants are becoming very common nowadays in Western Countries. I read with some interest the following under *News Novelties* on page 15 of the weekly *Illustrated Times of India* in its issue of the 5th June, 1927.

"A tree that yields 'milk' has been discovered in Central America. This tree is 'milked' by cutting into the brake, and the liquid that pours forth is described as 'rich and creamy, palatable and sweet to the taste'."

This brought to my mind a reference to the *milk tree* under "Food" in *Man: Whence, How and Whither*,¹ especially where an attempt has been made, as a result of clairvoyant researches, to sketch the early beginnings of the Coming Race in California 750 years hence. It is very interesting to read the prophecy which I reproduce here:

"FOOD"

"The community is entirely vegetarian, because it is one of the standing rules that nothing must be killed. Even the outer world is by this time largely vegetarian, because it has begun to be recognised that the eating of flesh is coarse, vulgar, and above all unfashionable! Comparatively few people take the trouble of preparing their own meals, or eat in their own houses, though they are perfectly free to do so if they wish. Most go to what may be called restaurants, although, as they are practically entirely in the open air, they may be supposed rather to resemble tea-gardens. Fruit enters largely into the diet of the period. We have a bewildering variety of fruits, and centuries of care have been devoted to scientific crossing of fruits, so as to produce the most perfect forms of nourishment and to give them at the same time remarkable flavours.

"If we look in at a fruit-farm we see that the section devoted to each kind of fruit is always divided into smaller sections, and each section is labelled as having a particular flavour. We may have, for example, grapes or apples, let us say, with a strawberry flavour, a clove flavour, a vanilla flavour, and so on—mixtures which would

¹ By Annie Besant and C. W. Leadbeater.

seem curious from the point of view of those who are not accustomed to them. This is a country where there is almost no rain, so that all cultivation is managed by means of irrigation, and as they irrigate these different sections they throw into the water what is called "plant-food" and by variations in this they succeed in imparting different flavours. By varying the food, growth can be intensified, or retarded, and the size of the fruits can also be regulated. The estate of the community runs up into the hills, so they have the opportunity at different levels of cultivating almost all possible kinds of fruit. . . .

"Milk is used, but it is exclusively the vegetable milk obtained from what is sometimes called the cow-tree, or an exact imitation made from some kind of bean. Knives and forks do not appear, but spoons are still used, and most people bring their own with them. The attendant has a sort of weapon like a hatchet with which he opens fruits and nuts. It is made of an alloy which has all the qualities of gold but has a hard edge, which apparently does not need resharpening. It is possibly made of one of the rarer metals, such as iridium."

H.

THE THEOSOPHICAL WORLD-UNIVERSITY (INDIA)

CIRCULAR LETTER TO THE MEMBERS

My last circular letter reported the appointment of Correspondents of the Association in Sind. I have now to add the following, in the order of appointment :

KANNADA AREA. M.R.Ry. K. Shankaranarayana Rao, M.A., B.L., M.L.C., Hardinge Road, Shankarapuram, Bangalore City.

KASHMIR AREA. Pandit Srikant Toshkhane, M.A., Fourth Bridge, Srinagar, Kashmir.

GUJERAT AREA. (1) Sjt. Amratlal V. Dani, B.A., Principal, Mahila Vidyalaya, Bhavnagar, Kathiawar. (2) Sjt. D. B. Patel, B.Sc., B.T., Navavas, near Municipal Office, Ahmedabad. (3) Sjt. S. V. Hora, B.A., LL.B., Havadia Chakla, Surat. (4) Sjt. D. H. Hora, B.A., Principal, Teachers' Training College, near Junatophkhana, Baroda.

MAHARASHTRA AREA. Sjt. P. H. Patwardhan, B.A., 383 Narayanpeth, Poona City.

TAMIL AREA. M.R.Ry. A. Meenakshisundaram Aiyer, B.A., B.L., Chokkappa Naik Street, Madura.

BENGAL AREA. Professor Tulsidas Kar, M.A., 8b College Row, Calcutta.

Other Correspondents are in course of appointment, and soon we shall have a band of capable and earnest workers all over India spreading the World-University idea. This is their first duty. The second is to find members for the Association. The third is to act as co-ordinating centres for the distribution of literature sent from headquarters and for the collection and transmission of information to headquarters regarding all matters bearing on the movement. The fourth duty is to keep in vital touch with the members in his area, and to bring them together as often as possible for mutual help until such time as systematic work is organised. . . .

A step forward in World-University work was taken in London on June 8, when the International World-University Association was

formed, and a constitution framed to co-ordinate the various National Sections. A Council was elected which, besides the principal officers of the University, will include two representatives appointed by each National Section of the Association.

The English Section is working with increasing usefulness. Mr. Jinarājadāsa's visit to London was made the occasion of a course of lectures on Ancient Samskr̥t Literature. Synopses of the lectures were given to the students, after the manner of those provided in the Brahmavidyā Āshrama, Adyar.

The Netherlands Section organised a Summer School at Amsterdam from July 25 to 30. The programme of lectures dealt with various aspects of medicine from advanced points of view. Certain lectures were given in Dutch, certain in German, and certain in English.

The movement in the United States of America shows much vitality and progress. Members are now in forty-one large cities in groups of five or more. An appetising list of subjects for correspondence courses is announced.

The Java Section reports good work for last year: 15 schools, 1,720 pupils, 15 European and 42 Asian teachers. A wise Government gives grants to the work yet leaves it quite free. The Secretary is Mr. M. P. Fournier, Dacosta Boulevard, Bandong, Java.

Thanks to the enthusiasm of Señor A. de la Peña Gil of Mexico, who spent three years at the Brahmavidyā Āshrama, Adyar, a Spanish Section of the Association has been founded in Madrid. Its first work was a course of lantern lectures on The History of the World by Señor M. Barroso.

Now what about getting one new member per day ?

JAMES H. COUSINS, D.LIT.,

ADYAR, MADRAS

Organising Secretary, T. W.-U. A. (India).

September 1, 1927.

THE THEOSOPHICAL FIELD

THE Netherlands Association of the Theosophical World University held a Congress at Amsterdam; various speakers gave addresses on such subjects as: Health and spiritual life, the priest-doctor, sight without glasses, psycho-analysis, Paracelsus' life and work and its value for the new methods in healing and medicine, etc.

Mr. C. Jinarājadāsa in his closing address speaking about: "Idealists in Medicine," earnestly enjoined us not to under-estimate the idealism and the truly humanitarian factors of the medical men of the present day. No one has the right to condemn them nor their work. The motives for the practice of vivisection even may be very noble. The future, and perhaps not a distant future, will find ways to offer greater possibilities and more complete development in the idealism which already exists.

* * * * *

We read that a meeting of the priests belonging to the L. C. Church will take place shortly at Huizen, Holland, representing 18 countries of Europe. The meeting will be presided over by Bishop Wedgwood; it will be partly in the nature of a retreat and partly to discuss business and the translation of the Liturgy into the Swedish, Polish and Finnish Languages.

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The Centre at Huizen (Holland) is growing. Another estate and some additional land has been bought, joining on to "St. Michael and All Angels". There seem to be plans for the erection of buildings for a university, an hotel, a Sanatorium in which the modern methods of healing will be applied, and a lyceum. The latter will be a Dutch higher grade school leading on to the Dutch universities. The teaching will be based on Theosophical principles, meaning thereby that fraternity and willingness to serve will be the basis of the foundation. Another principle is religious tolerance, not religious indifference but appreciation of the deeper mystical-religious life which unites the adherents of different faiths.

The Netherlands Association of the World-university has been the originator of the plans for this school. A working committee of

Dutch teachers will form the executive of which the President and Secretary of the Netherlands Association of the World-university will be members.

* * * * *

The Theosophical Order of Service met for three days at Ommen after the closing of the Star-camp. Dr. Annie Besant opened the Congress speaking on: "The Coming of the World-Teacher, the Theosophical Order of Service and the relation between the two." Referring to the motto of the order: "A union of all who love for the service of all who suffer," the speaker said that the Order must look for ways and means by which the inspiration, which the Teacher brings, can be carried into practice. Mr. Krishnamurti, who was present as a guest, spoke the parting word, saying that in order to be able to serve well each of us should have something of value to give something which he has discovered for himself in his heart. The present time should not be forgotten for the sake of the coming "sixth Root-Race" and contact with the world should not be lost sight of because one calls one's self a member of the Theosophical Society or of the Star.

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TELEPATHY AS SCIENTIFIC TRUTH

A special cable to *The Daily Express* of Madras, on 7th September last, states that for the first time in history psycho-research came into the orbit of the British Association. Dr. T. W. Mitchell in his address entitled "Phenomena of Mediumistic Trance" declared that telepathy or other supernormal modes of acquiring knowledge must be admitted. He also added that man might survive bodily death and, after death, sometimes communicate with the living, but hitherto "there was no evidence that survival after bodily death implied immortality".

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ARGENTINE

In the *Teosofia en el Plata*¹ we read a short synthesis of the history of the Theosophical Society in the Argentine. We may add to this synthesis, that now there are 20 Lodges, 4 of them in Peru, 2 in Paraguay and 1 in Bolivia, with some 500 members, among them many excellent Theosophists, whose work is well known and appreciated, not only in Argentine but all over the Spanish speaking countries of the Theosophical world.

¹ June-July, 1927.

BOLIVIA

The General Secretary of Chile, Mr. A. Hamel on a recent business tour in Bolivia delivered a number of lectures. On one occasion, when lecturing in the University of La Paz on "the Problems of Education," his lecture was presided over by the President of the Republic, Mr. Siles, who on the following day gave him a private audience.

BRAZIL

We are pleased to read, that the number of students of the "Alcyone School of the Order of the Star" in Rio de Janeiro, is steadily increasing. The students, chiefly children of poor families, receive instruction and school material free. Mrs. M. Soler and her two daughters are the enthusiastic teachers.

CUBA

Cuba again sends us some news, another new lodge has been founded since we last heard. The new Lodge "Flores del Valle" has one unique feature, it was formed by seven ladies "Flowers of the Valley!" The formation of this Lodge is just one more promising result of the systematic theosophising of Cuba. We have repeatedly called the attention of the other Sections to the very good results obtained here through the Centre System.

Thanks to some generous brothers, the Cuban Theosophists have acquired a broadcasting station of considerable reach. No need to say, that they are making full use of it to propagate Theosophical ideals.

FRANCE

In Havre a new Lodge has been founded. There is a great field for activity in this large port.

The Annual Convention in Paris, presided over by our Vice-President, Mr. C. Jinarājadāsa, was a great success. It was a happy gathering and harmony reigned throughout. Mr. Jinarājadāsa while in France gave a lecture on "Theosophy: The Philosophy of Thought and Action". We quote the end of his address: . . . "Salvation is not achieved by prayer, meditation or good acts, it is obtained by utilising all these for the creation of a life which realises the Divine, working within and without to create and offer our creation to the world." In recognition of the invaluable services which Mr. C. Blech (General Secretary of the T. S. in France) has given to the T. S. in Spain, the members in Spain have unanimously proclaimed Mr. Blech Honorary President of the Spanish T. S.

GERMANY

The *Theosophisches Streben* reports a very favourable attitude of the German Press towards our movement. Comments on recent public lectures, especially those of Mr. José Vigeveno, show an increasing interest, goodwill and a considerable understanding of our ideals. The German Section celebrates this year the twenty-fifth Anniversary of its foundation. Dr. Besant presided over that Convention, held in August, and she also addressed the public on "The World-Teacher and the new civilisation".

It is interesting and pleasing to note that a large number of societies have been formed in Central Europe during the last years with a declared programme for international co-operation: "World-Youth Wandering-Bird Camp," "League of International Reconciliation," "International Circle for Reforming Education," "South-German Summer School". This last one hopes to "educate good workers for the Theosophical movement, and deepen Theosophical life in all organisations".

HUNGARY

Mrs. Akos de Rathonyi was recently elected General Secretary under rather difficult circumstances. We earnestly hope for the co-operation of every member of the Section for the benefit of our movement and for the helping of the people in this much suffering country.

Our beloved President, Dr. Besant, was due to arrive, from Vienna by aeroplane, at Budapest on the 3rd of September and to address the members of the T. S. on "The Relation between the T. S., O. S. E., and L. C. C.," and in the evening to address the public on "The Duty of the Nations in the Light of Theosophy". We look forward to a full account of these lectures shortly.

LATIN AMERICAN THEOSOPHICAL FEDERATION

We read in the June number of the *Revista Theosofica*, that the ex-General Secretary of Spain, Mrs. Guadeloupe de Joseph is working hard, so that Spain may also become a member of this Federation. We hope that there will be no difficulty in uniting all the Spanish and Portuguese speaking Sections as an outward expression of the basic unity that exists in their cultural movements.

PORTUGAL

Members are making great effort to develop the spiritual movement of the Society. Notwithstanding the difficulties, caused by the continuous social and political agitations, three new Lodges have

been formed this year as a result of the unceasing efforts of our brothers.

PRESIDENTIAL AGENCY OF CENTRAL AMERICA AND COLUMBIA

The following is an extract from the circular letter of the Presidential Agent, Mr. José B. Acuna, to the nine lodges, dispersed in six different countries, of which the Presidential Agency is composed: "I invite you cordially to co-operate in unity in the glorious work to make the world happier. Let us keep our ideals alive, help the people towards the Truth, learn and understand with gentleness, judge with good-will, lead with kindness, serve without grumbling, and struggle without bitterness. Our motto shall be: For the Brotherhood and within the Brotherhood." We hope that his call will find open ears and open hearts.

Several Centres and Groups have been formed in Costa Rica, which we hope very soon to see among the list of Lodges.

CHILE

In Valdivia a new Lodge, "Kut-Humi," was founded.

PUERTO RICO

We are glad to report the foundation of the Lodge "Voz de la Verdad" (Voice of Truth). Be their work "kind and helpful" both in Chile and Puerto Rico.

SPAIN

Much to the regret of the Spanish Theosophists Mr. C. Jinarāja-dāsa could not attend their extraordinary meeting. In his message to the Section he says: ". . . Will you permit me to give you some advice? Much has to be sacrificed to strengthen the T. S. that it may be able to help the world more efficiently. The Masters help those who work for Them, for the good of Humanity; but They can work better through those, whose love for Humanity is so manifest that they are able to put aside all ideas and opinions of the personality that might make differences . . ."

The meeting was presided over by Mr. C. Blech, General Secretary in France, as a delegate of the President, Dr. Besant. Thanks to his deep understanding, his ability to feel with all those who are troubled by apparent differences, and above all thanks to his skill in appealing to that which they have in common, he succeeded in uniting the Spanish Theosophists in the common work for the T. S., for their country and for humanity.

CORRESPONDENCE

FOUL DISEASES AND IMPURE CURES

IN the article "Foul Diseases and Impure Cures" by A. F. Knudsen¹ it is said: "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 vitamines but we have not yet found much change in medical practice because of this"

This to me, to say the least of it, seems a very superficial saying. If the ordinary medical practice did not realise the vital importance of air and sunlight, why should there be the numerous open air sanatoria in most of the European countries, why should hospitals now be built on the outskirts of the cities, thus ensuring plentiful opportunity for the sick to have fresh air, why are the modern schools built in such a way that fresh air can come in on all sides, and large playgrounds attached for relaxation between schoolhours, why have the "out-of-door" or "garden" schools been started for the weak children, where lessons are given but in the open during the whole year however cold it may be, why are sun-and light-baths prescribed? Surely this means that ordinary medical practice has been aware for a considerable time of the value of air and sunlight and realises that vitality does not come through food only.

The article contains so much sound advice that it seems a pity that the opening sentences are not otherwise.

Because the ordinary medical practice has not yet found out the whole of the truth and because they still apply remedies which from the Theosophical standpoint we consider to be wrong, it is but fair to state how much the medical practice has done with regard to the application of air and sunlight. It seems most important to me to recognise what science has done and is doing; it is better to build a bridge than to create a chasm.²

Adyar

J. VAN ISSELMUDEN
September, 1927

¹ See September number of THE THEOSOPHIST.

² See "The Theosophical Field," p. 108

NATURAL PIETY

AS an almost violent opponent of any cruelty, whether called "necessary" or "needless" by ordinary people, may one protest that the view, taken by Mr. Arthur Robson in his otherwise splendid article in the July number, is difficult to reconcile with the feeling that cruel sports, butchery and vivisection must be fought and conquered before God's will can be done on Earth. Mr. Robson says "it takes ages of oppression, of constant terror, of intense and often excruciating pain and agony, to produce that harrowing terror of death that steals the creature to that fierce temper that makes it grapple with the most formidable opponent and hold on with a grim tenacity . . . thus unfolding an unbending spirit, an unbreakable will," etc. (I abbreviate to save space). Shall we then admit that "evil" is "good" in the making and that it is therefore presumption on our part to endeavour to mitigate or prevent all man-caused pain and terror.

Compassion means "suffering with". Shall we then say, "let suffering remain unabated so that we can learn compassion. That would be rather like the inference S. Paul wrote against, that we are to "remain on in sin, so that there may be all the more grace" Rom. vi. (Moffat).

Does the solution of the difficulty perhaps lie in the changed conditions of the New Age on which we are entering, and therefore that, while terror and agony may be inevitable concomitants of the "Kali-Yoga," the preparation for a new race and a new age call for a "League of Harmlessness" or better a league of *Constructive Love* and not mere *A-himsa*. Then again can one attempt to spread the new Gospel of the "Kingdom of Happiness" and say no word against cruelty, and can one even enter that Kingdom at all while so many needless horrors continue? Can one attain serenity and peace whilst daily sitting down with the family to a table which displays the food of an age that is passing?

Can one fail to sorrow when our beloved ones do things which one knows will bring them sorrow and suffering.

"It is all very difficult."

Carolside, Victoria Park
Manchester

C. RAWDON BRIGGS
August, 1927

 SNAKES

I

IN the month of June last I had been to Nasik a place of pilgrimage on the bank of River Godawari. There came a Sādhu whose age was not more than twenty-five. He was staying with Mr. Dhumal. The Sādhu kept with him a number of snakes, small and big, in baskets and also on his body round about his neck. He generally at Pooja time took out some of them and bade them lie quiet before him and

sometimes placed them on wall pegs quite straight like a stick. He asked the visitors to lift them. Though they seemed furious and active, at the call of the Sādhu they kept quiet. Their number was about thirty. The Sādhu took them from place to place in his travel and people everywhere flocked after the Sādhu thinking him to be a supernatural man. Will any of your readers explain the phenomenon?

Of course it is well known that by mantric power there are people who make snakes to personify, etc.

Cradock Town

Nagpur

C. H. MARATHE

27-8-27

II

FOR some time past many anecdotes relating to snakes have appeared in THE THEOSOPHIST, I beg to state here some facts which I know.

In my early childhood I was only allowed to see the reddish head of an old Cobra which used to poke its head from a hole in an abandoned fireplace. There was a brass cup placed near the fireplace into which my uncle and after his death his wife, my aunt, used to pour some milk everyday which the snake drunk. My aunt said that it was a very old snake, very fat but only a foot in length. She said that as the snakes grow old their tails fall off bit by bit and at last only a foot or so of its body remains.

One morning we did not see the snake's head and so told my aunt about it. She at once said "On, then that was the old snake, which flew from that place away in the southern sky at the dead of the last night".

We learnt the news agape, but our elders laughed and pooh-poohed the idea of a snake having grown wings and flying away.

But a few years ago a respectable friend of mine, a pleader of Midnapore, told me that he once saw a peculiar bird on a tree in his garden chasing a bird of the crow species. He said that the chasing bird had no legs but was following the other with fluttering of its wings and hopping and crawling over the branches. He also noticed that that bird had a large hood and forked tongues instead of bills. It was surely the metamorphosis of a snake into a bird.

Babu Saroj Ranjan Chowdhuri, treasurer to the Raja of Narajole, Midnapore, says that just after his birth a large cobra used to come to his bed and lie near him and sometimes over his body. On the approach of the mother or any other elderly people it slowly left the place and went outside the house. It never did any injury to anybody. Many advised the parents to kill the snake lest it did any injury to the child but the mother did not allow anybody to do anything

of the kind. The snake used to come to the child every day up to his seventh year. Then the boy was taken away to town for education. As soon as the child went away the visit of the snake ceased. After a term in the school when the child returned home the snake did not return even then.

A few months ago I saw in a newspaper that a dead snake was born of a woman in Burma. It has been preserved in a spirit-bottle.

Midnapore

NIBARAN CHANDRA BASU

T. S. Lodge.

September, 1927

“SIGNS OF THE TIMES”¹

THE “Intelligentsia” of all European countries, not only Russia, is drawn from *all* classes; this does not alter the fact that the *majority* of its members come from the middle classes. This is well-known and not open to question.

Mme. Kamensky is of course quite at liberty to affirm what she imagines to be the real state of affairs in Russia to-day. I do not know whether she has actually been there in the last year or two. If not, she is hardly in a position either to affirm or to deny with authority. On the other hand, there are unprejudiced observers who have been there, who have brought back their version. They equally affirm with Mme. Kamensky that there is no “Private initiative,” but with the added qualification, if that private initiative runs counter to the general welfare of the country as a whole. They also affirm, again with Mme. Kamensky, that the country is ruled by a minority, namely the Communist Party, but—and it is a very important but—that this Party has the support of the majority of the people, who would resist to the utmost any attempt, external or internal, to usurp its authority. Because it derives its authority from the “common people” the Communist Party is very alert to catch the trend of public opinion and to frame its policy accordingly.

If it is permissible to introduce a personal note, I had always thought that the whole point of the first Object of the Theosophical Society was to further the abolition of “private enterprise,” and to get people to work for the common good of the community, rather than for themselves, and where the two motives came into conflict, to renounce the latter. Is it wrong to understand “Universal Brotherhood” to mean in practice just this working for the larger instead of for the smaller self?

Mme. Kamensky regrets the passing of “private initiative” in Russia, but one has only to look at the condition of so-called civilised countries to-day, to see the *impasse* to which the free play of this

¹ See THE THEOSOPHIST, April, 1927, p. 127.

doctrine of "each one for himself and the devil take the hindmost" has brought us, during the last hundred years of industrial development. Everywhere, excessive wealth side by side with extreme poverty; the many toiling hard and long that the few may enjoy luxurious ease. This is the result of the "private initiative" that is used for the enriching of the self at the expense of others. This principle has been tried out and found wanting. Democracy is fast becoming the regulating principle of all departments of life, and it is only just that it should be given a fair trial. Is it too much to ask that Theosophists at least should watch the experiment in Russia with unprejudiced eyes and sympathetic minds, rather than attempt to prejudge the issue?

Finally a protest must be made against the phrase "mixed in politics". It would do many people good, not excluding Theosophists, if they were mixed in them a little more than they are. Theosophy and politics are supposed to be as oil unto water. It is an ancient and slow-dying superstition that has no real foundation. If the science of Statecraft cannot be illuminated by Theosophy, then the first Object of the Society might for all practical purposes be given a decent but unobtrusive burial.

However, neither Mme. Kamensky nor I will convince the other, so let us agree to differ, leaving it to time to decide the Russian question, *assuming that hostile parties do not by their machinations bring about disaster, and then turn round and say "I told you so!"*

59 Carlton Hill
London, N.W. 8

LEONARD C. SOPER
April 23rd, '27¹

¹ A copy of this letter was received *unsigned* so we could not insert it in an earlier issue,—EDITOR.

REVIEWS

Art as Will and Idea, by C. Jinarājadāsa. (Theosophical Publishing House, Adyar. Price Re. 1-4 and As. 14.)

A small book, easily handled, well printed, containing six addresses given by the Vice-President at various places, on different dates. Many will be glad to be able to read these at their leisure and to go back to them over and over again. The book will give delight to many an artist and philosopher and it may show, to those who are neither, the way to develop themselves for as the writer says: "Each of us is an artist—must be. For to be an Amsha or Fragment of Divinity means to be an artist. The Great Artist dwells within us, not only without us. What He does, that can we also. It is true that He has His chosen band of prophets; they are the creative artists of every nation. But since His nature is in each of us, somewhere in us too an artist is hidden . . . The artist is he who takes life as it comes and transforms it till it reveals a hidden glory."

S. L.

The Masters and the Path, by the Rt. Rev. C. W. Leadbeater. (Theosophical Publishing House, Adyar. Price Rs. 8-4 and Rs. 7.)

The book in its second edition has been revised and enlarged (first edition, 1925). More headings have been added, so that the reader will find it easier to look up definite points. The error in the arrangement of the colours in the picture of the Wesak ceremony has been rectified. It is convenient that the picture is now attached to the book. Another advantage is that the weight of the book is less and therefore easier to handle.

J.

Theosophy as the Masters see it, by Clara M. Codd. (Theosophical Publishing House, Adyar. Price Rs. 4 and Rs. 3-8.)

"Being an account of the Society and its Work as outlined in the *Letters from the Masters of the Wisdom*." This explanation is given on the title-page of the book. And it is well that this should be given, because the mere title only makes one feel inclined to ask with all due respect: how can any one below the rank of a Master write about Theosophy as They see it?

The contents of the book are divided into three parts dealing with the Society, the Work and Lodge work; each part is divided into sections with a heading, thus facilitating the work of referring to any special point. All the questions which have been touched on are considered in the light of what the Masters K. H. and M. have said in: *The Letters of the Masters of the Wisdom* transcribed by C. Jinarajadāsa and *The Mahatma Letters to A. P. Sinnett* compiled by A. T. Barker; long quotations have been given. Time and thought and a loving heart must have been given to the compilation of this book; it will prove useful to those who need authority for their belief, but after all each of us has to learn and see Theosophy for himself.

A Letter written by A Master of the Wisdom in 1888 and *A Message to the Members of the Theosophical Society from an Elder Brother* in 1925 are given as an appendix to the book.

J.

A Pixie's Adventures in Humanland, by Jean Delaire. (The Theosophical Publishing House, London. Price 4s. 6d.)

Whoever takes this book in hand will surely not put it down before reading every line. Some may consider it to be mere fancy, a fantastic dream, a fairy story to be told to children, a pretty conceit to while away an idle hour. But some who have a bent that way, "the children of Nature," will ponder over it and will try to become like the bold adventurers in ages long past. "Their eyes were sharper than they are now, and most of them were able to see the semi-transparent ethereal forms of Pixies, Fairies, Elves and all the gossamer tribe of the forest. Some there were who could see even the shadowy forms of the Lesser Gods, Those who dwell on hill tops, whose anger thundered in the storm, whose laughter gladdened the world at sunrise . . . Long, long ago Gods, walked with men, and men walked with the lesser lives and all were as links in one vast chain. . . . Those days are passed beyond recall but

... the Gods only sleep, the Fairies and Elves are only hiding for a time . . . in their own time they will return."

That is when Humanland makes it possible for them. Eileen, a child of Nature, makes it possible for Pixie to dwell for some time among humans and many are the lessons which we can learn from his experiences.

Grateful thanks to the author for this charming and instructive book. May the day come soon when "Big People and Little People will know one another, and love one another as of old."

J.

Asoka, by James M. Macphail, M.A., M.D. Second Edition. The Heritage of India Series. (Association Press, Calcutta. Price Re. 1.)

In this little volume of ninety-two pages the author has condensed, but in no scrappy manner, the main events in the life of the great Emperor and his place in history. The chapter on the Mauryan Empire is well conceived as it gives the western readers, as also the modern "educated" Indians, an idea as to the well organised system of administration that prevailed in India in remote times. It also shows how great was the genius of Asoka in having utilised the existing system for the greater advancement of his people and the greater glory of India as a whole. Mr. Macphail's spirit is altogether appreciative in character as the following concluding lines of the book indicates:

"Remote as he is from us in point of time, we feel that his life has enriched ours. His voice still speaks to us, for it is the utterance of a sincere and earnest soul. He is part of the heritage of which India may well feel proud, and his example should inspire the young men of India to-day with the noble ambition to spend their lives for the moral and spiritual progress of their country and for the temporal and eternal welfare of their fellowmen".

Readers of *Man: Whence, How and Whither* who remember "The Vision of Asoka" therein will realise in what a great and deep sense Asoka is a real heritage, not only for India but for the world, not only as a memory to inspire the present but also to order the future of mankind. The author's attempts to make comparisons between Asoka and many of the Roman and Mediæval European and Ottoman rulers and Emperors are naturally laboured and therefore rightly fail to satisfy the purpose. Is it more than a chance that Mr. Macphail should in this task of comparisons have felt fairly happy in substituting

another Indian Emperor, Akbar, to other great world figures, ancient or modern? Asoka represents not only Indian's achievement but also her aspiration. It is inevitable in treating of Asoka to speak of Buddhism and one wishes that the chapter on "Early Buddhism" were slightly more comprehensive and deeper, especially in describing the Lord Buddha's attitude towards Hinduism.

M. S.

Indo-Aryan Thought and Culture, and their Bearing on Present-Day Problems in India, or Why Britain rules India, by Prabhakar S. Shilotri. (The Theosophical Publishing House, London.)

This is a thoughtful study of Modern Indian problems, from the point of view of an Indian, but one who is steeped in the farthest West brand of Political Science. America and India are in many ways at such opposite poles of thought that assimilation is difficult, and notwithstanding his true love of his motherland and zeal for her regeneration, Mr. Shilotri seems a little too ready to under-estimate those elements in her past which are most opposed to the American spirit, and even to count a weakness that which the Theosophical student sees as her strength, namely the fact that her social system has always been based on a spiritual conception of life.

It is good to read the author's arguments against the pessimistic view that a tropical climate has worked its inevitable ruin on decadent races. On the contrary he claims that the racial mixture in India is good, providing every element needed for the thorough development of a land with India's geographical possibilities. His view of the race as mainly Dravidian, with an Aryan strain superimposed, and sub-stratum of Kolarian, is debatable, and is scarcely sound in view of the fact that some, if not all, the Dravidian peoples are now looked on as Aryan in varying degrees, and as having been Aryanised before settlement in India. But the book deals little with ethnology, and wisely takes the population as it is to-day, aiming at the discovery and removal of whatever hinders national development and freedom. Of course fusion has to be accomplished, and mainly, he thinks, by economic and social development on western lines, and by a "consanguineal and cultural unity" attained by abandoning caste restrictions of marriage and adopting a common language. Though himself an Aryan, he looks on Indo-Aryan culture as having had an evil influence on the development of India, since it arrested the healthy growth of a national consciousness by its insistence on castes, and over-emphasised the religious aspect of life, so tha

Indians became careless of their citizenship in this world in their care for another.

With much we can agree, though not to the extent of looking forward to a future "common dress, perhaps a modified European wear for the men and a modified Parsi wear for women". Certainly Mr. Shilotri is brave in his challenge of existing prejudices, and the great thing is to get things moving, in a country so conservative as India. But perhaps so much that is beautiful need not be cast overboard to attain unity. If grasped from the spiritual side instead of the material, the problem is much simplified, and all that is needed is enthusiasm and co-operation in pushing fast along the trail already blazed for us by the leaders of the Theosophical Society, under the guidance of the great Rshis of India, who know what India needs even better than American Professors of Political Science.

After all, India need not be cast-down in spirit before the western Colossus of prosperity, for it is to her western nations are now turning, for her secret of Peace, and the Joy that passeth understanding.

H. V.

The Gates of Horn, by Bernard Sleigh. (Aldine House, London. Price 7s. 6d.)

This book purports to be records of a "Society for the Investigation of Faery Fact and Fallacy," and contains some weird and interesting tales, mostly of Welsh origin. If such a society exists, there seems to be no adequate reason for the elaborate concealment of its habitat and personnel, especially as this must rob the records of all value from the scientific point of view, and make the tales less convincing. As tales they are remarkable, showing perhaps rather the unwholesome than the attractive side of inter-relations between the worlds of men and fairies. It is the Pan-world that is revealed, fauns and satyrs, children of earth, disputing fiercely its possession with arrogant sons of men, caught now and then in the net of human love, and wearing, for its sake, a body of strange flesh that casts no shadow. One of the best things in the book is a poem "The Loon," which recalls Keats' *La Belle Dame Sans Merci*.

Her mouth was red as crimson haws,
Her voice as harp-strings sweet ;
And neither grass nor daisy bent
Beneath her feet.

.

She whispered words no mortal knows,
 She wove about his soul
 A cloak of elfin gossamer,
 A faerie stole.

Skilfully is the impression conveyed of the bleak reaction after
 love's ecstasy :

And sun and moon *stared* face to face
 High over breathless trees,
 Grey angels dotted all the stars
 With one quick breeze.

The literary form of the tales needs considerable revision.

H. V.

Character Builders, by K. C. Desai.

This volume is published for the purpose of bringing before the public a list of the names of great people, people who are outstanding either by the life that they have led or by the precepts that they have either taught or of which they have written.

It is arranged in alphabetical order and contains names from most countries and has two appendices ; the second one is an appendix of subjects and apparently quotations but the authors are not named.

The first part of the book gives very short sketches of the lives of the persons chosen. We quite realise the difficulty in the choice of persons in compiling such a volume for it is in effect a small encyclopædia and of necessity many names must be omitted. We wish it hearty success.

D.

Indigestion, Its Cause and Cure, by Dr. H. Valentine Knaggs. (The C. W. Daniel Co., London. Price 5s.)

This is a popular book written by one who, being in the medical profession, has studied his subject in a scientific manner and with practical interest. It contains an explanation of the mechanism of digestion, the various causes of indigestion and the appropriate methods of treating them. It is full of advice with regard to the use of common articles of consumption and the different "cures" which are ordinarily advocated. One has, however, to use one's own commonsense in applying it to oneself. The fact that the book is in its fifth edition testifies to the need for guidance on the subject dealt with therein.

N. S. R.

BOOKS RECEIVED

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

Occultism, Christian Science and Healing, by Arthur W. Osborn, M.C., 2nd Edition (Solar Publications, Russell Street, Melbourne); *The Drama of Creation or Eternal Truth*, by Jwala Prasad Singhal (C. W. Daniel Co., London); *Bureau of American Ethnology Bulletin* 82, by Neil M. Judd (Washington Government Printing Office); *Astrological Investigations*, by W. Frankland (L. N. Fowler, London); *Songs of the Shadows*, by Edith Tudor-Hart (Fowler Wright, London); *Murugan—The Tiller*, by K. S. Venkataramani (Svetāranya Āshrama, Mylapore, Madras).

BOOKLETS

Aitareya-Upanishad, by Swami Sharvananda (The Ramakrishna Math, Mylapore, Madras); *Everyday Food*, by Hugh Wyndham; *Of Cottage and Cream Cheeses*, by Florence Daniel (C. W. Daniel Co., London).

OUR EXCHANGES

We acknowledge with many thanks the following :

Modern Astrology (August), *Theosophie in Ned.-Indie* (August), *League of Nations Report* (June), *The Calcutta Review* (August), *News and Notes* (August), *Isis Revista Teosofica* (March, April, May, June), *The Herald of the Star* (August), *The Canadian Theosophist* (July), *Theosophisches Streben* (May, June), *The Servant of India* (September), *El Loto Blanco* (August), *Light* (August), *Mexico Teosofica* (May, August), *Revista Teosofica* (July), *The Messenger* (August), *The Australian Theosophist* (August).

We have also received with many thanks :

El Heraldo (April), *A. R. N. Gazette* (July), *Theosophisch Maandblad* (August), *Teosofisk Tedskrift* (June, July), *Toronto Theosophical*

News (June, July), *The Light of Knowledge*, *De Beweging voor es*
Theosofische Wereld-Universiteit, No. 2, *Norsk Teosofisk Tidsskrift*
(April, June), *Gnosi* (May, June), *Revista Teosofica Chilena* (June),
The Vedānta Kesari (August, September), *Pewarta Theosofie* (August),
The Indian Educator (July), *The Islāmic Review* (August, September),
Bhārata Dharma (August), *Australian Star News* (July), *The Modern*
Review (August), *The Beacon* (July), *The Occult Review* (September),
The Vedic Magazine (August), *Theosophy in India* (July, August), *The*
Round Table Quest (July), *Der Herald* (July, August), *Bulletin of the*
Museum of Fine Art (August), *The Charag* (August), *Espero Teozofia*
(April, June), *Standard Bearer* (August), *Teosofia en el Plata* (June,
July), *Teosofi in Finland* (July, August), *The Madras Christian College*
Magazine (July), *The Vaccination Inquirer* (August), *The British*
Buddhist (August), *The Union Signal* (August), *The Jewish Theosophist*
(July).

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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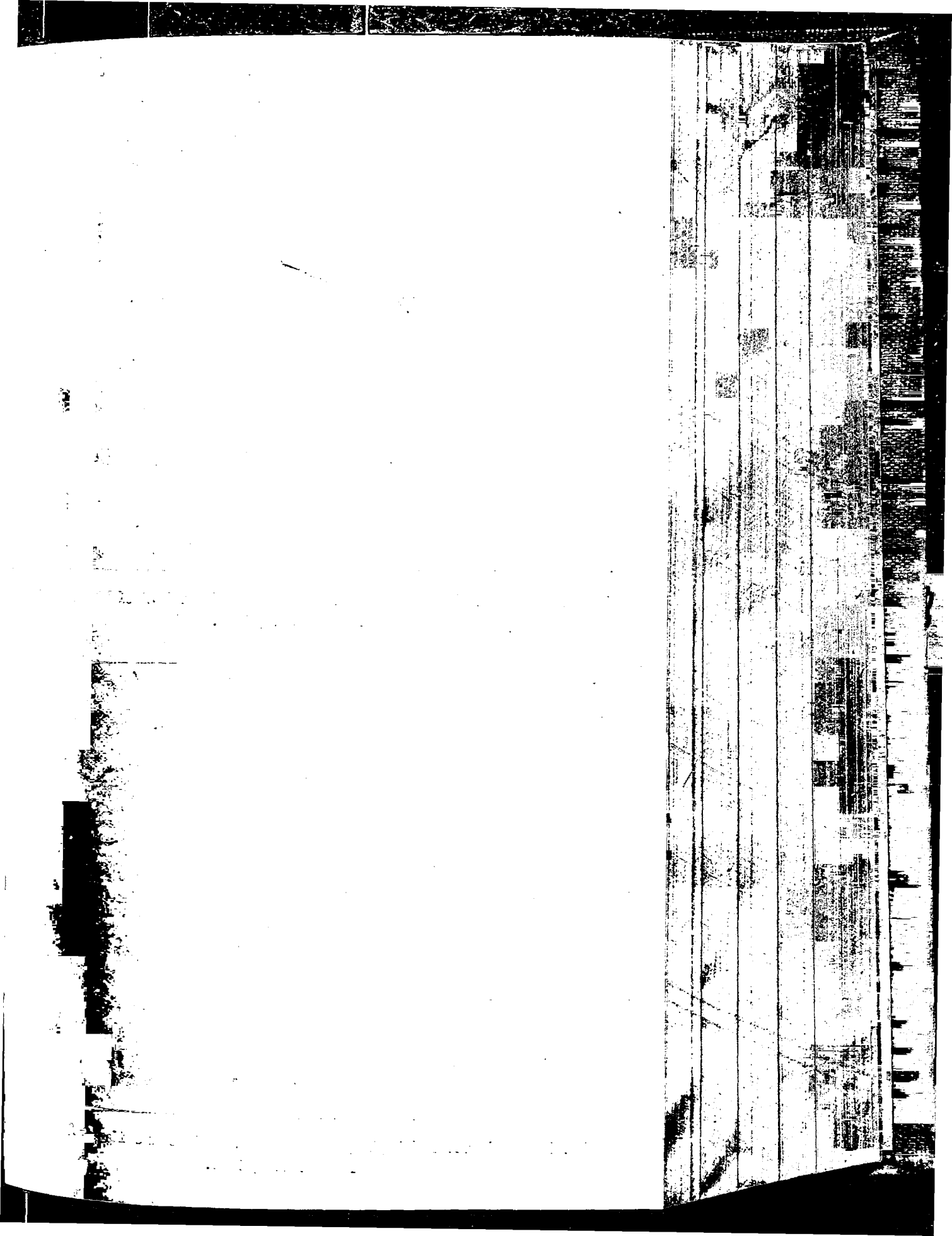
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18. Switzerland	Prof. G. Meautis—Serrrières, Neuchatel.	...	BULLETTIN THEOSOPHIQUE BELG.
19. Belgium	Monseigneur Gaston Polak—45 Rue de Loxum, Brussels	...	TEOSOFIE IN NED. INDIE.
20. Dutch East Indies	Herr J. Kruisheer—Blavatkytpark, Weltevreden, 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	...	THEOSOPHIA.
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 Agustin Serwin—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	...	THEOSOPHIA EN EL PLATA.
28. Canada	Dr. Arturo Montasano—Aguero 1389, Buenos Aires, Argentina	...	REVISTA TEOSOFICA CHILENA.
29. Argentina	Señor Armando Hamel—Casilla de Correo 548, Valparaiso	...	O THEOSOPHISTA.
30. Chile	Señor Juvenal Mesquita—Rua Conde Bom-fim, 300, Rio de Janeiro	...	ORPHEUS.
31. Brazil	Monsieur Sophrony Niokoff—34 Tzar Simeon, Sofia	...	GANGLERI.
32. Bulgaria	Herr Jakob Kristinsson—Ingolfstr. 22, Reykjavik	...	BOLETTIN TRIMESTRAL AND SOFIA.
33. Iceland	Señora Guadalupe Gutierrez de Joseph (Acting), Madrid, Spain	...	ISIS.
34. Spain	Señor A. R. Silva Junior—Avenida Almirante Reis 58, 1E, Lisbon	...	NEWS AND NOTES.
35. Portugal	Coun. Peter Freeman—3 Rectory Road, Penarth	...	PEZEGŁAD TEOSOFICZNY.
36. Wales	Mademoiselle Wanda Dynowska—Krolewska 25, m. 3, Warsaw.	...	TEOSOFIA EN EL URUGUAY.
37. Poland	Señor Francisco Diaz Falp—Casilla Correo 595, Montevideo	...	HERALDO TEOSOFICO.
38. Uruguay	Señor Francisco Vincenty—P.O. Box 85, San Juan, Porto Rico	...	STIRI SI INREMNAR.
39. Porto Rico	Mme. Hélène Romnicenco—c/o Mnie. J. Romalo-Popp—Strada Vasile Conta 8, Bucarest.	...	THEOSOPHY IN THE UNITED STATES.
40. Roumania	Gospojica Jelisava Vavra, Primorska ulica br. 22, Zagreb	...	THEOSOPHY IN THE UNITED STATES.
41. Yugo-Slavia	N. K. Chocky Esq.—Bopal Place, Calcutta, India	...	THEOSOPHY IN THE UNITED STATES.
42. Ceylon	THEOSOPHY IN THE UNITED STATES.





The President of the Theosophical Society is welcomed at Helsingfors, Finland.
August 26th, 1927.



Dr. Besant leaves Helsingfors, mounts the aeroplane and flies to Stockholm.
August 27th, 1927.



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THE THEOSOPHIST

ON THE WATCH-TOWER

THE Editor writes :

At the wish of the Central American Lodges, they have been grouped by me into an Agency, with don José B. Acuña as Presidential Agent. I had myself selected him, but he had the majority of votes before the choice was communicated to the members. He has organised a Provisional Council, consisting of the following :

President: Señor José B. Acuña.

Vice-President: His Excellency, don Julio Acosta Garcia, ex-President of the Republic.

Secretary: His Excellency, don José Coronado, ex-Minister of Foreign Affairs.

Treasurer: don José Monturiol.

Councillors: His Excellency, don Tomas Soley Guell, Minister of Finance; don Mariano L. Coronado; don Carlos Luis Sáenz; don Francisco Vidaurreta.

Legal-Adviser: don Alejandro Aguilar Machado, lawyer.

A very good start. I cordially wish them all well.

*
* *

I sent the following message to the Danish Scouts. People seem to like it, so I print it in *The Theosophist* for any Scouts who read our Magazine.

Copenhagen,
August 24th, 1927

DEAR YOUNG BROTHERS AND SISTERS :

Will you try to remember that on you and on others like you the future of every country depends ?

You are the men and women citizens of the coming age, the fathers and mothers of the next generation.

Among you are the leaders of the days to come. Be brave, faithful, honourable, strong, gentle and loving. Keep your bodies pure, your emotions noble, your thoughts strong and clean. So shall our Elder Brothers, the World-Teacher and the World Mother bless you and make you a blessing to Denmark and to the world.

ANNIE BESANT

* * *

The Sixth Convention of the T.S. in Wales was held in Cardiff on September 24-26, and I had the pleasure of presiding over it and delivering two public lectures, and an address to a meeting for T.S. and Star members, and of taking the Chair and making short speeches at a meeting of the Theosophical Order of Service, at which Mr. Max Wardall was the lecturer, and at a meeting of T.S. members and friends, at which the Rt. Rev. F. W. Pigott spoke on the Fellowship of Faiths, Mrs. S. Maud Sharpe on the Revival of the Mysteries, and Prof. Emile Marcault on the Theosophical World University. The last named speaker also delivered a public lecture on "The University of the New Age". The weather was very unkind to us throughout, but we met it with smiles, and everyone seemed very happy. Mr. Peter Freeman, the excellent outgoing Secretary, was replaced in his office.

There was a full programme, and one of the most interesting meetings was that of the members of the Theosophical Society, old and young, and the Order of the Star. Captain Max Wardall gave a very useful lecture on the

Theosophical Order of Service, which under his inspiring guidance seems to have taken a new lease of life. Everything except the weather went well, and that has become past praying for.

* * *

Most enthusiastic accounts reach me from the United States of the welcome accorded to Bishop George S. Arundale and his wife at the National Convention. Says one account :

Dr. Arundale immediately won the hearts of his hearers, and Mrs. Arundale likewise won our hearts after speaking a few words and then singing while playing the vīna. Mrs. Arundale is truly beautiful . . . Sunday evening Dr. Arundale gave a public lecture on "The Return of the Christ," which was very well attended, several thousand people being present, the message ringing with conviction.

A lecture on "America, Her Power and Purpose," has been very well received.

* * *

The new National Headquarters of the T.S. in the United States were dedicated with Co-Masonic ceremonies on September 3. I had the pleasure of laying the Foundation Stone last year, and with the astonishing efficiency and speed which characterise American workers, the building is now ready for occupation, with a flower-garden, pond and a little grove of trees; for the President (General Secretary, of the National Society, Mr. L. W. Rogers), whose initiative and vigour have made the work possible.

* * *

A wonderful resolution has been passed by the League of Nations, amounting to the outlawry of war. The fact that this has been done is the presage of a fundamental change of relations between the different Nations of the earth. It is to the glory of Poland that she initiated this great step towards a human civilisation. When Nations learn, as individuals have done, to submit their disputes to a Court of Justice instead of to the outcome of a prize-fight, international

morality will no longer permit men to murder, loot and ravage on the excuse that the crimes were wrought on a people talking a language other than their own.

* * *

I am very glad to see the vigorous criticism of the Bombay Pinjrapoles published in the *Bombay Herald* and signed by Mrs. Jinnah and Mr. Kanji Dwarkadas, and earnestly hope that it may be followed by reforming action by the public. They had visited the four established for the relief of sick and the care of aged animals, and found a sad condition of neglect and dirt.

* * *

I am giving a last lecture in Queen's Hall, London, on "The Future of Europe, Peace or War?" In the visits to many countries in my flight over the north and east of Europe. I found so many causes of trouble were growing up, that after lecturing on the subject in Budapest, Vienna and Geneva, I resolved to deal with the question in London, one of the greatest political centres in the world.

"The New Race is coming among you, the World-Teacher who appears with each such stage in evolution is with us, already at work. Lead the way, Brothers, to the glorious Future, to the Kingdom of Heaven upon earth; externalise the Kingdom within you. You know the Plan, be workers in the raising of the Temple, skilful craftsmen in making it beautiful. The Dawn is here; the Sun is rising. Do not turn your backs on it, and grope on in the darkness your own shadows create."

(From Dr. Annie Besant's farewell note to the
Theosophical Society in America.)

* * *

Before this number leaves Adyar the President with Krishnaji and the Vice-President will have arrived. They

are due at Bombay on the 28th of October. Our President has never been so long absent from India since first she landed and much preparation is made to express the burning fire of love which ever glows in our heart for her who has given of her life's blood to her adopted land and for all of us. The welcome to Krishnaji will I believe be a silent one, silent not for want of zeal but because we cannot express that which is hidden in the innermost of our being.

In offering a welcome to all we feel as ever how inadequate are words and yet an attempt at an address is offered to each. We just lay the address at their feet and ask them to read the hearts that are sincerely offered in service and the other words that remain unuttered.

* * *

The Theosophist staff was more than glad to receive an account of the President's visit to Finland with snap-shots, the only Section which has sent any report to the President's magazine and we thank them most heartily.—

I send you four pictures taken during Dr. Besant's visit to Finland (Helsingfors) 26-27 August, if they would interest you. At the same time perhaps I may mention that our President did an enormous success in visiting Finland. The Hall for her public lecture containing 1,060 seats was filled to the last place and a big crowd of hundreds filled the vestibule outside. The tickets were all sold out five days before the lecture and crowds of people asked for tickets during the interval. The title of her lecture was: "The New Civilisation and the World-Teacher." Before she entered, she was greeted with songs, sung by a small choir, and with a poem of welcome¹ written for the occasion in English by one of our members and recited by the actress, Mrs. Elli Tompuri.

The following day the President laid the Foundation-stone of the Society's new Headquarters and directly afterwards delivered a lecture on the World-Teacher to members of the T.S. and kindred organisations. The Hall, a film-theatre with 900 seats, was also filled to the last seat. All the newspapers in Helsingfors and some in the country-towns contained articles about Dr. Besant and reports of her lectures, besides pictures. All the articles were in a friendly or a neutral spirit, only one newspaper was sceptical and doubted whether all her messages would prove true. The lecture-public and

¹ The poem appears in our magazine *Teosofi*, for August (Nos. 7-8).

the T.S. members who arrived from all parts of Finland (at least two-thirds of the whole membership) were greatly content because they received so much valuable information about the World-Teacher and His present physical vehicle and other things; so many good teachings and fine impressions. So we are extremely happy that our President came to us, although for a very short trip, thereby showing that she does not forget even her very distant children. Her visit will give us more eagerness, more strength to continue our work for the benefit of her work and our mutual movement.

September 12, 1927.

JOHN SONCK,

General Secretary for the Finland T.S.

*
* *

Some extremely interesting happenings, in the Christian Church are well worthy of note by all who are studying the changes in the thought of the world to-day.

I quote the following from *The Morning Post* of September 27, 1927.

DEFENCE OF THE MODERN SCIENTIST

Not for the first time, the militant and modernist Bishop of Birmingham, Dr. E. W. Barnes, has startled the Christian world with a vigorous pronouncement. In Westminster Abbey yesterday he attacked religious people and their leaders for their "timid and obscurantist" attitude to Science.

Declaring that now competent men of science unanimously agreed—as disclosed at the last British Association meeting—that man had evolved from an ape-like stock, he pleaded for a change in the traditional dogmas of the Christian Church.

These are some of his most striking statements:

Darwin's triumph has destroyed the whole theological scheme.

Man is not a being who has fallen from an ideal state of perfect innocence: he is an animal slowly gaining spiritual understanding. It is quite impossible to harmonise this conclusion of scientific inquiry with the traditional theology of any branch of the Christian Church.

If, then, opinions widely and even universally held turn out to be wrong, let us declare the fact, and we need not blush as we make our confession.

If there be a God behind Nature He can show His creative activity through the process of emergent evolution just as definitely as by special creation.

That God has used evil in his Plan is obvious.

In the belief that God's creation has a purpose we postulate the immortality of the soul.



Portrait of a woman, possibly a member of the New South Wales branch of the Communist Party, circa 1947.



Group of people, possibly a family, in an outdoor setting, circa 1947.

the T.S. members who arrived from all parts of Finland (at two-thirds of the total membership) were greatly content that they received such valuable information about the World-Teaching and the general progress of the work and other things; so many thanks to the President. So we are extremely happy that the President has returned although for a very short trip, thereby giving us more strength, more strength to continue our work and our mutual movement.

JOHN SONCK

General Secretary for the Finland

* * *

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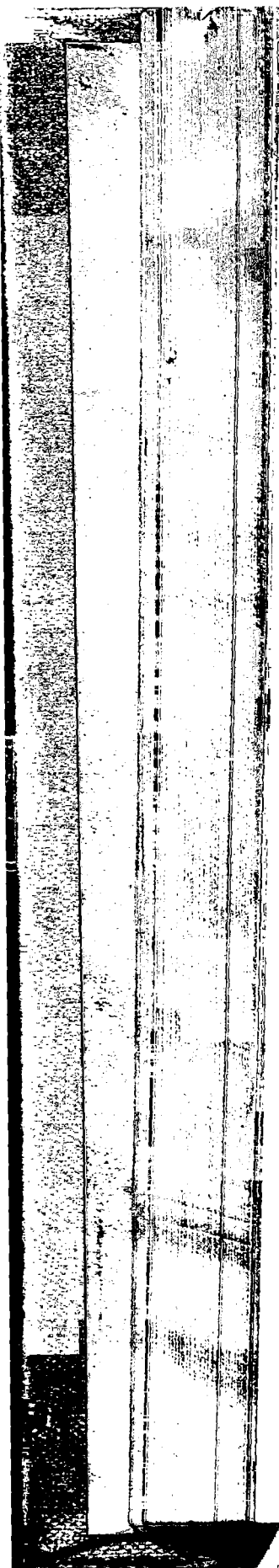
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The General Secretary reads the document for founding the New Headquarters of the Theosophical Society at Helsingfors.



The President lays the Foundation-Stone of the New Headquarters of the Theosophical Society in Finland. August 27th, 1927.



About a fortnight later we read of the disgraceful reception which the same Bishop received at St. Paul's Cathedral. This report was sent to *The Hindu* and we append a short portion of it.

SCENE IN St. PAUL'S

MODERNIST BISHOP SHOUTED DOWN

As Bishop Barnes of Birmingham entered the pulpit of St. Paul's Cathedral to deliver the address on "Man's Creation" a robed clergyman, the Rector of the City Church, accompanied by a number of young men, walked up to the transept, denounced Bishop Barnes for "his false and erratic teaching" called on the Bishop of London to inhibit Bishop Barnes from any Church under his jurisdiction and demanded that Bishop Barnes should be forthwith deposed and outcast from the Church of God till he recanted his errors. The clergyman then left the Cathedral and Bishop Barnes preached uninterrupted.

When the organist realised that an irregularity was occurring he began to play, gradually increasing the volume till the protesting clergyman's voice was drowned.

Bishop Barnes stood silent on the pulpit with bowed head and a pained look.

About four hundred people left the Cathedral with the clergyman.

Truly the days of tolerance seem far away and we had thought, while dreaming of a far off vision, that we lived in a free country but alas, the spirit of the inquisition is still with us and abides in the heart of some of our prominent church dignitaries, yet in their blindness they are acting according to their belief, their creed of righteousness, but how far off that creed seems from the teaching and the Love of the Lord of Compassion whom they claim as their Lord!

Each considers that the other commits sacrilege, yet both are stretching out a hand to find the truth and one day the zeal of both will find an expression from which all hurt has been taken away and they will understand each other before the Gate that brings them into the Presence of their Master and their Beloved.

W.

THE RISING OF THE STAR

WHAT can we do to whom Thyself hast spoken
Lo ! this the token—Boundless Liberty.
How shall we use this wond'rous, new-found Freedom,
How—but to give ourselves in bond to Thee ?

Now to our hearts the solemn Hour calleth,
See the Light falleth over worlds afar !
Clear rings the cry ; “ Awaken thou that sleepest,
“ Rise and salute the Rising of the Star ! ”

High and serene—all power and pride disdain—
Lord of Love reigning ; infinitely fair.
Pure and aloof—the shadowed earth illuming,
Gladness and Beauty for gray mists of Care.

Oh ! we will follow Thee ! All else resigning.
All Faiths combining, Love the last and best,
Leading within to where the soul's Beloved
Waiteth enshrined—the Spirit's Inmost Guest.

Leading without to where the Star's great splendour,
Radiant and tender, burneth out Desire ;
Leaving one wish—To succour one another,
Up through the night towards that flaming White Fire.

CAROL RING

THE COMING CHANGES

By ANNIE BESANT, P.T.S.

[Closing Address at the Annual Convention of the T.S. in England,
June, 1927.]

WE are coming now to the end of this Convention. People from many lands have come hither to think with us, and with us to gather fresh strength and fresh inspiration for service. And at this time in the world's history, when things are changing very rapidly around us, when we are beginning to face a great crisis through which our world has to pass, one cannot, I think, but turn one's mind to the duty that lies upon members of the Society, the part that they ought to play, the part by which they will prove how much they have taken of that great Treasure of the Ancient Wisdom committed to our charge. But, committed to our charge for what purpose? Surely in order that we, having received a greater knowledge, may be able to help our brethren who have not shared in that knowledge to as large an extent as ourselves. We are going forward into a time of very rapid changes. Many nations will feel the pressure; many peoples will be bewildered and confused; but we, who have learned something of the meaning of the coming changes, we, who have been forewarned of the changes and bidden to prepare, how shall we answer to

the future unless we use that knowledge for the helping of the world?

LEADERSHIP AND CO-OPERATION

Now we have in our Society very nearly 44,000 men and women—a very small number, of course, when you compare it with the population of the globe, but before this period of ours a mere handful, much less than that, has moved the world and changed it, because it guided it along the path that led to greater knowledge, to greater service, to greater happiness. And the task that lies upon us all to-day is to assume definitely that leadership which is our duty, however weak may be our power, however small our influence in the world. For you much mistake yourselves if you imagine we are here simply for what we may learn and what we may gain, so that we may grow, or advance rapidly in evolution. Not for that was the Theosophical Society founded, not for that have the Masters of Wisdom rent a little of the veil behind which They have lived for so long a period, in patience, waiting. Waiting century after century; patiently making an effort century after century; frustrated in Their efforts, century after century; but ever returning to the task with tireless patience for love of Humanity that knows them so little, that seeks them so feebly in the searching. And They have the right to demand from everyone of us in our own place the assistance and co-operation that is our duty, and ought to be our highest joy. For they alone are not able to guide the world whither it should go; They need the willing co-operation of Their servants here. And They have gathered us together to co-operate in that great emprise, for They have told us we are at the beginning of a new age. They have

told us that new work lies before us in the future. And They have been preparing, and the preparation has been for the coming of One of Their Greatest, the greatest Messenger of the White Lodge, that He may point us to the goal towards which we should advance, to the purpose which it is our duty to achieve.

HELP IS NEEDED

And so I would say to my friends and brethren, that this is not a matter any longer for mere study that we may learn, but rather for effort and action that we may help. For the help is needed by the world struggling to-day. And especially it is our duty in the country where we are, to help that country along the higher road, to strengthen that country for the great work that lies before it, to use the knowledge that we have gained in the past, in order that we may trace in the future the path of wisdom and tread the path of service. And I put it to you all, to everyone of you as individuals, that on you lies the responsibility of adding to the strength of the Society in the great international work that lies before it. It is not on our numbers that success depends. For how should we count our numbers if we only see a special portion of this small earth? There are hosts of myriads who are behind us, to strengthen our hands if we would use them—great masses of higher beings, only waiting that they may be able to pour in safety their forces down upon the world of men. It is specially our function, specially our duty as an organised body, as a body sent into the world in order (to quote words spoken early in our story) that round every Lodge in the Theosophical Society there may be a diminution of poverty, of ignorance and of misery.

MIGHTY SPIRITUAL FORCES

I would ask you when you leave this Convention to realise that that is the duty for which our Society is here, that our Lodges are the fingers of the Society, and that in every place they must set their appointed work. It is for us to make those great thought-currents, the channels rather of the great thought-currents, that the mightier and wiser Ones than we, are striving to pour down upon our world; for They cannot pour down unless we do our share. Think of those tremendous floods near the Mississippi to-day, how they have flooded thousands, millions of acres of land, and rendered helpless and homeless hundreds of thousands of people. They have spread as a destroying flood, and they might be the emblem of what might happen to our world if the mighty spiritual forces were unloosed in all their marvellous power and poured down upon a world unprepared to receive them, working ruin rather than fertility as they flow. And the duty of the Theosophical Society is to receive the impact of those forces, and by its members who serve as channels to spread them over a wide and thirsty earth. There lies our duty, there our highest privilege; everyone of us a small channel, but in the multitude of those channels that we as individuals may offer, comes a mighty tube as it were, that can take this fertilising water and irrigate in safety, without destruction but full of blessing, the thirsty soil of our mortal life.

THE GOSPEL OF HAPPINESS

Those of you who belong to this English land have your own special duty to perform. Those of you who represent

other lands, take back to them the message that here in this Convention we have heard. It is our duty to open the eyes of all our fellow-countrymen wherever we may be, to the possibility opening before the human race of a higher happiness, and a higher bliss. It is ours to spread this gospel of happiness, and to win the hearts of the people away from the things that perish and turn them to those that are eternal. In order that we may do that effectively, we must remedy the evils that surround so many, nay, the majority of our fellow men. You cannot speak to the starving of the happiness that he cannot dream of, while his body is suffering so bitterly. You cannot speak to the heart-broken, while the heart can scarcely beat because of the burden that weighs down upon it of human sorrow, trouble and anxiety.

SERVICE OF THE WORLD

And the fundamental reason for that trouble and that anxiety is just because their hearts are fixed on the things that perish in the using, that they do not share with others the higher, the greater treasures of human life; that they enjoy, the minority to themselves, what there is of art or beauty and of culture, and even of all the avenues of still wider bliss that lie beyond those in the depths of the human heart where lives God, Who is Bliss. It is ours to carry that message everywhere, and to make it possible that the people who live in the darkness and the shadow of death may be able to see their way to that great road of peace. For that, as a Society, as a mighty organisation, as a great number of Lodges scattered over the world, we must join them all together by our common knowledge and our common service, utilising what we have learned from the great

Teachers of the Wisdom, in order to make that knowledge assimilable by the hungry and the starving of our humanity. And I would that each of you should feel that on you falls a part of that duty, that you should be working definitely in some department of human life, to make possible such an amount of understanding among the people, such an amount of desire for the things that last, that the hunger of the soul may be awakened within them, and the voice of the Spirit may be heard, telling them the things that make for their eternal peace. Each of you, when you meet in Convention again next year, should be able to show something that you have done for the good of the world and your country, and have some definite offering to lay on the altar which we strive to build, the altar that we raise to the God within us and without us. In the world there is struggle; it is our duty to remove that struggle with understanding and therefore with peace. There is poverty in the world which need not be; it is not a necessity, but grows out of the ignorance and the selfishness of men. And we have the duty to lead the way out of that poverty, so that the people who suffer may have time and strength to understand the greater and the more lasting things in life. It is not enough that we have learned something of the great Wisdom, and that our own lives are lighted by the glory of that light. It is no true light for us, unless through us it shines out upon the world. And the great evils of the world we must strive to remedy; and if we give the lead the world will follow.

WAR AND PEACE

I put to you that responsibility of yours, because you know that only wisdom can guide, only wisdom can solve the

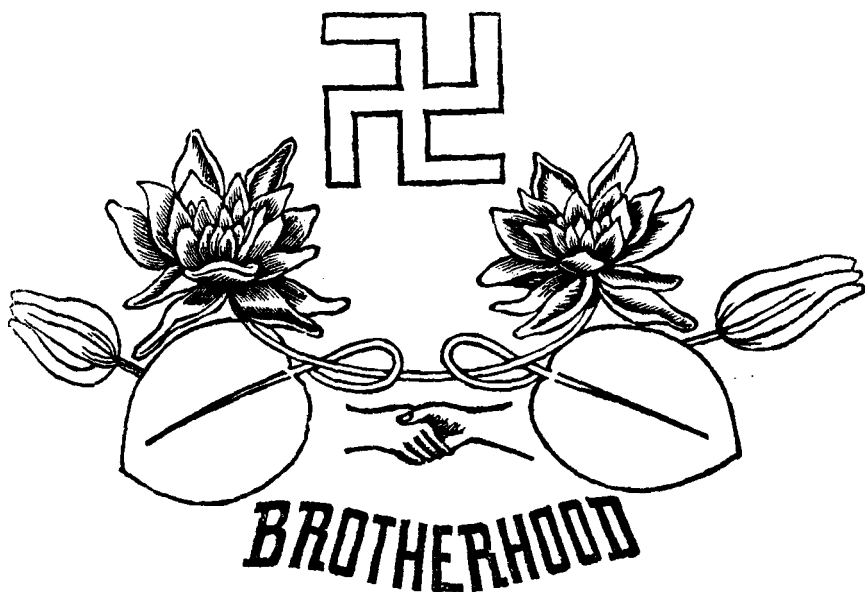
great problems of human life. There would be no wars in this world if we did our duty, if we won the masses of the people to refuse to fight against their brother men. What is the use of talking about the brotherhood of humanity, if we allow armies to go out to kill our brothers, if we permit the growth of that spirit that would make armaments to slay, navies in order to block the sea for others, aeroplanes to drop great bombs upon defenceless cities. Oh, if every member of the Theosophical Society would add his thought, his will to peace, if every one of us would add our little strength, we should make such a current in favour of peace that all militarism would be looked on amongst us as savagery, and all cruelty as a crime against the universal brotherhood of all that lives. We can do it if we will. It is not the passing wish we want, but the will, determined to peace and happiness. You may turn aside the needle of the compass if you will by interfering with physical force to make it point in another direction. But it returns ever to the pole and points ever in the one direction. And so we should be if our will, like the compass needle, were steadily directed to the peace and happiness of our world, if we warred against cruelty whenever we found it, and replaced it with tenderness and compassion. If no harsh word ever escaped our lips; if continually we poured out the thought of goodwill, of friendliness, of affection; if instead of suspicion we gave trust; instead of ascribing bad motives, we put in the heart of another a good motive in the place of an evil one; if we acted as we should act who are servants of the Highest, servants of Superhumanity, then the world next year, Britain next year, would be very different from what it is to-day. Instead of groping blindly, the eyes would be opened; instead of stumbling, the feet would be firm.

OUR OFFERING

I ask you to take that message home, and to work it out in your daily life. When you come back next year, come with what you have done, put your theories into practice. For you only know that which you live. And if each one of you will take that appeal as addressed to himself, then our whole Movement will become one-pointed, working for a common purpose, working for a definite goal. We shall begin to see the Light on our paths when we let it pass through us, as the sun through a transparent medium. We shall begin to know the Peace, when we have no quarrel with any, but meet antagonism with affection, meet unkindness with goodwill. For there is no other way to change the world.

And then, when we meet again a year hence, some little offering will be ready to offer to the great Servants of mankind. For They who rule the world, They are the greatest of its servants; and we who strive to reach Their Feet must follow the example that They set, and become servants of the world in which we live.

Annie Besant



THEOSOPHICAL EDUCATION

THE CLASS-ROOM

By B. RAJAGOPALAN

THOUGH education is a life-long process, it has generally been confined in its denotation to the acquisition of certain faculties, mostly intellectual, in the pre-adult stage of humanity. In theosophical education, great stress has to be laid on the value of class-room arrangements and management, the Theosophist should never forget that the intellectual faculties of the student are not the only, not even the most important, ones that have to be trained. He has to take into account the primary facts of existence of the individual—the ego with his instruments, the physical, emotional and mental bodies, the acquisition of faculties in the past, the law of reincarnation, and the law of evolution. It has been recognised

that the physical and emotional natures of people greatly affect their intellectual status. This, the theosophical teacher should not lose sight of, but make provision for its being constantly remembered in assigning intellectual work to his students.

From the past the ego has brought certain acquired faculties. The function of the teacher is to create the environment in such a way that further faculties may be acquired by the individual student, and certain undesirable habits formed in earlier life be not given scope to perpetuate themselves. Environment plays a considerable part in the growth of people, and the development and the inhibition of their faculties. It is only the outstandingly strong man that can remain unaffected (and that even only comparatively) by his environment. The force of public opinion, the current conventions, habits and customs are recognised to be very potent factors in the world's movement; and much more so is it in the case of boys and girls, who, because of their age, are much more susceptible to influences from the outside. It is the teacher's responsibility to create the environment for the students. And the most important element in that environment should be the teacher himself.

Naturally one ought to expect the theosophical teacher to be equipped for his work. No one dreams of a doctor or an engineer being put in charge of hospitals or buildings without adequate proof of their skill and faculties. But the world at large does not seem to mind a still more important task than mending the broken health of people and putting up buildings—namely the making of men and women into citizens—being handled by people who do not and cannot bring to their work the necessary eagerness, enthusiasm, knowledge and power. The theosophical teacher on the other hand has to be a clever man, an intelligent man, a wise man. Before he undertakes the

management of a class-room, he ought to bring certain apparatus with him—more or less efficient—the more efficient the better.

Leaving on one side the material environment, the arrangements of the desks, books, etc., for the moment, let us first take the most important element in the student's environment—the teacher. He must be equipped with a cold-blooded mind, capable of taking facts and analysing them in the same way as a doctor conducts the physical examination of a patient. He must not be swayed by sentiment, by convention, by habits. He must not look at facts before him with his emotions stirred up, for then his judgments are likely to be warped. He must have a bigness of outlook. He must not be lost in details. Above all he must have great faith in himself and the laws of Nature. He must remember that the "mills of God grind slowly, yet they grind exceeding small" and be patient in achieving results.

The cold-blooded nature of the teacher does not mean that his emotions have been starved out; for, such a teacher whose feelings have been killed cannot do much. He has to be full of warm sympathy and affection, as otherwise repulsion might be caused, and the necessary work not done. But, unless a teacher is intelligent enough to discriminate between the important and the unimportant, to judge work and persons without bias or prejudice, his work will not get done. A teacher is first of all a leader, and it is the leader's job to understand his followers; and understanding is impossible if the mind of the judge is constantly disturbed by slushy sentiments or petty worries.

We have been told that that judgment is correct where the judge expands his consciousness to include that of the judged and understands from the other's point of view the rightness and the wrongness of things. Not that it means that the other's viewpoint is the right one or the one

to be adopted, but this process will give a tolerance and an understanding of the other's actions, so that a sympathetic conclusion and judgment will be made possible. This capacity for the expansion of consciousness must be practised and acquired by the theosophical teacher. This naturally presupposes that he has practised and continues to be practising meditation according to some prescribed rules or other. Mrs. Besant's *Thought Power : its Control and Culture*, and Mr. Ernest Wood's *Concentration* give enough instruction for practice, even if one does not happen to belong to any school of Yoga or meditation.

The teacher must have a bigness of outlook, otherwise his judgments may be wrong. Among other things, he has to remember that most things do not seriously matter and that very few things are overwhelmingly important. On the other hand constant recollection of the fact that all people are gods in exile, with faculties latent if they are not patent, is absolutely necessary. Hence the recollection of the *shlokas*,

एको देवस्सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
 कर्माध्यक्षस्सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥
 एको वशी निष्क्रियाणां बहूनां एकं बीजं बहुधा यः करोति ।
 तमात्मस्थं चेनुपश्यन्ति धीरा स्तेषां सुखं शाश्वतं नेतरेषां ॥¹

and the translation of it into practical application, or the constant attempt to translate it into practical application, will cause a better understanding of things and assign a comparatively truer value to the activities and inactivities of the boys in his charge. All activities or their absence are caused by natural causes, and the effort on the part of the teacher should be first to understand and only then to judge. The present

¹ One Shining Being sits hidden in every creature, pervading all, the Inner Self of all beings, the Watcher over all acts, abiding in all created things, the Witness, the Heart, the Absolute, free of all attributes.

The One, Self-controlled, who divided manifold, the one seed out of which grows freedom from Karma, those steadfast ones see Him enthroned within their Atomic Sheath. For them alone is Bliss Eternal, not for others.

tendency to deprecate the so-called laziness, mischief or inattention on the part of boys has to go, and in its place has to be substituted the tendency to give him motives for activity, attention and right work. It has been suggested that criticism on the part of the bourgeois is mostly on those things which he is incapable of doing himself and which he will not excuse in others, not because he has grown beyond them, but which he cannot do because of the infirmities of his various bodies. Thus an elder can take a youngster to task for not being quiet and calm, not because he has learnt the value of it, but because of his age, he cannot but be quiet and calm, his body compelling him to be so. He is mostly incapable of the things which boys can do and probably should do for the sake of their growth. The teacher must get out of this bourgeois order of criticism and become a true judge, like God. A common fault in this connection may be quoted as example. The teacher, having mastered a subject more or less, expects the boy to be as quick as himself, for instance in arithmetic, and accuses him of laziness or inattention because he is slower. He forgets that what is quite clear to him is new to the boy. In many cases, the teacher himself is not master of the subject and only vaguely thinks that more work could have been done within a given time than what has been achieved—without any data for such thought.

We have been told that many of us are much greater at the causal level than we are on the physical. While this should give satisfaction and a certain amount of comfort to the more diffident among us, it should not blind us to the fact that we have got in our own systems a large number of impediments preventing the true communication of the ego to the mind, the emotions and the brain, resulting in the greatness of the causal body being not taken advantage of for the benefit of the personality. Free communication has to be

achieved by the removal of the impediments and that takes time. Regular meditation, aspiration and the necessary will have to be constantly used that we may truly come nearer to our egos. If this is so on the part of the teachers, who are adults capable of understanding their responsibility and who have a well-stocked brain, much more so will it be in the case of boys who have naturally not realised the greatness of the ego. Hence, time has to be allowed for the fruits of work to be manifested, the teacher being on the alert to see that patience on his part does not mean *slackness* on the part of the boy. A god-like patience should be the teacher's ideal in this

The foregoing has become much more of a preaching than seems quite desirable. But a considerable amount of success will attend the adoption of a theosophical method of education. Let us first dispose of the physical apparatus. It has to be seen that everything is ready for work, before work is begun for everybody. The necessary stationery, the necessary books, the necessary furniture arranged in such a place and way as to induce work and not to create discomfort; ready references, exact instructions as to what ought to be done, how it ought to be done; what books have to be consulted, and those books themselves; chalk, dusters, note-books, notes—all these have to be ready and in place within easy reach. This has been understood by the teachers of the West who are great in organisation and no training college fails to inculcate these ideas in the minds of its clientele. But the theosophical teacher has to be ready with more things. He must have all these physical helps, but he must bring to his help, emotional and mental helps as well—and the latter will be found to be much more helpful than the former, the exact success depending of course upon the nature of the will and the strength of the personality of the teacher himself. Let us remember that thoughts are things and emotions are powerful forces and let us calmly and in a scientific way yoke these two

great powers in the service of our teaching. Let us have great faith in ourselves and in the inviolability of all natural laws such as thought-power, etc. Let us remember we are gods in exile with the power of the Logos to draw upon. Let no doubts mar the strength of our thought-forms and current of emotions. Daily meditation will help in the growing sense of reality of these non-physical agents of help.

The non-physical help thus rendered would be the help of the atmosphere. Through long centuries Oxford and Cambridge have developed the Oxford and Cambridge atmosphere and a public opinion of their own. The theosophical teacher has to create the atmosphere of his own day—the atmosphere of busy activity, easy acquisition of knowledge and mental development.

How is this atmosphere created? The method might differ according to the temperament or the ray to which any particular teacher belongs, but a suggestion of some ideas might come in useful as serving for example.

Let the teacher on entering his class-room daily dedicate the class-room for the service of man to do the work of God—to quiet work in this connection, and call down, invoke and give the blessing of God or his Master to the place. Let the teacher create by force of will a magic circle, wherein quiet work, without the intrusion of thoughts from outside, will become possible. Let him once again have the faith and the will necessary in this work and then nobody who comes into the class-room can fail to imbibe the atmosphere so created.

The teacher must then brood over all the boys in his charge, like a hen over its eggs, so that while the boys are engaged in their own respective occupations, they will be receiving the necessary stimulus to their faculties from the superphysical activities of the watchful teacher. The teacher will so expand himself as to include all the boys in his aura

as it were, giving off practically particles from his more advanced intellectual body to the mental bodies of the students. The boys at work will unconsciously derive in this way great help which will give them great satisfaction as it will give them the idea that they are getting answers to their difficulties by their own effort and not by any spoon-fed arrangement which most of the direct instruction of modern days practically amounts to. So also, in solving the difficulties of students stimulating their mind by making it vibrate at a faster rate by the more quickly working mind of the teacher, is a very helpful device. In the end, the teacher will have achieved the distinction of not teaching the students, but of getting the students to learn—a distinction of considerable importance, if one comes to think of it.

The brooding of the teacher does not mean that he closes his eyes and does nothing else except meditate on his boys. Having set his thought-form to work, to constantly attack the mental stuff of the students and from time to time reinforce its strength, he should turn to his own work and be intensely busy at it, not pretending to be at work but really and earnestly busy. If he be engaged in teaching work, he should be busy about it, enthusiastic about it, infecting his class with his enthusiasm, using not merely his words automatically, not merely reciting facts from his stock of memory, but feeling deeply what he is imparting and throwing his thought earnestly into it. The atmosphere will thus be reinforced. If he be not engaged in teaching work, but in supervising the studies of students, let him also engage in his own work, with all his attention concentrated in the work before him, whatever it be—preparing for his teaching, engaging in his own study, correction of exercises, setting tasks to individual students, preparing assignment, drawing up reports, thinking out possible alterations in methods of study, writing notes. This work of

the teacher will once again create the atmosphere of work which will infect all who come within the four walls of the class-room, and urge them on to fresh endeavour and constant busy work when they might desire to shirk.

This example of work, concentrated and busy, however has to be understood with certain reservations. The teacher should not be so busy that he does not know what is happening to the boys round about. He must have a few loopholes in his consciousness, shut out all other avenues of approach to his mind and concentrate on the work before him. But through those loopholes should come to his notice and consciousness, anything that is going wrong in the class-room and he is immediately awake to what is going on round him. An example or two of this sixth sense may make the meaning clear. A mother is doing her household work leaving her child to play. She is busy with her task, but that business does not prevent her from having an eye on the child, so that it does not come to harm. If anything untoward were to happen, a sixth sense immediately draws the attention of the mother to the impending harm and she rushes to the rescue of her offspring. So also should the teacher have this sixth sense developed by his sympathy, earnestness and his study of the methods by which he can make these loopholes to his consciousness when he is busy with all the other parts of his mind concentrated. It is something like creating an elemental for the purpose of calling the attention of the teacher to happenings which ought not to be. We have frequently heard Mrs. Besant say that she would finish a lecture of hers at a particular time, say 8.45. She then goes on with her lecture; the fixed time approaches; she does not glance at her watch; apparently she has forgotten; she has no conception of time probably; it appears the lecture is not finishing. It is 8.45. It is then that she glances at her watch. It is at the exact moment that she stops her lecture. Her elemental has

reminded her just at the proper time, not a moment late, not a moment sooner. So must it be with the teacher.

We are told that when a Master accepts a pupil, his consciousness enfolds the consciousness of the latter, and that what is thought and felt by the pupil can affect the Master's thought and feeling. In a smaller measure should the teacher cognise the thoughts and feelings of his pupils—and this can be done through the channels of meditation and the virtues of open-mindedness, sympathy, enthusiasm and love.

There are a number of things involved in the above and all that means intense activity. The teacher's magic circle, the extension of his aura, brooding over the class, understanding the required help to individual cases, the absorbing interest in the work immediately on hand not forgetting the avenues of approach by which knowledge of disturbances might come to him—all this forms his superphysical work in the class-room.

On the physical side, exactitude is required. He must mean exactly what he says; and the students must know that he means exactly what he says. Instructions given must take account of the apparatus necessary to be used, and the availability of the apparatus. Spoon feeding must be altogether abolished, no matter how great the sense of satisfaction is to the teacher that the students cannot do without him; too much teaching ought to be avoided. The teacher ought to train people not to depend on him in difficulties, but to learn to stand on their own legs. In short, he must make himself eliminable from stage to stage. That teacher only is indispensable who has made his students feel that they can dispense with the presence of the teacher in certain parts of their work.

B. Rajagopalan

HAWAII, A CENTRE OF PACIFIC CONSCIOUSNESS

By E. S. CRAIGHILL HANDY, PH.D.

FREQUENTLY, when discussion of Pacific problems is in the air in Hawaii, one hears the remark that more and more of these islands are becoming an experimental laboratory in which many crucial problems of this region—racial, economic, social, cultural, religious—are being tested in practice, difficulties and needs discovered, and solutions sought. To the writer it seems more apt to liken Hawaii to an experimental farm upon whose fertile and hospitable soil are being sown seeds of the future super-national mindedness of the Pacific, the seeds of what has been aptly termed "Pacific Consciousness," a phrase that must be given a connotation at once geographic and philosophic, as signifying both locality and condition.

Location and past history combine to place Hawaii in a position to play a unique rôle in the Pacific, which is destined to become the scene of most significant activity in the chapter of human history that lies immediately before us. Situated at the juncture of the main routes of intercourse between American ports and the Panama Canal, and Asia, Malaysia, and Australasia, these islands are frequently referred to as the "Cross roads of the Pacific". More and more, particularly as the air becomes the medium through which vehicles of travel and commerce wing their way, will their sheltered ports become havens for rest, refreshment and supply in the midst of the expanse of the greatest ocean.

Looking into a more distant past and future, there is another point worthy of consideration, one that is of special interest to Theosophists, namely, the fact that Hawaii is said to be a very ancient magnetic centre, a fragment of Lemuria whose peaks have remained above the sea for many millions of years, a fragment which will again become part of the home of a root-race as the Pacific Ocean slowly gives place to the Pacific Continent of the future. Hawaii is a fixed point between geological and racial epochs!

Just as the islands geographically represent a point midway between occident and orient, so the human stock embodies the meeting and amalgamation of racial and cultural types belonging to East and West. Kipling's much quoted lines are definitely refuted here in the Mid-Pacific where East becomes West and West becomes East, and the twain *are meeting* in happy harmony and mutual understanding. The indigenous Hawaiian stock, called *kānāka*, is a mixed race in whose veins flows a mixture of ancient Āryan and Mongoloid blood, a stock of high order of physical, emotional, and intellectual endowment. Their own civilisation was fundamentally oriental, but combined Āryan with the Mongolian, being largely ancient Indian with an infusion of Malaysian, and perhaps also Chinese, elements.

Into the isolated home of this amalgamated stock and culture have come in the past century, from the West, North-Europeans (American and British mostly) and South-Europeans (Portuguese imported as laborers); from the East, Chinese, Japanese and recently Philipinos. Due to their being comparatively free from racial sense or prejudice, Hawaiians of the old stock have from the earliest times married freely with both Occidentals and Orientals. Since the Polynesian is strongly Caucasoid in appearance, and when well-born, a human being of unusual charm, dignity, and nobility, an infusion of native blood with that of the

dominating North-European new-comers has been and is in no way regarded askance as it is in most parts of the world. The result is that men and women in these islands are comparatively free from bitter interracial feelings; or better perhaps to say that life in Hawaii is sweetened by a genuine interracial sympathy and understanding. This atmosphere, which in the mind of the writer is Hawaii's most blessed endowment, is probably due in large measure to the leavening of the community by the blood and temperament of the native Hawaiian. It is often said of the native, "He loves everybody, and everybody loves him". Undoubtedly, too, the genial and equable climate, and the beauty and bounty of land and sea, being conducive to easy and happy living, have had their salutary effect—genial and sunny the land, genial and warm-hearted its people! Finally, there is another factor that must not be overlooked, and that is the effect of the altruism of the sterling body of early American missionaries who came to the islands over a century ago upon the invitation of the Hawaiians themselves, an altruism which is still the dominating motif in the social consciousness of their descendants who are now the leaders of the community in commerce, philanthropy, and politics.

The picture will be false if it is painted in hues too rosy: there are lines and shadows that offset the highlights, reactionary tendencies, conflicts of interest, and the like. There is the usual intolerance in religious matters typical of missionary centres. Social solidarity is threatened by instinct for caste, self-interest and intolerance, which are apt to accompany the accumulation of wealth. Short-sighted commercialism is prone to sacrifice future welfare for present profits. Labour troubles and competition on racial lines loom dangerously in some occupations and trades. And, worst of all, an atmosphere of militarism is saddled upon the relatively small community in the form of very large military and naval

bases, garrisons, and training stations, for these little islands represent to the United States their first line of defence in the Pacific.

Nevertheless, Hawaii is already, and ever becomes more fully, a locality and community through which most significant and potent forces for good are pouring. If communities, like men, are dominated especially by one of the rays of spiritual Solar energy, Hawaii is certainly at present a second ray community. Genial and sincere humanitarianism is the keynote of its life, humanitarianism that does not limit its interest and efforts to its own needs but reaches out to the ends of the Pacific, so much so that in a super-national sense Hawaii may be said already to belong to the Pacific as a whole. Within the islands and their capital, Honolulu, this spirit of humanitarianism finds expression in individual attitudes, and in various institutions.

The educational system—compulsory education is universal—is unique in that children of all races come together in schools, colleges, and University, for instruction by teachers of all races. One of the oldest endowed institutions concerned with the Pacific as a whole is the Bishop Museum, which during the last decade has become widely known for its own extensive researches in natural and human history, and particularly for its activities in stimulating scientific research in other countries about the Pacific. To foster appreciation and utilisation of the artistic resources of the different races, a generously endowed Academy of Arts has recently opened the doors of its Museum planned and equipped for educational purposes, in which are gathered representative works of art belonging to each of the racial groups in the islands' population. Quite unique in its organisation and motivation is the Pan-Pacific Union, which, through associated clubs and committees in the countries about the Pacific, calls in Honolulu at irregular intervals conferences of all kinds—educational,

scientific, commercial, medical, of women, and so on—with a view to stimulating co-operation and understanding.

Perhaps the most significant institution at the moment, from an international point of view, is the Institute of Pacific Relations, which had its inception and first meeting in Honolulu in 1925. This has been characterised as an informal, non-official Pacific league of nations. It is, however, super-national. Every two years it holds a meeting at Honolulu. To these meetings come invited delegates, unencumbered by obligations due to official appointment by their respective governments, men and women known to have significant knowledge, experience, and opinions in connection with diplomatic, political, economic, social, and religious questions, which are discussed openly and with the utmost candor in form and in smaller groups round tables. The purpose of these discussions is to "open up the dark places"; by open-minded, well-informed discussion to create an atmosphere of trust and friendly understanding, and to accumulate and disseminate in the world at large accurate knowledge and unprejudiced views relating to the problems with which the countries about the Pacific are faced.

Scarcely less important than this institution in its ultimate humanitarian significance is the Pacific Science Association, which stimulates and co-ordinates scientific work throughout the Pacific basin, holding conferences every three years in different countries bordering this region. The delegates to these conferences represent, again, not their countries, but institutions devoted to research: like the Institute of Pacific Relations, it is, therefore, dominated by the spirit of super-nationalism, or, if an awkward phrase may be excused by pan-Pacificism. The stress in the meetings of the Association (held at Honolulu in 1920, Sydney in 1923, Tokyo in 1926, to be at Batavia in 1929) has increasingly been upon the utilisation of scientific knowledge, methods, and research for the

betterment of conditions of human welfare, and the promotion of friendly co-operation and fraternal feeling among scientists.

All these institutions have had their inception, and have the mainspring of their motivation and inspiration, in these little islands that are but a few dots on a map of the world. They are likened to a laboratory, and such they are, for here races and cultures are being blended under highly favourable conditions, and the results are being carefully recorded and studied by especially appointed research workers on the faculty of the University of Hawaii, in co-operation with the Institute of Pacific Relations and the Pacific Science Association. The islands may also be likened to a school, in which a population of pioneer spirit is being taught by steady experience that, regardless of colour or derivation, "a man's a man for a' that, and a' that"; a school to which come for temporary lessons many thousands of outsiders every year. The building of the super-national or super-racial mind is being fostered not only by the institutions mentioned above, but also by various less formal efforts, such as interracial luncheon clubs and social groups. Hawaii may also be likened to a broadcasting station to whose wave-length hearts and minds in all parts of the Pacific are tuning in.

How little the thousands of tourists and transients who see only the "sights," the beach resort of Waikiki, and the scenic wonders of the islands know of the magnificent humanitarian energies, of the far-sighted planning, that are at work beneath the surface, in the mind and heart of this little community. For the mind and heart dwell on a very high plane and are the instruments of great forces. This I write as one who has had the privilege of experiencing intensely the forces and ideas dominating and flowing and bursting through Pacific conferences, as one who has sensed deeply through contact and residence during some years the peculiar magnetism of this little land, the vitality and beauty

of the spirit that animates its people. Truly the spirit of Hawaii is lucidly expressive of the consciousness of Him who is the Lord of Love; for the still universally employed ancient Hawaiian word of greeting, which is now also the name and theme of the "National Song" of the islands, is *aloha*, which literally means "love". The frequently employed phrase, "the spirit of *aloha*," is synonymous with "the spirit of Hawaii". And *aloha* is daily demonstrated to mean Love in Action.

One cannot but feel that Hawaii has long been destined for the special rôle it is now performing; that this little land where races are being thrown together and are mingling is being watched by the Race Builder; that the Mind of Him whose work is the building of civilisations is brooding over its gropings toward an eclectic mind and culture; that the Heart of the Lord of Love is flooding its life-stream ever more fully, that this heart of Pacific Consciousness may glow more and more brightly and throb more and more ardently through these stormy days, as a beacon of peace and goodwill, a token of the future, a promise of better days to come, when "Pacific Consciousness" shall reign over the world.

E. S. Craighill Handy

AN OUTSIDER LOOKS ON THEOSOPHY

By W. SMADE

I AM not an occultist. I cannot claim that title, but having been a looker on, and a reader of Theosophical literature for some years it has occurred to me to put down what has been in my heart by way of criticism and observation on the various methods recommended therein for attainment of spirituality. I am like the man who said, "How can these things be?" In doing this I am aware that I am committing an impertinence but my defence is twofold. First it is often the greatest service one can do to a cause to rouse interest in it by criticism and question, and secondly if the issue is anything like the magnitude that is claimed it cannot be affected by any rubbish I might write on the subject.

First of all it seems to me that much occultism is in danger of becoming sheer materialism. The true spirituality must be in the spirit of a man, in his character and soul, not in his technical knowledge of occult forces. There is nothing on the whole more spiritual about the astral plane than about the physical and why should a knowledge of the law and forces of that region of matter be considered more spiritual than a knowledge of the laws and forces of physical matter. One does not usually call the chemist or the electrical engineer spiritual, yet he is a master of forces on his own plane, often an adept. On any of the planes of form we are still dealing with matter and its study is materialism. Spirituality is at right angles to all this. The spiritual man must have something in his attitude towards life that is characteristic, not in

his technical skill. What then is this spirituality and how is it attained? I have heard many persons lecture on spirituality and of many have I asked the question: "What is Spirituality?" but from none have I received an answer. First of all as to the methods recommended for attaining it.

I often wonder about the method of building character by contemplating one virtue after another. It is true you can become what you think yourself, but is not this product slightly artificial? No virtue is ours unless it is exercised quite unconsciously. It is easy to detect the people who display a virtue because they think they ought. However I suppose it is better than not displaying it at all. Judging from observation of the world and of life one would say that no one changes at all except by a profound psychological experience, such for instance as falling in love. A man can be in love with a woman, an idea, or with religion. I have observed cases of all three and the psychology is similar in every particular. Such love I should call a profound occult force for it causes a complete change of values and modifies a man's whole character. The essence of love is that it temporarily blots out the horizon so that all other things in the world are but a background for the setting of the one thing beloved. Unfortunately for schemes of occult training, life shows that such a force "cometh not by observation" it cannot be induced only evoked. I cannot quite imagine what a meditation on love can be, it is a thing to be felt not to be thought about. But then did not He say "The Wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." What I should say was the usual trouble with intelligent thinking people to-day is a sort of *malaise* towards life. A feeling that it leads nowhere and an uncertainty as to what is worth attempting together with a great secret desire

to find something of such worth as to deserve a great effort.

I have had quite young people confess this to me and in all sorts of society, and I do not think it is a pose. What they want is a profound psychological experience.

Secondly, is that slight contempt of the world and its knowledge that I find among aspirants to occultism quite justified? That general *savoir faire* which comes of much human experience and contact with fellow-beings very often is the apotheosis of wisdom. In the physical world, although admittedly only a shadow world, we are up against the signs of reality in a way we cannot be in the astral world where, just because it is more subtle and more easily moved, the landscape must be more confused and more difficult to disentangle the real from the transitory, more "mâyāvistic". I sometimes find would-be occultists do not read the books of the world nor even the newspapers and do not know what people are thinking and saying. The world has its dangers certainly. It is very absorbing. And its intense interest draws one away from other things. I always had a certain sympathy with Demas who "loved this present world". What then is spirituality? There are certain men who evoke in one intense admiration and a desire to follow. Abraham Lincoln for instance, or Mrs. Besant. What is it they possess? First of all absolute sincerity. Let us never pretend we believe a thing we do not believe or understand a thing we do not understand. I have heard it said with great truth that it is ever useless to pretend to be anything, for real people will always recognise us for just exactly what we are and what does it matter what unreal people think.

Secondly and greatest of all, a great man never allows himself to be diverted from what he believes by love of personal fame, by love of money, or by love of comfort. This

is not so simple as it sounds. It is easy to sell oneself without realising it. Many men do persistently. Quite good and high principled men. The only thing that can prevent it is a continual and perfectly honest scrutiny of one's motives. Like everything else on earth the more often you are sold the cheaper you become until any man can buy you with a few words or "just for a ribbon to stick in his coat".

The Theosophical Society claims to be the interpreter of all existing religions. In attempting to fulfil this function I think often its members do not realise that religion, started by a great Founder, formulated by theologians, is really made and modified by human psychology to suit intense personal need. The explanation of a religion is psychological not dogmatic or symbolical. A religion cannot be accounted for by elucidating a symbolical meaning for its beliefs and ceremonies but by showing how these represent the drama of the human soul "among the sundry and manifold changes of this mortal life". I have sometimes heard someone explaining Christianity in a way that shows he has never understood it, and he who has not felt its strange haunting appeal does not understand it and never will. Are we not in danger with our interpretations of formulating a creed more precise than the one we displace? Mr. H. G. Wells says in his *Outline of History* concerning the gods of Egypt that they had "the reality and vividness of figures seen in an intense dream".

Yet the Society is a great foundation. The declaration of principles is beyond all praise. Sometimes in moments of inspiration it seems like "an army with banners marching against dragons," sometimes in moments of depression it seems unequal to the task of understanding the great and complex world.

Let strength be with it for it has much to do.

W. Smade

LIFE

By W. H. JACOBSEN

WHAT is it? Where does it come from? Who first thought of it? Happily these are not the questions we ask in any condition of ordinary normal life. I say happily, because ordinary, normal activities could hardly exist under the influence of subtle metaphysical problems.

I do not for a moment suggest that deep, serious questions should not be encouraged. As a matter of fact, such questions add much to the real pleasure of life.

On the other hand, I am strongly of opinion that unanswerable problems do not favourably influence our lives. What they are capable of doing is to raise doubts of a somewhat depressing character. And the worst of it is, that such doubts are incapable of any satisfying solution.

It is true that abundant labour has been given, is given now, and probably will be given, to an attempt—a quite honest attempt—to solve the problem.

One question I want to put at the outset: Who believes that in our present condition any solution can be found? To which might be replied: Very well then, it seems that mankind is under a terrible curse, and that the world is hastening on to a perfect chaos of darkness, dulness, and despair.

That might seem so, but the outward and visible signs are entirely absent.

Indeed, there are not wanting signs and symptoms that optimism, not pessimism, is in the ascendant. And this in spite of the admitted ignorance about the origin and destiny of that which we term life.

It would appear as if the big, unexplainable matters might be safely left to explain themselves. And if they do not choose to do so, well, we must leave it at that. Further: Humanity has never seriously bothered itself about the unexplainable things. Humanity has, from age to age, bothered a good deal about many matters.

Once, it concerned itself very seriously on the question of witches, and king's cures, and astrology, and the blessings of slavery. At the present, bobbing and shingling, and other small affairs, loom largely in the thoughts of many.

The bank rate is a source of far more mental disturbance than any question relating to the origin of life. Is not this so? Yet all people are not satisfied with the small—the comparatively small—affairs of everyday life. Surely these are deeply concerned with the origin and destiny of existence! Are they?

And so it comes to this: Men and women of all sorts, kinds, colours and conditions, must of necessity take a tremendous interest in life in general, to the almost entire ignoring of the beginnings and endings of life itself. Apparently, this is all due not so much to intelligence as to interest. Intelligence appears to be relegated to a back seat; instinct rules. We are governed by instinct—call it what you like. Instinct is beyond questioning. Instinct defies analysis. Instinct eludes examination. Instinct refuses study.

And yet we live, move, and have our being. And life is around us, and encircling all our activities. A pertinent question arises here: "Surely some definite understanding, a clear outlook on life is absolutely necessary for all living people?" It is necessary.

Of course, one need not trouble oneself unduly about it. The sun will still shine, and the moon will come out, and the days and nights will appear, and eating and drinking will go on as usual, even if people are only confident that "things may be left to look after themselves". Optimism is apt to produce much quietude of soul. Does it? Perhaps it depends upon the quality both of the optimism and the soul concerned.

It will be fairly apparent that after all, there must be a real working philosophy as regards the aspect of life. Difficult to put into exact language, and impossible to place in any one specific form of thought, there is a certain relationship of the individual towards life. By no means is it to be inferred that such and such relation in every case is a true one. So far from that, it may be inferred that in very many instances the relationship is of a very poor, shadowy order. Indeed, one is tempted to think that sometimes there is no real relationship at all. There is of course something.

It is a "something" with a vengeance. What shall we call it? A kind of evaporating, drifting policy—how strange the term reads—which leads to no other conclusion than that life is an opportunity for shuffling through the hours, days, weeks, months, and years, with the least possible inconvenience, and the maximum of ease and pleasure. We all know this to be true; true of our neighbours, and even true of ourselves.

And so this essay is written to enquire as to a better method? Is there one? Yes! I am convinced there is. Where? Well, it had better be applied for under certain curious conditions. Applied for? Oh yes! Nothing arises from the absence of application. You don't, as a rule, wait in the street when you want dinner. You apply at the nearest attractive restaurant. So, in this case, you have to ask.

We spoke just now about certain curious conditions. At the risk of wearying our readers we propose to go pretty fully

into the innerness, as it were, of the matter. What is a condition? Roughly speaking, it is that state which best allows certain desired results. That is one deduction. Is there a better? Perhaps a very homely illustration will serve our purpose. You want a subscription from Mr. Brown. If you are wise, you will not ask him when he is hungry and tired. Neither would you choose to interrupt him at dinner time. You rightly judge he is not in the condition favourable for your object. In other words you consider—you rightly consider—that conditions must be on your side, so to speak, before you proceed to build up your case.

In a hundred and one ways the matter could be illustrated. You prefer to go to bed when you are tired. You do not choose to retire to rest until you are tired.

You cannot be on familiar terms with anyone until certain conditions have been fulfilled. The elementary condition is that at least of introduction. Other things follow, dependent upon other conditions. But we have been too long dealing with the obvious. The experience of the everyday life confirms it.

Perhaps it is not quite so obvious that the religious life depends largely upon certain conditions too. It certainly is not enough for anyone to suddenly say "I am religious," to establish any foundation of fact. Like everything else, religion most assuredly depends upon certain precise, specific, definite conditions.

We are aware that we are at the moment dealing with Life. Well, we are met here with no exception. Life itself, for the least adequate explanation, requires conditions of understanding. The student of life knows that the bustle and hurry of the normal existence can throw little light on the problem. Such experience simply explains nothing at all. There are certain secrets of life which to know something about does render exact service.

When you come to quietly consider the whole matter, it is the secret of a thing which often constitutes its chief value. People say there is a certain charm about this and that person, without being able to describe the charm in detail. What they mean is that there is something indescribable. Results are seen, but origin, construction, and formation are not visible on the surface. As if indeed they could be!

The secret of Life—for there is one—can only be ascertained by discovering the secret of the secret. Please do not be impatient with the seeming anomaly. Perhaps there is no real anomaly concerned.

And now having said so much, we will ask ourselves for the possible conditions in which the secret of life can be at all realised.

Once we understand that life is spirit, the idea of retirement will recommend itself. We do not lead retired lives. Do we? As a rule, from the time we rise to the time for rest we are busily occupied. And indeed, when through circumstances we are unable to be busy, we talk of "killing time". That unhappy phrase contains a vast amount of sad philosophy.

Under such circumstances we shall never understand life. We must needs, in order to fulfil the most elementary condition to understand life, go into retirement. What do I mean? I certainly do not advocate the example of the hermit, nor have I any idea of a monastery in my mind. Retirement can be secured on other terms.

There is such a thing as retiring into ourselves. How? By simply shutting out the outside world. To do this, advantage must be taken of our leisure. Everyone can find the way provided he chooses to will. Even a crowded tram or train may not be able to prevent retirement. Indeed, the circumstances may prove quite favourable.

Is it quite impossible to seize a quarter of an hour in the quietude of our own room at home to retire? To

say otherwise would not be true. Ideal conditions can be realised when under our own roof. Shall we picture these ideal conditions? You are in a small room with a closed door. Twilight, deepening shadows are around, perhaps the branches of some tree are being gently wafted under the influence of a passing breeze. Or it may be that even this symbol of activity is absent, and that a quietness which may almost be felt reigns supreme. If so, all the better.

You will be wise to commence with dismissals. Dismiss the crowded events of the day. Dismiss the office, the shop, the factory. Dismiss the busy, thronged streets, the tall lamp-posts, and the theatre and cinemas. Dismiss the café and the place where you purchase your collars. Dismiss the features of the business colleagues. Yes! dismiss even the faces of loved ones. For on this very special occasion you want to be alone—quite alone.

The passive state is frequently the most receptive. It is thus that favourable conditions are encouraged. One world is shut out to allow of the access of another. And such a new world too! Marvellous! At least, there is every probability. But nothing must be rushed. Patience and self-abandonment are required. It is possible that negative results may await the efforts—for a season. But one thing is sure: positive manifestations will certainly arrive.

I am not suggesting extraordinary methods to produce ordinary effects. On the contrary, I am appealing for ordinary methods in order to produce extraordinary effects. I have sketched such ordinary effects. Simple, normal, natural effects.

Quietude in the first place, and in the second and in the third—quietude all the time, all the way. There must be a specific object in view. "Life" offers the opportunity. Let thought be concentrated on life. Your life, other lives,

general life, life in various aspects. No hurry is recommended. Just a calm, easy, reflection on the most wonderful of living wonders. Life in the personality, yours; that should provoke deep thought.

How old are you? It does not matter at all. The only requisite qualification for the thinker is that he or she should be a thinker. That is enough.

Personality presupposes personal interest. Of course! The thinker will be aware of his own position in the world. He may, if he likes, commence with the personal. He can ask himself about the arrangements of his own bodily system. Supposing he had no eyes, or no legs, or no arms. Such a line of consideration would not rule out the presence of the spirit, but it would lead one to the disbelief in the adaptability of the Universe. All the things we see above and around us require physical apparatus to understand and appreciate. To a large extent, this world is a physical demonstration. And we find that we, too, can demonstrate by means of natural ways and means. Therefore, life as viewed from the mere outward and visible aspect is a tremendous matter. Say to yourself "I am alive". I here suggest that for several "sittings" the above statement should be uttered. "I am alive." "I am alive." "I am alive."

The personal allusion should be felt. Not John Jones, or William Smith, or Thomas Brown, but myself. "I am the one in question". And having arrived at this decision, due developments are likely to take place. For if you are really alive, and you know it, you must naturally want to make the best of life. Once the want has been felt, the satisfaction will follow. I do not for a moment suggest that the want will at once produce the desired effect. But I do mean that the very existence of the want itself, will go far to effect personal betterment.

For, after all, the opportunities for betterment are many. It is just a case of opening one's eyes to discover how many and how valuable the opportunities are.

It were an easy matter to draw up a kind of time-table allocating to each day in the week so much study of a certain nature. This must be left to the individual soul. I have used the word "soul" advisedly. The desire to make the best of life can only come from the soul. The wise person will listen very quietly for the instruction of the soul.

W. H. Jacobsen

WHAT IS LIFE?¹

ONCE upon a time, when the birds rested from singing,
a finch breaking the silence, asked: What is life?

Some were frightened at the suddenness of the question,
but the lark at once replied: Life is a song.

No, life is a struggle in darkness, said the mole coming
forth from her hole.

I believe, thus spoke the rosebud opening its petals, that
life is evolution; a butterfly joyously kissing the
rose exclaimed: Life is joy!

No, I call it a short summer, hummed a fly passing by.
It is but difficult and hard work, complained the ant
dragging a straw far bigger than itself.

A wagtail smiled, thus hiding its lack of thought.
Big raindrops falling down, whispered: Life is nothing
but tears.

You are wrong, called out the eagle from far away up the
skies: Life is freedom, life is power.

Darkness came and the wind whispered among the
trees: Life is but a dream.

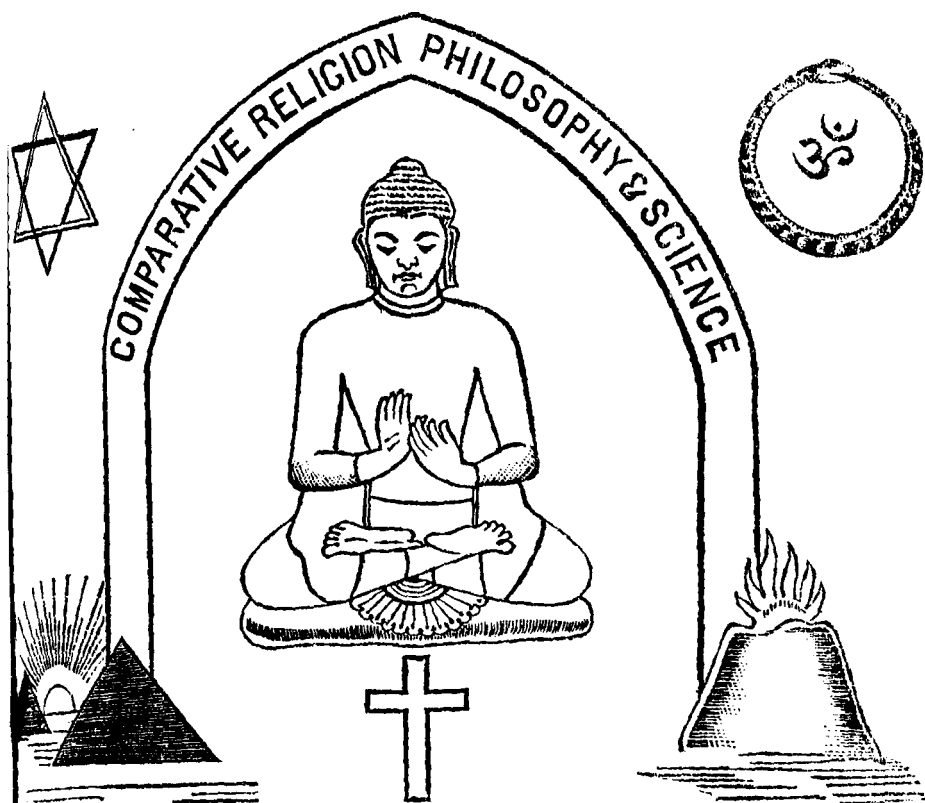
Silence reigned and day began to dawn when a lonely
student, turning out his lamp, sighed: Life is a school.

In a quiet street, while most slept their dreamless sleep,
some were returning home who had spent the night
in revelry: Life is an unfulfilled wish, they yawned.

It is an eternal secret, thus whispered the fresh
morning-wind.

Sunrise—golden clouds—gilded tree-tops—and as day-
light kissed the awakening earth the words went forth
as one great harmonious sound: Life is a beginning.

¹ A Danish fable.



DEITY¹

A CHAPTER FROM A FORTHCOMING BOOK ON BUDDHISM,
ENTITLED *THE PATH OF THE ELDERS*

By ERNEST ERLE POWER

For there is the Path of the Elders and there is the Path of the Gods: leading the one unto Nibbāna, the Peace Unshakable; the other unto Heaven, the Glory Unequaled. But the Glory lasteth not, whereas the Peace abideth for ever and aye.

(From the Book of the Sayings of *TSEN-RE*.)

It must not be supposed that, simply because Buddhism does not recognise an ultimate, changeless and absolutely perfect Being, it is therefore an atheistic system. On the

¹ Pāli terms are used throughout.

contrary, there is no religion which so thoroughly has probed the God problem as has Buddhism, and which is so utterly permeated with a wholesome, commonsense God recognition. But Buddhism has divested the conception of Deity of all superstitious accretions that the undeveloped human mind has attached to this idea.

To the Buddhist the notion of a perfect Godhead cannot possibly be reconciled with an imperfect world of His creation, for whatever springs from a Being Perfect must of necessity be perfect also, and cannot be marred by imperfections, not even merely apparent ones. The very fact that things *appear* imperfect calls for an explanation as to what causes the imperfection of this appearance. It is true that elaborate theological theories have been evolved trying to account for this very contradiction, but none of them have succeeded in doing so with any degree of success for the simple reason that the human mind, upon reaching maturity, does not brook missing, broken, or impaired links in the chain of logical succession. To assume a Godhead who is at once perfect and yet the Creator of an obviously imperfect world; who is most benevolent, and yet permits unutterable cruelties both in the animal and in the human states; who is omnipotent, and yet powerless or unwilling to eliminate the most diabolical physical and mental torture; who is all-loving and yet is responsible for and rules over a world filled with hatred: to the Buddhist such an assumption simply means that it is a false and mistaken assumption, and therefore he does not assume this. Neither, however, does the Buddhist go to the other extreme and assume that, because he cannot accept the notion of a perfect Godhead, an omnipotent Deity, there is no God at all. In other words, he sees how things stand with God; he puts the Deity in His proper place in the scheme of things; and he reveres Him for what He has achieved, though that be not perfection!

To begin with, Buddhism, like any other religion, recognises a hierarchy of beings, each class of a more advanced type than the stage below it, with evolutionary tendencies, so that each class merges into the next above. The mineral, vegetable, animal and human kingdoms are stages in this hierarchy. Above the human kingdom we enter the regions of the angels, the archangels, etc., beings as much ahead of the human as the human is ahead of the animal. When we find the classification of the gods in evidence in Buddhist literature, the gods referred to are the classes belonging to this hierarchy above the human kingdom, or rather those who are the rulers of these classes, just as we would speak of the division of the nations of the earth into so many nationalities each with its president or king, or as we might refer to the eagle as the king of birds or to the lion as the king of beasts. Then, when we read of the heaven of the thirty-three gods, we know we have to do with a region which has thirty-three sub-divisions, each one of which ruled by or in charge of one of these thirty-three deities.

But there is a further concept connected with the god regions that is of importance to understand and that is that we human beings are in much closer touch with their inhabitants than is generally realised. As entire departments of nature, such as the growth of plants, the distribution of insects, sections of animal life, their variations and adaptations, really are in charge of these devas—that is the inhabitants of the god regions—and of their rulers, we can readily see how, by thinking of, praying to, and even sacrificing to beings connected with such activities, we may induce them to exert themselves in our favour, just as a petition offered to a king may direct his attention to the specific needs of the petitioner. And just as frequently the petitioners may never see their king face to face, so the believers in certain hierarchical chiefs of departments of nature may never come actually

into touch with the latter, and only their thoughts impelled by desire reach them. Some, however, actually do approach these beings more closely and become consciously aware of their existence and of their power. But just as the non-believer will not attribute any value at all to such prayers and petitions, so the believer is apt to exaggerate the possibility of a favourable response.

Now beliefs such as these are held by Buddhists as much as by adherents of any other religion. The main difference is that Buddhism not only sets forth these facts most clearly, but also deprecates the exercise of prayer and of sacrifice, as both of these acts are rooted in desire which in its turn is rooted in emphasis upon self. There is never any doubt expressed in the Buddhist scriptures as to the possibility of response to prayer or sacrifice. The point to be emphasised, however, is that, since our *kamma* will bring about the exact conditions at any time that we have ourselves prepared in the past, we but entangle ourselves the more and create fresh *kamma* by such practices: we add more fuel to the fire of craving!

Now it may also be true that we do not in all cases directly turn to the Great Being in charge of a department of nature—be its nature physical, emotional, or mental—but direct our prayers to what we consider the Ultimate Godhead. But Nature being, so to speak, divided into certain departments, it is obvious that any prayer having reference to the particular department will by its very nature immediately reach the Being it concerns, without carrying it even to the greater Being in charge of our entire solar system. It is only the ignorance of the petitioner that makes him suppose, in case his prayer proves productive of results, that it has been answered by the Godhead Himself.

It is undoubtedly true that, in mentioning this subject we are treating of high and powerful entities, at any rate from the human standpoint. But it is also true that relatively

speaking we must not lose sight of their limitations. The average man constitutes but a factor in their calculations, whereas the awakened man, the man who has resolved to tread the Noble Path indicated by the Buddha, may entirely withdraw himself from the sphere of their power and influence, even from that of the highest amongst them. For not even the highest amongst the gods has attained Nibbāna, though He may be and perhaps is making such efforts as correspond to His station to attain it, just as a man may make such efforts in that direction as correspond to his. The lever which man provides the gods to make of him but an instrument in their evolutionary schemes is craving, whether it be craving of a high or of a low order. By the elimination of craving we cease to be mere tools and become truly free. It is this freedom which is referred to so frequently and so insistently in the Buddhist scriptures. "Hale we are amongst the ailing; we are free amongst the fettered; filled with love in a world of hatred; we have become feeders on rapture!" sings the Arahāt, the Liberated. For He has been liberated from the necessity of rebirth either in this world or in any other, whether it be immediately after His decease or millions of ages hence. He has subtracted Himself from the sum total of the slaves bound by the gods in evolutionary chains of their own providing. He no longer has to do His share to "make the world go round," to participate and acquiesce in the pain, the suffering, the misery, the despair of those He has left. In fact, His very leaving has lightened and loosened the shackles with which the unfree are bound, even as a stick removed from a bundle of sticks tied together, loosens up the entire bundle, making it easier for the other sticks to be removed. He has left *in order to loosen the shackles of His fellow men*, since all His love, all His sympathy, all His pity for their lot could not accomplish for them what His leaving could.

The greatness of the different god entities must not be minimised on the one hand, nor exaggerated on the other. Viewing their status from the average human stage of development, they are in many respects far beyond man in character, benevolence, co-operation, and intelligent sagacity. The departments of nature in their charge are administered as well as circumstances—including man's interference—will allow, and they count upon man's natural proclivities to aid them in the bringing about of certain physical, moral or racial results. But man, being a much more uncertain quantity than any of the other kingdoms of nature, nor being so co-operatively inclined especially at this epoch of history, frequently deflects the well laid plans of the *ḍeva* regents, with the result that there is a great deal of confusion in the proper adjustment of things, and such confusion invariably rebounds to the disadvantage of human society, particularly in that region where the proper co-operative spirit was not shown and where confusion was brought about in the first instance. To those of us living in the world, whether as yet they have decided to tread the Noble Middle Path or not, it is of great advantage to display a co-operative spirit, particularly co-operation with the so-called forces of nature, for that will bring about mutual understanding and good feeling between mankind and the kingdoms of the *ḍevas*.

The lay Buddhist in all cases endeavours to bring about such good feeling. The result is that in Buddhist countries there is always manifest a joyful and co-operative spirit in regard to natural things. Where mechanical and industrial co-operation is concerned, however, which to some extent departs from natural law, we shall vainly look for its perfect operation in Buddhist countries. It may be said that the populace of Buddhist countries lives too closely in harmony with nature—that is with the prevailing *ḍevas*—easily to lend itself to such a radical departure.

The monk follower of the Buddha, on the other hand, though recommending to the layman the promotion of co-operative harmony between him and the devas for the sake of kindness and mutual prosperity, does not ally himself with the gods which he regards as the very beings who keep going the evolutionary treadmill. As it is his aim as quickly as possible to side-step the process of evolution, he naturally will not involve himself with the very forces that make for the conditions whence he wants to withdraw.

Nor must it be thought, however, that he opposes those forces. As already stated, if for any reason he is placed before the choice between helping the evolutionary forces or opposing them, he unhesitatingly will help them. But since his chief aim is to detach himself from everything that tends to keep him in evolutionary bondage, he will also detach himself from the forces in nature designed to keep the processes of evolution going.

In thus detaching himself he withdraws from the conflict of existence. For it must not be supposed that, simply because deva gods are in charge of departments in the economy of nature, these departments are running perfectly smoothly and automatically! On the contrary, the efforts on the part of these entities to bring about certain evolutionary results often are exceedingly strenuous and sometimes doomed to failure. Their activities are carried on in the face of great difficulties and even opposition on the part of other entities that have different ideas. There is as little unanimity amongst the gods as there is amongst mankind: the mythologies of all the religions testify to this. But whereas all other religions advise man to side with the conquering power—whether this power is good because it remained the stronger, or is stronger because it remained good, is a pertinent question—designating that conquering power God or good, and the opposing force Devil or evil, Buddhism tells man that it

is possible to withdraw from this endless struggle. Were it ever settled finally, it would mean the end of the contesting parties, as good and evil are only so through contrast, through opposition. Buddhism is spiritual pacifism, based on the recognition of *kamma*, on the recognition that whatever befalls us has been brought about by ourselves in the past and that to suffer it without complaint or protest is the quickest and safest way towards the eradication of craving, ill-will and self-insistence.

When the Buddhist, therefore speaks of the God condition as an undesirable attainment, he does not do so because he looks askance at the God function or regards it as a fictitious function, but simply because it does not lead to that state of balance and of equanimity that is selfless and imperturbable. He realises full well that the universe represents a divine victory : but he also realises the strain and the cruelty attendant upon that victory. He recognises that the hierarchical ranks, such as those of angel, archangel, etc., up to the God ruler, are responsible and even comparatively pleasurable attainments accessible to him also in the course of time and evolution ; but he also recognises the futility of such attainment in the face of the larger quest, Nibbāna. He thinks of these greater than human beings with respect and courtesy, with kindness and good feeling ; but he thinks of the Arahāt, of the noble One Who has attained, with a respect immeasurably greater and profounder than he can think of any God, however high the latter might have risen in the evolutionary free-for-all !

Thus the mature Buddhist has nothing to ask of even the greatest God. He knows that nothing can happen to him that he himself has not been instrumental in bringing about and that therefore he himself must be instrumental in removing. Nor does he even ask the Deity's aid to that end. He depends upon his own courage, his own strength, his own endurance,

his own intelligence, his own understanding, his own efforts, his own selflessness. What the Buddhist is striving for, Nibbāna, is not in the possession of any God to bestow, for even a God, upon attaining Nibbāna, must withdraw Himself from His world! Nor, for that matter, can the Buddha bestow it. But it was the Buddha who discovered that there *was* a way to complete liberation and Who acquainted mankind with His discovery. The Buddha has bestowed upon mankind the knowledge of how to withdraw from between the pincers of Good and Evil, of God and Devil, of Criss and Cross. He has informed us that the highest morality consists not in taking sides in an endless fray, but in carrying kindness and goodwill, love and understanding, sympathy and pity, to *all* without exception!

Does that mean that we must sit on one side and passively let things take their course? Does the nurse on the battlefield, though taking no sides, sit still and become passive? Does he not display as much courage as the warrior, more sympathy, cooler self-sacrifice, more constant activity, greater helpfulness? So the follower of the Buddha in the conflict of the forces of existence recognises no good side or evil side, no general, no commander. Himself not wanting anything, not even life temporary or eternal, he is mainly concerned with showing the way to spiritual peace to the combatants. But it is only among the wounded that the voice of the Buddha makes itself heard. Those who have not yet arrived at the realisation that the Great Conflict is the cause of all pain, misery, woe and unhappiness, that it is hopeless and endless, are not amenable to the words of the Peace Maker. They will fight on from life to life, now winning now losing, now elated now depressed, now of high rank now of low class, now rich now poor, now powerful now trod under heel; until finally they also will heed the Buddha's teaching or, if they have advanced themselves into the ranks of the Gods, to the teachings of the

Buddha corresponding to their own epoch. For though the Buddhas succeed each other as humanities succeed each other, Their teaching is essentially alike. But a Buddha's words can penetrate only to those who begin to understand that no permanent victory can be achieved in the struggle for existence.

The Buddhist's respect for the Gods in charge of the army groups is real, not feigned, for he knows by what superior qualities they must have attained their leadership. But he belongs to a different order of being, to an order making for balance rather than for weight on either scale, to an order that has no hierarchy, that is democratic in the extreme, that depends upon self-elimination instead of upon self-assertion. He belongs to the greatest brotherhood in the world, the Brotherhood of All That Lives. It was the Buddha who re-established this Brotherhood amongst mankind. It is the Saṅgha which has preserved for us the knowledge concerning the entrance to the Path of the Middle, the Path of Escape, the Path of Liberation from either Man-state or God-state, the Path of the Wise!

By this time it must be very clear to the reader of this treatise that Buddhism, though accepting the existence of a God, regards such God as holding the same relation to the other Gods of his own sphere of being as a man holds to other men of his social and intellectual status. And though it may be true that any God of that description may have charge of a universe so great that it passes human imagination, and over beings so numerous and multifarious that neither their number nor their kind can be grasped by the average human mind, it must never be forgotten that we ourselves are such Gods and that the universe in our charge—the human system—consists of an immense, co-ordinated arrangement of cell systems each one of which comprising numerous molecular solar systems with all the appurtenances, on their own scale of the other and next greater solar systems

of which we are more in the habit of thinking, including time, space, cycles of evolutionary and devolutionary activity; god, angel, man, animal, plant, mineral and elemental kingdoms.

At the same time it must ever be remembered that the Lord of our little solar system, however insignificant a system that may be in the scheme of things, to us holds the most significant relationship of loving father to beloved children, wishing his children the best of luck in their individual *kamma* and *dhamma*, but unable seriously to interfere with them either for good or for evil. *Kamma*, the law universal of interactivity, and *dhamma*, the understanding and application of that law, make it possible and necessary for each of us to work out our own salvation. To do so "with diligence" is the teaching of the Buddha. But it may be done gradually, so gradually, indeed, that it can hardly be said to be done at all. It is the fundamental idea of co-ordinated separateness, of interrelated individualism that is emphasised by Buddhism. Man, though a separate entity, holds the necessary relationships above, on his own level, and below, to all other separate individuals. As long as he insists upon that individual existence, whether on earth, in heaven, or in hell, such relationship is maintained with more or less friction, with greater or smaller difficulty, with higher or lower tension, with fiercer or milder pain. It is only when willing to renounce this individual insistency—not to melt it into a substratum of allness, a chimeric Absolute responsible for and connected with relative Manifestation, but to abolish all feeling and all notion of self in whatsoever form, particular or universal—that we can enter upon the Path to Salvation so ably and logically indicated by the Buddha. Is this annihilation or not annihilation? Will there be anything left or not? Are we conscious of it or unconscious? These are so many foolish enquiries that merely indicate our lack of understanding of the subject. If my watch runs down, where is the

tick? If I think of a window, do I first think of the room I look out of, or of the garden I look into? If I burn a match, what will burn first, the width, the breadth, or the length? Such questions as these are on a par with questions concerning the salvation of Nibbāna. All that can be said about it is that it is a condition of timeless and utter happiness and bliss, aspired to by Gods and Men alike. And what more can be wanted?

Now exactly what has to be accomplished by man has to be accomplished by the Deity. He must attain Nibbāna by entering upon the Path indicated by the Buddha. And each one of us human entities can more effectively help his God by entering upon the Noble Eightfold Path than by any other known method. To help the Deity in his evolutionary activities is laudable, for it must of necessity bring about a closer co-operation between gods and men, besides producing pleasant kamma. But it also helps to keep alive the desire-nature of both the Deity and oneself, with the result that the wheel is kept spinning, that the clock is kept wound, and that the forces of action and counteraction are kept at high tension. To enter upon the Middle Path, to endeavour to attain Nibbāna, on the other hand, tends to create a balance between the opposing forces, it tends to peace human and divine, frictionless and beneficent, even and poised. Thus God is helped and also the world at large. As to oneself, one is helped also, perhaps more so, even: but what does that signify? It should be compassion for the world at large that makes us enter the Path, and not thought of self. And as the Path is being trodden, so the world is being benefited, and the Treader of the Path gains the knowledge: "My treading the Path is benefiting the world, is diminishing suffering, is bringing liberation." And what is more worth while?

Ernest Erle Power

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLIX, No. 1, p. 52)

XXII. THE FLOW OF THE COSMIC WATERS

245. In order to give a physical interpretation to the results of the previous article, it will be necessary to recall an important difference between the concepts of western physicists, and those derived from occult studies. One of these has already been treated in the chapter on the "Conservation of Power,"¹ and the concept there described will be frequently utilised to give a physical meaning to our equations. From the western view-point an atom is a static centre of force or energy, which is normally unchanged or unchangeable, except in the case of a few radioactive elements, whilst the concept which suits our equations, would liken an atom to a sharp hairpin bend in a river of energy, where a stream of energy from outside strikes against the atomic centre, and there rebounds, returning on its course. This view of physics has recently been confirmed in a very remarkable way by the clairvoyant investigations of Mr. Hodson, who is co-operating in these researches.² In the second volume of *The Brotherhood of Angels and of Men*,

¹ *Studies in Occult Chemistry and Physics*, Vol. 1, Paras. 77-79, p. 86.

² Paras. 225-6.

which at the time of writing is not published, we are told that the four elements of the Ancients, Earth, Water, Air, and Fire, exist on all planes. They represent principles and functions which are operating in all substance on every plane and are therefore more universal than the elements of the modern chemist. Thus Earth is the rebounding point of greatest density on all planes, where the streams of energy return upon their course, and flow outwards into space. The principle of Water exists as a universal solvent and its key-note is flow. It is the great lubricator of the mechanism of the system; without it,

the atom could not fulfil its function as receiver and conveyor of power. The atom is to the system, what the river is to the earth: power is generated at the heart.¹

Air has two functions; it permits freedom of movement to more solid bodies and offers resistance to pressure, thus serving as a buffer or cushion. The physical air is the ultimate recipient of, and cushion for, the energies of the astral plane. On every plane Air reduces the pressure from the plane above.² The special function of Fire is to regenerate and transform so as to ensure continuity of growth by means of change. This invisible element is at work behind the whole system; in every rock, jewel, plant, animal, and man. It is "the power that maketh all things new".⁴

246. A more general idea of what is really happening in the inter-atomic world throwing light upon the forces indicated by the equations of the previous article may be obtained by an account of clairvoyant investigation at a meeting of a section of a scientific group on May 10th, 1927, held, for the purpose, amongst others, of observing phenomena suggested by these mathematical researches.

¹ Chapter 4.

² *Ibid.*

³ Chapter 5.

⁴ *Ibid.*, Chapter 3.

It may be said that in general they tend to confirm the concepts put forward in these studies, and to illustrate, in fuller detail, many of the teachings in *The Secret Doctrine*, and other occult writings.

247.

There is a continual discharge of energy from the whole surface of the globe, at right angles to each point of the surface, and a highly concentrated tubular discharge at the north pole. This seems to arise at a point north of the equatorial plane but near to it; it is a colossal discharge of power, and shoots out into space to meet a descending current from a source, which, at present, is not visible; it widens slightly as it travels upwards, but keeps its shape, and becomes an enormous funnel-shaped column travelling far away into space; into this funnel is poured another force from a far distant source. Looking down the "funnel," there is an appearance of spokes; it resembles a chakram, and has a diameter far greater than that of the earth.

The condition of the centre of the globe is one of enormous compression, from which power is escaping in highly concentrated jets. The earth is linked to all the planets by magnetic forces; magnetically, the system is solid, the position of the globes being shown by greater degrees of density and complexity in the glowing magnetic energies.

If I use magnetic cognition only, the lines of force are visible; these seem to be solid, and make the planets look relatively ethereal, as if the forces were more real than the forms.

This force is streaming out from the sun, or from some great central source of energy, which also resembles a spinning vortex, as in the case of the earth, but has a greater number of spokes, and complexity of arrangement. The dimensions are such that the vortex presents a full face, whichever way it is looked upon.

It is possible to trace the appearance of the granules of which the streams of force are composed. The spin of the whole system is visible. The connecting lines of force between the sun and the external limits of flow give the impression of a wheel in which the spokes are so close together that they touch.

This general magnetic discharge appears to be equal throughout the whole system, so that it fills the interspace between the planets. Each planet in turn radiates a similar type of energy to that of the sun from the whole of its surface. From this level I see no direct single stream, but rather a magnetic whole in the system. The outflowing force reaches the confining boundary of the system, and rebounds towards the central source inside itself, the rebounding force travelling backwards inside the outgoing force, (diagrammatically, though not actually); diagrammatically, we could imagine that the

central outgoing energy is tubular, the outgoing making the walls, and the backward making the central axis; the force returns along the same line by which it went out. Even with magnetic vision, the speed at which it travels is so rapid, that I cannot, as yet, watch a portion of force to time it; it appears like a continual flash; it does not travel in a curve, or complete an external circuit, but returns by exactly the same route as it went forth; the only suggestion of time, space, and form, I receive, is a slight flicker, or ripple, rather like a heat wave, but infinitely more rapid and subtle, and only noticeable when viewing the whole discharge. It is not apparent from a closer detailed view. An interesting point of view emerges from this, the planets seem relatively unimportant as compared to this magnetic discharge, and appear as dark shadows.

248. The rebounding force above described, which returns along the axis of the outgoing tube of force, and which has a velocity so great that magnetic vision cannot time it, is probably what forms, in the physical atom, the thickening of the three whorls, and which in Para. 103, is shown to have the solar radiation velocity C , or nearly six hundred times the measured velocity of light. On asking for the source of this stream of force, we were told that it was the sun, although it enters the earth in all directions, and not only from the direction of the observed sun. There is a sense, it appears, in which the sun embraces the whole solar system, so that the planets around it are organs of its body; this body being seen from the higher planes, as extended to the confines of the system. Hence, whatever the direction of the rebounding stream, its source is the sun, and this observation may be regarded as confirming, and explaining the equations given in Paras. 227-8.

It is further shown in *Studies in Occult Chemistry and Physics*,¹ by equation (31), that the value of the earth's mass E , is just equal to an outgoing stream of magnetism having the observed intensity I of terrestrial magnetism, and a velocity half the velocity of light, so that the value of the earth's inertia is accounted for by such an outgoing stream.

¹ Vol. 1, p. 166.

The above clairvoyant observations tend to confirm the reality of these equations.

The two results of the preceding article¹ that the molecular pressure is $K\theta$, and the molecular energy $\epsilon\theta$, the first being the Fire sub-plane of oxygen, and the second the Fire sub-plane of helium, both multiplied by the temperature θ , can be best interpreted by the above observations combined with the article already referred to, in Para. 245, "The Conservation of Power". The most significant feature of the observations is the continuous flow of substance and energy towards, and away from, the sun and planets. Nature is not seen as conserving energy, but rather as expending it. In other words, it is always doing work, or expending energy at a definite rate. But the expenditure of energy is the physicist's definition of power as explained in Para. 77.² Hence what the western man of science interprets as the law of the conservation of energy, is, in reality, the law of the conservation of power, and the reason why we cannot use such power is that we are unable to invent a mechanism which will gear into nature's energy-flows. We cannot construct a motor, which will stand the enormously rapid vibration frequencies of nature's electromagnetic dynamos. In the meantime, the prevailing theories prevent us from attempting this.

249. Let us now try to interpret our equations in the light of these occult observations, and compare this interpretation with the usual one accepted by western science. Taking first the expression for the atmospheric pressure given by (131), $nK\theta = 6p$. We there see that the pressure on the six faces of a unit cube is $6p$, and equal to $nK\theta$, where n is the number of molecules contained within the unity cube, and therefore $K\theta$ is the pressure contributed by each molecule in

¹ Paras. 131, 133 a,—135.

² Vol. 1, p. 86.

unit time. The question naturally arises, what is the molecule doing to cause this pressure.

Western science replies that it is continually colliding with the inside faces of the cube, and rebounding therefrom. By this means it causes the observed pressure.

We shall, however, suggest that what is really happening is that from each molecule there is emerging a stream of substance which consists of oxygen in the proto-elemental state, the mass of each particle of which is given by the pressure constant $K = 8P$, when taken as a single quantum of pressure; and by $K\theta$, when taken as the pressure per second. The total mass, therefore, or the mass emerging from each molecule per second is $K\theta$, the temperature θ , measuring the number of emerging quanta in unit time, so that θ has the dimensions of a frequency. This gives to it the same character as radiation formulæ.¹ There we use the expression hn , where h is Planck's constant, and n is the light frequency. Thus hn and $K\theta$ represent processes of essentially the same type, n being the light frequency, and θ the heat frequency, whilst h and K are both quanta, the one for light, and the other for heat, the ratio of these, or $hn/kT = 6hn/K\theta$, occurs in most radiation formulæ, and is, perhaps, the most theoretically important relationship of modern physics. In later articles we shall treat of this in detail.

250. The above interpretation of the source of gas pressure falls naturally into place with what is clairvoyantly seen, and described in Para. 247. The continuous discharge of energy from the whole surface of the globe exhibits itself within the atmosphere as a pressure, caused by the emergence from each air molecule of a substance which we have identified as the Fire sub-plane of oxygen. This substance need not be identical with that seen radiating from the earth in

¹ Para. 137.

clairvoyant vision, though it may be transformable into it. As it emerges from the molecule it may be denser, and of lower velocity; a velocity probably comparable with the accepted molecular velocity of gases.

In order to test the question of transformability, let us assume that each of the spirillæ in proto-elemental oxygen is expanded into a light wave, and contains within it the light quantum h . When arranged in linear form such a group of expanded spirillæ would leave the earth's surface with the light velocity c . Then if x be the number of spirillæ in the group, the momentum of the group would be xhc , and xhc would be a definite quantum of momentum which might possibly come under the observation of physicists, and, considering its universality, we might venture to predict that it would be found to be one of the recognised properties of light, magnetism or electricity, or even of all three.

The number of occult atoms in oxygen = $16P$,¹ is 290, so that in the mass $K=8P$, we may expect to find 145. In each of these atoms there are 16800 spirillæ,² so that

$$x = 145 \times 16800 = 2.4360 \times 10^6 \quad (138)$$

and using the values of h and c as given in Para. 160, we have for this quantum of momentum,

$$xhc = 4.7823 \times 10^{-10} \quad (139)$$

but from the same paragraph, we find that the electrostatic charge on hydrogen, and on the electron, is

$$e = 4.774 \times 10^{-10} \quad (140)$$

¹ *Occult Chemistry*, p. 20.

² *Ibid.*, Appendix, p. iii.

which within errors of observation is the same as xhc in (139), so that we may write for this universal constant of electricity

$$e = xhc = 4.774 \times 10^{-10} \quad (141)$$

Hence by means of *Occult Chemistry*, the clairvoyance of Mr. Hodson, and the theory of gas pressure, above set forth, we have obtained a key to the nature of three quanta: the electrostatic quantum e , the light quantum h , and the pressure quantum K . Owing to the fundamental nature of these constants, the above relationship should prove important.

251. A further feature may here be noted. Since $K = 8P$, or half the mass of oxygen, the number of spirillæ in oxygen is $2x$, and $2xhc = 2e$. Now, since the valency of oxygen is 2, and each valency bond has the charge e , we may say that $2e = 2xhc$ accounts for the observed valency of oxygen, and may be a key to all valencies. It should be observed in this connection that no other substance, except the proto-elemental sub-plane of oxygen has the correct number of spirillæ to give e , when multiplied by hc , and since the electrical quantum e is universal, and oxygen is the most universal of all terrestrial elements, the physical connection between the two has the requirements of probability. In the meantime we may conclude that the pressure constant K , after serving its purpose in sustaining the pressure of the atmosphere, expands out into a group of x light rays, and leaves the earth with the velocity of light c , as observed in clairvoyant vision, and as above described.

We need, however, to consider now, the energy constant $\epsilon = 2P$, as given by 135. The unit¹ of mass ϵ is fully as universal as the constant of pressure K , since all the elements

¹ Para. 244.

are built up from it, the weight $2Pg$ being added to each chemical element for each atomic number.¹ Let us first note that $2K = 16P$, which is oxygen, and that $\epsilon = 2P = 2H$, or a molecule of hydrogen, when combined with oxygen becomes OH_2 , or a molecule of Water, which represents the principle of the flow of energy, as shown in Para. 245.

We may further observe that the valencies of oxygen, and the molecule of hydrogen, are equal and opposite, since they combine to make the most perfectly neutral substance, Water. If, therefore the oxygen valency represents an outward going energy, the hydrogen, or Proton valency, should represent an inward flowing energy. We have thus in Water the physical expression of the combined outward and inward flowing energies clairvoyantly seen and described in Para. 247. We must therefore look for the evidence of the incoming streams of energy $\epsilon\theta = 2P\theta$ in the atomic nuclei, from whence these energies rebound. Now this is exactly the place where western physicists find evidence of them, for $2P\theta$ is the mass forming stream, and the number of these streams for each element is given by its atomic number. This brings to our consideration the principle of flow above described, and which the Ancients, and the modern occultists, represent by the element Water. It is not without significance, perhaps, that the substance Water, which thus embodies the outgoing and incoming energy streams, should cover by far the greater portion of the earth's surface. But it is important to note here, that this principle of flow is that required to give a physical meaning to equation (136), of the preceding article, where the molecular weight of each element at definite zones above the surface and below it, are equal to the atomic number of the element multiplied by the weight ϵg , measured at the earth's surface. This could not be well explained, except on the assumption, that the substance of the elements

¹ See Para. 136.

is in a state of flow. If we construct lines of force between the two zones which satisfy the conditions given by (136), in which the substance of the element is continually flowing towards, and away from, the earth's centre, then in any intermediate position, any such element can link up with its own particular line of force, and retain the molecular mass appropriate to the two terminal zones. Such is a brief explanation of equation (136), which accounts both for molecular weight, and atomic number, and which may be treated in greater detail in later articles.

252. At the conclusion of the observations described in Para. 247, the following additional information was dictated, some of which relates to this principle of flow.

DICTATED

“ You have observed the ebb and flow of the Logioic Life-Force throughout the system—the Universal All-Pervading Divine Life—the Immanence in terms of flowing ENERGY. Remember that the Logos is also immanent in terms of Consciousness, and in terms of Love, or Cohesion. The ripple is in reality a rhythmic pulse—the governing rhythm of the System—the Major Time-Period by which all others are ordered. Planets are miniature suns from a magnetic point of view, and each radiates in a similar way, throughout the whole system: each has its own rhythm and time-period, and contacts all external manifestations through its own outflowing and returning energy, and in terms of its own period. The time-period of each planet is a harmonic of the major-chord of the system—the chord of the system, in its turn being a note in the chord of the scheme to which it belongs.

“ The discovery of the nature of the Central General Life-Force, or Energy, and of the individual energy of each planet,

and their mutual relationships and interactions, is one of the next steps of scientific progress. Gradually science will cease to study form, and begin the search for the Universal Power from which all other powers spring. In other words, the new science will begin at the centre and work outwards. Gravitate yourself towards the centre, and envisage it from the point of view of a single central force, seeking to discover the relationship between the observed phenomena and the central force—that is the way.

“As you are discovering, there is a mathematical formula for every phenomenon, and mathematics alone provides you with all the physical means of research you require. Intuition must enlighten mathematics, and mathematics must prove, and give orderly expression to the findings of Intuition. Essay the task of reducing the Solar System to terms of mathematics, and fear not to press forward from one mathematical demonstration and verification to another”.

G. E. Sutcliffe

(To be continued)

AN EXPERIMENT FROM AGRIPPA

By C. NELSON STEWART, M.A.

THE mechanics and physiology of odours have come in for a good deal of scientific attention, but surely there is a wonderland still to be explored in the psychology and subtle magic of incense. Ancient in its use—for the eleventh dynasty of Egypt saw a King sending an expedition across the desert to bring back the fragrant gums and woods of the land of Punt—it still works its mysterious sympathetic magic. “It lulls people to sleep, loosens the tension of daily anxieties, and brightens the dreams,” said Plutarch of the Egyptian *kuphi*. Still more powerful was the ancient Mexican *viauhthi* whose heavy fumes drugged the victims of human sacrifice. The mediæval magicians of Europe, following the tradition of Vergil and the “fishy fume” of the Book of Tobit, busied themselves with their braziers and their suffumigations.

It was in 1909 that the writer first became curious enough to make a trial of a simple recipe given in Cornelius Agrippa's *De Occulta Philosophia*. Agrippa himself does not vouch for it, but remarks “so they say that fumes made with linseed and fleabane seed and roots of violet and parsley make one foresee things to come.” Fleabane seed, however, was not to be got and I decided to try without it. Having concluded that it would be inconvenient in various ways to inhale the smoke—I soon found it was by no means incense—the expedient was adopted of roasting a sufficient quantity of

the materials (mixed in equal quantities) to fill the room with dense fumes.

Lying down, I soon became aware of a peculiar condition of tension, neither trance nor sleep. Perfectly conscious of my surroundings, I found I could see very vivid mental pictures, which however had to be grasped bit by bit, the area taken in by the mind's eye being very small. A thing which surprised me was the ease with which I could have pictures connected with any person I pleased. Although I wrote down some notes of what appeared, it was fairly obvious even at the time that the pictures were not at all prophetic but exactly like the plausible dramatisations of an ordinary dream.

A month later the experiment was repeated with a small quantity with the object of watching the physical effects. The most notable thing about the fumes was their tendency to stop down the respiratory movement without discomfort. They seemed also to have a tendency to produce a fixed gaze. Both of these are of course auto-hypnotic conditions.

A few years ago two more trials, using all the ingredients, including the fleabane seed previously lacking, gave somewhat different but more interesting results. On each of these occasions two other people were present. At the first attempt my friends had no visual impressions but became uncomfortably aware of the troubles and habitual feelings of the person who formerly lived in the room where we were experimenting. Something of that I felt too but was chiefly interested in a visual impression of an elemental form seemingly connected with the fumes. It was reminiscent of a ghostly greyish flower with narrow strap-like petals radiating from a small nucleus. The straight petals were up-tilted so that it resembled the shade of an aster or a very stiff and sketchy chrysanthemum, only there were nodes or brighter spots at regular intervals along the arms or petals

which gave a rather unpleasant suggestion of suckers and destroyed the innocent appearance of the shape.

The second occasion brought no depressing influences because a room in another house was used. This time a more copious suffumigation produced an exactly similar shape with vivid colours added. The strap petals gleamed with the bronze colours of a chrysanthemum and on each petal were three or four jewelled bosses or nodes at regular intervals, large and small alternately, like glowing emeralds, topazes and garnets.

None of us "foresaw things to come," but we did feel that it would be rash to say there was nothing in the recipe of wise Cornelius.

C. Nelson Stewart



THE FOUR-DIMENSIONAL CONSCIOUSNESS

By A. C. HANLON

IT is almost an axiom that the simplest things are the most difficult to understand. This is evident when we consider that philosophy, the highest expression of knowledge, is simplicity itself. The philosophic mind is the perfect mind, perfect because all personal attitudes have disappeared from it. It is so attuned to the laws of the universe that it knows them without any possibility of doubt. Such a mind is a universe in itself, not the outer but the inner eternal universe. Impersonality is the keynote of the

philosopher; perhaps that is why philosophic truths are so difficult to grasp; not because the truths are so subtle but because one has to become, like them, impersonal. The process by which the mind is evolved from a material to a philosophic one is a purging process in which the personality is changed from the dominant, to a subordinate, position. And this purging process must be gone through to a certain extent before the mind can see the fourth dimension. The difficulty in seeing the fourth dimension is largely due to our self-centredness. The act of visualising a higher figure is an act of self-realisation, of not only widening one's mental and material horizons, but of increasing the spaciousness of the soul. One naturally moves a step nearer to the heart of all things. This step, as I mentioned on a previous occasion, can be taken with the aid of a very simple form.

It is obvious that any experiments intended to demonstrate the existence of a higher dimension cannot be undertaken in the usual way with physical materials and appliances, since the lesser cannot contain the greater. Three-dimensional instruments could not measure the minutest part of four-dimensional matter for, in a special way, that small part is greater than the physical universe. A cube, no matter how small, is greater than a superficies of infinite extent. The experiment must of necessity be invisible to physical consciousness since its fulness cannot be rendered in terms of three-dimensional experience. The experiment must take place in the mind.

The following is the description of such an experiment, in which a figure corresponding to the tetrahedron is used. I have called it the 'super-tetrahedron. This figure is a four-dimensional "solid" enclosed by five tetrahedra, each tetrahedron contacting by means of its four triangular faces one face of each of the other four tetrahedra. This is not possible in three dimensions, for if one tetrahedron touched

the other four in this manner, these four could not touch each other except at a line. The five tetrahedra related thus are the outside boundaries of the four-dimensional figure. The appearance of the actual figure is hard to describe. It must be seen to be appreciated.

As a preliminary to the actual visualisation, and as a stimulant to the imagination, the evolution that culminated in the super-tetrahedron can be mentally depicted. From the point evolved the line, then followed the equilateral triangle, and finally the tetrahedron. It is well, while picturing all this, to try to be the line, triangle and tetrahedron, to feel their spatial limitations. This helps to clear the mind of space prejudices, and makes it receptive to the idea that space can be something different from that which it generally knows.

There are probably better ways of visualising these higher figures than the one or two methods I have evolved, but they are quite satisfactory so far as results are concerned. The first method, which will be now used in visualising the super-tetrahedron, could be called the will-process, for upon the power of the will depends the success of this operation.

First visualise a tetrahedron, Fig. 1. Then from its centre "a," Fig. 2, extend a line to each of its corners. This

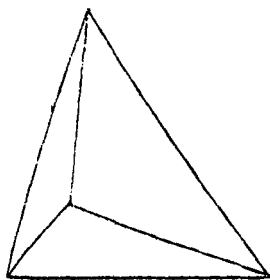


Fig 1

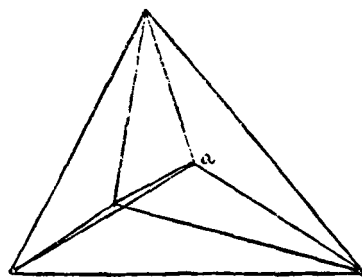


Fig 2

will divide the volume, or shall we say "area" in anticipation, of the tetrahedron into four shortened tetrahedra. The whole

thing, of course, is still three-dimensional. The reader must now try and look at the figure from four points at once, from the outside of each of the four triangles of the primary tetrahedron. This need not be done perfectly so long as it is done sufficiently well for the purpose, which is to keep a watch on all the exterior of the tetrahedron at the one time. The next operation is to force the shortened tetrahedra to assume their true tetrahedral height, without shifting their bases, and without entering into one another, and still meet in the point "a". It seems a case of checkmate without a doubt. The conditions to be observed seem so rigid that no movement can take place. This feeling of rigidity is due to what could be called space prejudices. One of the results of visualising higher-dimensional figures is the disappearance first of spatial, than of more personal, prejudices. Geometry thus attains its full stature as a character builder, giving width and tolerance to the mind.

To make the four-dimensional form the four tetrahedra have to go through this movement, and so nothing remains but to force them to do it. The will must be constantly exerted in an endeavour to draw the centre or apex "a" away from the centre of the primary tetrahedron without moving it in the tetrahedron itself. It is a matter of the steady application of the will, at the same time sensing for the new direction, and the "miracle" happens. The four tetrahedra previously contained in the primary one expand and there appears between the five tetrahedra a portion of four-dimensional space, the content of the super-tetrahedron. One is not confused by any intricacy in the construction of the figure for it is extremely simple. There can be no doubt as to the genuineness of the figure created. The authority of scientists who maintain that the fourth dimension is purely a mathematical quantity gives way to the authority of experience. All learnedness counts for nothing when a higher dimension

has illumined the mind. The feeling is like that of a man after he has experienced to the full the ego-consciousness. To all arguments against re-incarnation he is impervious. "I have seen, I have lived through it all, and I know it is true." There can be no higher authority than that.

I have found that an effective aid to visualising four-dimensional figures is to attempt to understand a figure of a still higher dimension. The concentrative power developed in that exercise, when turned to the visualising of a four-dimensional figure makes that operation almost a form of relaxation. The simplest five-dimensional figure is an extension of the four-dimensional one just under consideration. From each of the five tetrahedral faces of the super-tetrahedron extends a super-tetrahedron into the fifth dimension, the five meeting in a common apex. The total six four-dimensional figures completely enclose a portion of five dimensional space, the analogue of the tetrahedron in five dimensions. It is well for one to work out these figures for oneself. There is nothing arbitrary about them for they can be built up logically. The simplest form, for example, in any dimension is enclosed by one more side than its number of dimensions, the side being the analogous form of the next lower dimension. The tetrahedra of three dimensions, is bounded by four triangles, the two-dimensional analogue of the tetrahedra. The development of the triangle into higher dimensions is extremely simple mathematically but it is quite as beautiful as the development of more complex forms. The simplest form can bring the consciousness into touch with the higher states of consciousness quite as well as any of the other forms, and so, for those who regard the form as a means and not an end, it is not necessary to go beyond the simplest except as an assistance to visualising simple forms. We will now study in greater detail the five-dimensional analogue of the tesseract and cube, Fig. 4.

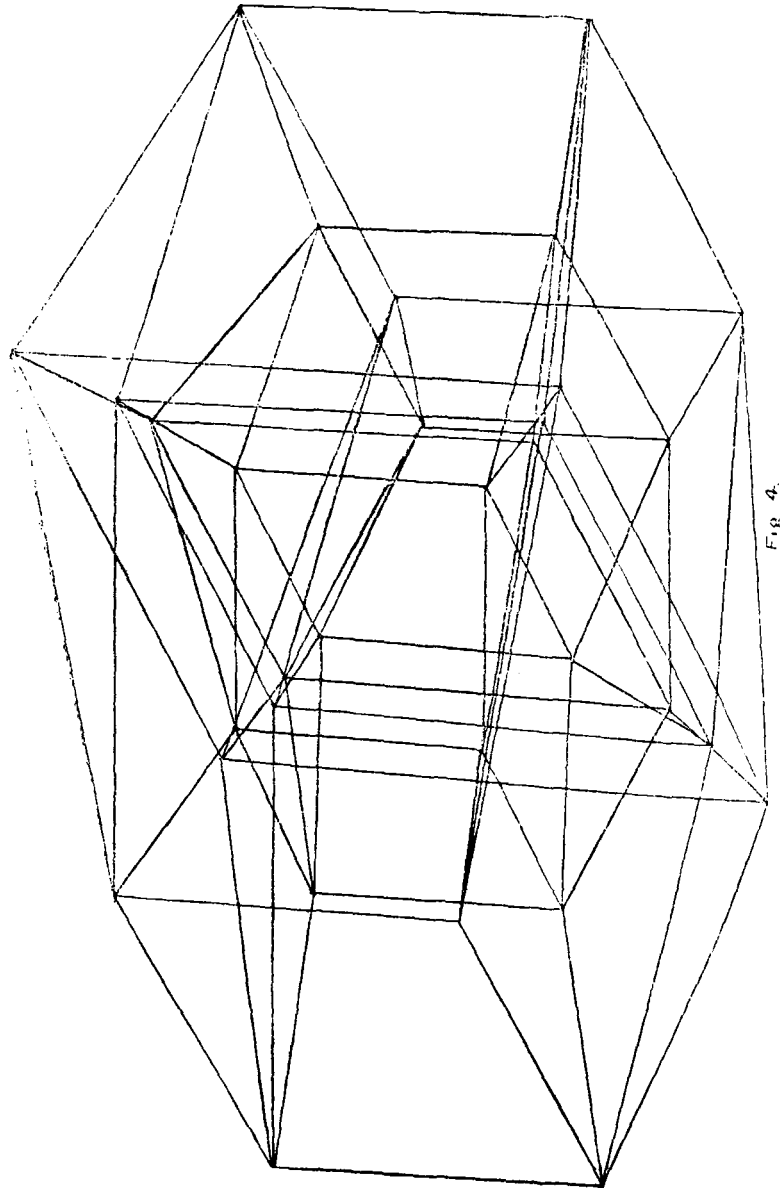


FIG. 4.

I am not going to rely, however, upon the diagram for assistance. The reader should consult it and try to make something of it, but if he follows closely the following description, building up in his imagination the component parts as they are brought forward, trying at the same time to vitalise them with the space of their own dimensions, his efforts may be more fruitful. This method could be called the imaginative process. The imagination has to be used in all visualising but here it appears to be the prime factor.

Visualise the cube, the embodiment of three-dimensional space, showing at all points the three axes that define the limitations of the physical universe, realising that the superficies that bound the cube are different in nature from the cube; then project from each of the six squares a cube into the fourth dimension, so that the cubes projected from two adjoining squares, squares having a line in common, contact one another by a square that is formed by the extension of that line into the fourth dimension. The six squares, one from each projected cube, furthest from the primary cube form another cube. The total of eight cubes encloses the tesseract Fig. 3. Between these cubes is a portion of four-dimensional space just as between the six squares of a cube is a portion of three-dimensional space. The cubes of the tesseract meet at their squares, and yet maintain right-angle relations towards each other because of the extra dimension. The volume of any one of the eight cubes is at right angles to all the others but one, and this one it is parallel to, although not occupying the same space. This is not necessary in a four-dimensional space but such a parallelism is impossible between two similar objects in physical space. The nearest we can ever get to such a parallelism is by saying that an object is parallel with itself.

From each of the eight cubes defining the tesseract extends a tesseract into the fifth dimension, however vague one's idea

of that fifth dimension may be. The outermost cubes of the tesseracts form the eight boundaries of another tesseract, making a total of ten tesseracts meeting and fitting into one

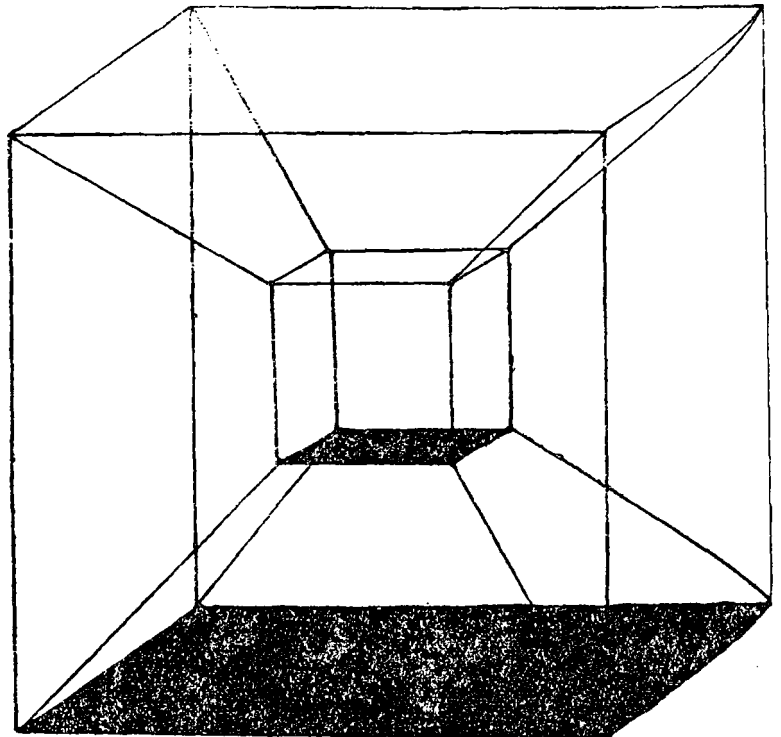


FIG. 3.

another so as to completely enclose a portion of five-dimensional space. The details of this figure can be visualised and an attempt made to get them into something like their true positions. Complete success is not to be expected at first for the object is not to see this figure but to make it easier to see a four-dimensional one. However determined one may be in concentrating upon a five-dimensional figure it is probable it will evade one, in its totality, for quite a while. Its great value, at first, will be because of the relaxation of the mind that should follow the effort to visualise the figure. During this relaxed condition a four-dimensional figure can much more easily enter the mind

The tension often set up in the brain, when concentrating, makes it impossible for a higher figure to enter it, and if the will is very strong the brain may suffer. It is wise to stop the meditation at the slightest indication of pain; a gentle constant pressure accompanied by a glow is a sign of a growing brain. The trouble with most of us is that we never feel any pain in the head but that caused by bad habits.

A. C. Hanlon

"If a man were to inquire of Nature the reason of her creative activity, and if she were willing to give ear and answer, she would say—ask me not, but understand in silence, even as I am silent and am not wont to speak."

PLOTINUS

THE UNITY OF THE SELF

By P. SANKUNNI MENON

A cursory observer is apt to repudiate the doctrine of the unity of the Self on the following grounds: Consciousness is the nature of the self. No consciousness exists outside one's own body. The "I" of each individual is different from the "I" of each other individual and each living being is characterised by the sense of "I-ness" which differentiates it from other living beings and this self-consciousness does not extend beyond the limits of the individual's own body. From this it is evident that there are as many selves as there are living beings. If the Self were one and not manifold, all such distinctions as the speaker, the person spoken to, and the person or thing spoken of would at once cease and practical existence would be reduced to a state of chaos. All would think alike, feel alike and act alike. One's thought would be understood by all the rest and language would be a superfluity. Gods, men, and animals would differ only in form. If one being should secure final release, all other beings would likewise be emancipated. If any being be implicated in the *samsāra*¹ state, all the emancipated souls will re-descend into the *samsāra* state. On the theory of the unity of the Self all living beings will rise to omniscience. One's pleasure and pain are shared by all. The relation between God and man as Lord and servant will at once vanish. "Self-love" and "benevolence" will be convertible terms. No necessity will arise for political laws and ethical

¹ Phenomenal life.

codes. Scriptural injunctions and prohibitions will have no meaning. The bodily adjuncts of each being cannot limit it in any way. All bodies constitute the adjuncts of all beings and no being will be concerned at the loss of his body as it has countless other bodies to live in. Such a grotesque theory as the unity of the self, can by no means commend itself to the attention of a sane thinker as it is opposed to all experience and observation and as it is extremely irrational.

In the first place it is not an absolute rule that consciousness does not exist outside one's own body. All bodies are subject to incessant waste and repletion, so that each organ is completely replaced by fresh matter in a very short time. Thus the child-body, the adult-body and the body of the old man, all of which undergo periodical renewal, are widely different from one another and yet the old man remembers the facts of consciousness experienced in his child-body. It is true that the individuals of the phenomenal world differ from one another, but the difference is merely phenomenal.

The ultimate identity of all living beings furnishes a reason for the use of the word "I" by each individual referring to himself. The apparent difference between individuals is due to the limiting adjuncts of the mind, body, and the senses fictitiously superimposed upon the Self by *avidyā*, the illusory principle. All plurality is a fiction, though people are inveigled into a belief in its reality by *avidyā*. To remove this veil of *avidyā* means to disclose the unvarnished truth of the unity of the Self. Our opponent is confounding individuality with Self. In the unreal world there may be as many individuals as there are living beings; but only one Self. The limiting adjuncts consisting of the body, mind and senses are the product of previous karma, merit and demerit, and vary with individuals, as the karma varies. All apparent variety is due to the limiting potentialities of merit and demerit which bear fruit at the suitable time and place.

You are all familiar with fire-work display. The preparation of each variety of fire-work is different from that of the rest. The inflammable materials of the different varieties are let off by the application of the same spark. The spark applied may be the same; but the manifestations vary widely. Similarly, the limiting attribute of the different individuals, which are differently constituted, are illumined, or rendered intelligent, by the contact or reflection of the same Self and the difference of merit and demerit cause all such distinctions as high, low, strong, weak, happy, miserable, bright, dull, healthy, diseased. Just as in a grand show of fire-works the application of the spark is hidden from the view of spectators seated at a distance, so the one Self, the sole reality hidden amidst the illusory presentations of *avidyā*, is missed by the dull-witted and the less advanced in learning for want of penetration and guidance. Emancipation consists in the realisation of this all-pervading Self or the elimination of the adjuncts and other false appearances of the world. The sublation of the phenomenal world is the condition which precedes Self-realisation. Thus all apparent diversity is brought about not by the diversity of the Self but by the diversity of the adjuncts illumined by the one Self. This diversity is enough to maintain all practical existence and satisfactorily to account for all such distinctions as the speaker, the person spoken to and the objects spoken about.

All cannot think alike, feel alike, or act alike unless they be all similarly constituted; but each is differently constituted as determined by his special karma.

One's thought can be understood by others provided they realise the Self; but in the *samsāra* state the Self remains hidden and language is a necessity. Language may be dispensed with when all men realise the Self and have become one—a state of unity.

Gods, men and animals vary not only in form, but in knowledge and power by reason of the inequality of the fundamental *gunas* in their constitution determined by merit and demerit. The moment they pierce through the *gunas* and rise above their influence they secure, not the unity of form alone, but absolute identity.

To secure final release means to conquer the illusions of the *avidyā* which transforms itself as the percipient, rendered intelligent by the reflection of the Self and as the objects perceived. When a man overcomes illusions he is released, but not others, unless they also in their turn rise above these illusions. All plurality is valid up to the moment of final release. Only the deluded are subject to *samsāra* because they miss the true Self. Those who have already realised their unity with the Self and dispelled the clouds of ignorance cannot again be implicated in the *samsāra* for want of a cause.

The Infinite Self, or the Self that is everywhere, is omniscient. The individual quasi-self is limited by the adjuncts of mind and senses which are finite. No finite beings can rise to omniscience or infinite knowledge, so long as they remain finite. The Infinite Self is however the essence or substratum of all finite beings. On the elimination of the adjuncts all individual selves realise their oneness with the all-pervading Self and become omniscient. The adjuncts are eliminated by cultivating dispassion and fixing the mind steadily and habitually upon the Universal Self. In the *samsāra* state the individual self is limited. This self is the mind rendered intelligent by the contact of the Universal Self. The mind is limited and the senses through which the mind receives impressions are likewise limited. So all individual experiences are limited. "I am now conscious that I am writing." Here the writing "I" who is an agent, is the individual self, while the conscious "I," who is only a

witness, is the Universal Self. The individual self is an agent and enjoyer which the Universal Self is not. The knowledge of each individual self does not extend beyond certain well-defined limits because all minds are limited. Each individual has a separate mind. The finite experiences of one mind cannot be comprehended by another mind which is likewise finite. The experiences of each individual are recorded in his own instrumental body and are recalled by him alone on the application of appropriate stimulus.

Thus one mind or individual self cannot feel the pleasure and pain, or acquire the knowledge, or recall the experiences of another mind or self, until the elimination of its adjuncts and the realisation of its unity with the Absolute Self, whether that realisation be temporary as in a trance or permanent as in final release. As long as man is conscious of diversity, the relation between God and man as Lord and servant, the antithesis of self-love and benevolence, the necessity for scriptural injunctions, ethical codes and political laws will continue, owing to conflicting interests and the desire of self-elevation. The moment he realises his identity with the all-pervading Self or the absolute unity of everything in the apparent universe, injunctions, codes, laws and so on will become futile and he will no longer be afraid of death.

"I am now conscious that I am writing this." In this the writing "I" is in the *samsāra* state identified with the body, mind and the senses. Nobody knows the precise nature of the conscious "I" which is only a witness. It is purely conscious without being active and is composed of no parts. Every self-conscious being recognises its existence and knows that it is conscious of all that we think, feel and act; but it is without any conceivable form. Each individual gives it a form that pleases his fancy and thinks of it under that form until by a fresh freak of fancy he ascribes to it a different form. The forms given to it by differen

individuals vary widely. No forms superimposed upon it by two individuals are alike. Two alternative conclusions follow from this: Either the Self may be invested with a form which no one has as yet perceived or the form is but a condition of thought, a condition under which thought or thinking becomes possible; that is, form is but a mould into which the mind puts the self when it becomes the object of thought.

To assign to the self a form perceptible to none is to declare it formless. The form of an imperceptible object is a contradiction in terms. The primary condition of a thing possessing form is that it should be perceived. No one has seen the Self and so it is formless. So all the forms attributed to it are mere super-impositions made by the mind.

When I am conscious that I am writing, I know that beyond the writing "I" there is a conscious being, a witness, or merely a passive spectator connected therewith. We know that the conscious self exists. It is not actually perceived because it is not embodied. It communicates a kind of quasi-intelligence to the otherwise unintelligent mind which in this condition constitutes the individual self. In fact the mind thinks, feels, wills and perceives objects by the light lent to it by the intelligent self, but it is furnished with no means to see the self itself. The light of the self may enable a person to see other objects, but not his own self or the self connected with any other person. A lamp may render a dark room bright, but it cannot make itself or any other lamp brighter. The sun cannot add to its own splendour or the splendour of the stars. Yājñavalkya asks: "With what can we see the seer?"

The Self then cannot be perceived, but this does not imply that the Self does not exist. The existence of the Self is borne out by the testimony of consciousness; and he who contradicts the existence of the Self is by the very act of

contradiction constrained to re-assert its existence with an over-whelming force.

Why cannot the self likewise be false and phenomenal like the external world including the mind, body and the senses? The self and the external world cannot both be false and phenomenal. A thing can be declared unreal with reference to some other thing believed to be real. Either the external world may be declared false on the basis of the real Self or we may deny the self, admitting the reality of the external world as the materialists have done. The imperfections of the latter view will be discussed later on. The self and the external world cannot both be denied. False presentations are due to the superimposition of false ideas on a real substratum and they require the contact of a real entity. Hence the self cannot be phenomenal. If everything in the universe were false alike, the distinction between true and false would not arise, since there would be no means of correct observation or proof.

The conscious Self or the Self is ultimate, unanalytical in its nature, it cannot decay or be dissolved into finer parts. The objects of knowledge may vary; but knowledge itself is in its nature uniform, unchangeable and ultimate, so it is not subject to decay. It is everlasting. The Self is neither an agent nor an enjoyer. It is only a cool and silent spectator unshaken by the tormenting cares of the false individual self which is an agent and eater of fruit.

Every man trained in introspection is aware of the close contact of the conscious Self. Consciousness is its nature or essence. We know nothing more about it; but since it is characterised by intelligence, knowledge and nothing else, existence may also be attributed to it. Possessing the nature of intelligence implies or postulates existence. The self is the simplest existence and the most generalised knowledge. It is the witness of all specialised experiences. In fact, the

experiences of individual beings are the facts testified to by the self as witness. The experiences of individuals in this gross outer world are brought to a terminus when the gross outer body dies, but the Self continues to bear witness to the experiences of the individual self as agent and enjoyer freed from its outer adjuncts and confined in the instrumental body.

Here the question arises whether the self is not different for different individuals, since all men can be aware of the close contact of the knowing self and since each man is different from all the rest.

In the beginning all this (the world of objects) was one ; there was but one Self. Plurality originated with the false presentations of the *avidyā*. The unreal *avidyā* cannot alter the essential nature of the true Self of which it is but a false power of presentation. The superimposition of false appearances upon the one Self is the gist of all plurality. Thus the real Self cannot be diversified.

The Self is the most highly generalised knowledge. It is divested of all complexity. It is the simplest and the most uniform knowledge. The objects of knowledge may vary ; but the knowledge itself is one. Though it is one it exists in all. It is all-pervasive. It is a witness to all phenomena and is connected with the limiting adjuncts of all living beings of whose experiences it is conscious. In other words the Self in its pure nature as the Self is everywhere and it is omniscient.

Here an objection is raised : If the Self is the same for all beings, one being should be able to cognise the experiences of all others and should even remember the life-experiences of those that are dead. This power has not yet been established by perception or any other means of proof.

This objection may be answered thus : The Self, pure and simple, is infinite and omniscient. The Self is our true nature. As long as we are implicated in the *samsāra* state,

or phenomenal life, our true nature is hidden from us and we confound ourselves with our body, mind and senses which constitute our limiting adjuncts. These adjuncts are finite. We perceive objects not directly as the infinite Self, but indirectly through our finite instruments of knowledge. Our finite instruments cannot impart to us knowledge of the infinite universe. The operation of our instruments is restricted to certain well-defined limits. The Self simply lends intelligence to the adjuncts. It is the adjuncts thus rendered intelligent that cognise events and facts and since the adjuncts are finite, their operation is limited. Thus individuals do not share the feelings or experiences of one another or cognise events taking place in the remote corners of the world.

The One appears many. Though the One is infinite, each of the many should be limited. The One has infinite knowledge and power. The knowledge and power of the apparent many should be finite. The glory of the *avidyā* lies in the hiding of the one Self and presenting in its place a large variety of finite objects and beings.

We derive our intelligence from the omniscient Self. We do not perceive objects as the all-pervading Self perceives them all over the universe. The omniscience of the Self is due to its all-pervasion. We are limited by our adjuncts and our knowledge acquired through them should likewise be finite. We may however rise to omniscience the moment we break loose from the trammels of the body and realise our nature as the Self. In the interim the Self remains hidden and our knowledge is finite.

When a drum is beaten, the people in the vicinity of the drum are enabled to hear the sound by the pervading ether which is relatively infinite. People in remote regions do not hear the sound though the ether is everywhere, for the reason that all human knowledge or perception is finite; but the all-pervading Self perceives any sound produced any-where in

the universe. Only limited knowledge can be imparted to individual beings through their finite instruments.

It has already been pointed out that, being unembodied, the Self does not admit of division or plurality on the ground of difference in the constituent elements nor is it susceptible of plurality on the ground of difference in nature. The Self is everywhere and is the same for all.

If the Self were different for each individual, its connection would be confined to one individual and it would cease to be omniscient. Omniscience of the Self can only be accounted for on the ground of its contact with everything in the universe. On the theory of the plurality of selves, each self is finite and none can be all-knowing.

Here the adherents of the theory of plurality of selves may raise the following objection: The argument that omniscience is the outcome of omnipresence is without force, as it runs counter to observation and other means of proof. There is not an absolute rule that a body can act only where it is, and not where it is not. A magnet attracts iron placed at a distance. The earth seeks to draw all objects to its centre. Planets attract one another. Similarly though the selves are in themselves finite, yet their function of knowing may extend over infinite time, space and objects.

The above argument on plurality may be refuted, thus: In the first place magnets and planets are not parallel cases. They are material bodies that pull other bodies or exert force on them. Force inheres in matter. The self is not matter. It is knowledge without matter. It corresponds to force without matter, without a substratum in which the force inheres. Knowledge is not an attribute of the self, but the self itself. To affirm that the knowledge of a limited self extends all over the universe is to admit that it is infinite and unlimited; and it is absurd again to call it limited or finite, for the self is nothing but knowledge and if this knowledge is

infinite, there is nothing else in it to be designated "finite." It has already been explained that the self is unembodied and simple and homogeneous in nature. The self reveals itself alike to everyone. Its manifestation is observed to be uniform at different moments in the same individual and also in different individuals. The absence of all form and the sameness and simplicity of nature as experienced by all entitle us to conclude that the Self is one but all-pervasive. If the selves were manifold, no self would rise to omniscience in trance or otherwise.

If a large number of omniscient and omnipresent selves be posited, a state of hopeless chaos or a confused mixture of innumerable selves, each existing everywhere, will be the result. It is admitted that two material bodies cannot occupy the same space. It is yet an open question whether there can be more than one all-pervading Self in the universe. It may perhaps be argued that, being mere intelligence, a self is not an entity that fills space and that numerous selves can simultaneously exercise the function of knowing in relation to the same universe. To this it may be replied that these selves, that are detached from all the adjuncts and the sense of egoity, that distinguish them from one another with no inherent substratum, retain no special characteristics to justify any diversity. They are all-pervasive and so they overlap one another. They inter-penetrate one another in their entirety and even in their minutest particles, as it were, with no increase in bulk or volume or with no bulk or volume at all, as they are incorporeal. This means the absolute coalescence of all the numerous selves into one unity.

In the *samsāra* state the Self is manifested as phenomenal knowledge. This knowledge is limited by the body and other adjuncts which are the fictions of the *avidyā*. In other words, the *avidyā* causes the One Self, which is th

noumenon, to appear as many phenomenal existences by its false superimpositions. In short, all diversity is the fiction of the *avidyā*. In the state of final release all diversity melts away and the one absolute Self alone remains. The materialists call in question the existence of a self stripped of all its adjuncts. They argue that such an isolation of the self which is nothing but intelligence, pure and simple, is not borne out by facts of experience. Intelligence is an attribute or quality. It has no independent existence, but it invariably inheres in a material body which forms its substratum.

This argument of the materialists is futile. They fail to realise the real nature of the Self. They are familiar with the phenomenal world only. They investigate the laws and conditions of worldly phenomena. The Self transcends all phenomena. The materialists confine their attention to phenomena and are unable to rise above them. The one Self is the noumenon which the *avidyā* veils and for which it substitutes certain false presentations. These false presentations form the province of the materialists who take them for the sole reality. The moment they realise the false nature of the presentations, they will recognise the existence of the Self and its independence of the false material adjuncts. As long as they take the material world for reality they miss the Self.

In the phenomenal world attributes or properties appear to inhere in bodies. The self is neither property nor matter. Its nature is conscious existence. Beyond this it is indefinable. It is a prior entity from which the *avidyā* or its products borrow intelligence for phenomenal existence and into which the released are ultimately refunded. Thus its existence is not only independent of the material vestures, but it renders phenomenal existence with the material adjuncts possible. It is in fact an antecedent condition of all false vestures of the *avidyā* and is therefore independent of them.

That an attribute or property can inhere only in a substratum body is a false notion ; it is not warranted by evidence.

The one all-pervading Self transcends all limitations of time, space and causation.

All phenomenal objects are subject to origin, subsistence and dissolution. Natural phenomena appear, disappear and re-appear. Some are characterised by mere succession, others by a regular sequence. The successions and sequences of phenomena engender the notion of time or duration. Time is without any objective reality. It is an unreal abstraction accompanying the notion of variations in phenomena. Time ceases with the cessation of the phenomenal world. It is conceived in reference to the phenomenal world and measured by reference to the heavenly bodies, dials, clocks and the like. When all these perish, the notion of time dies too. During a great latency the apparent universe perishes. The Self alone abides. There are neither objects nor changes of phenomena with reference to which time may be noted or measured.

The one Self is without a second entity. It is simple conscious existence susceptible to no change and change is a condition precedent to the notion of time. So the changeless Self exists not in time, but beyond time or before the origination of time. Time springs up with the first change or the origination of the apparent world. The first change is characterised by a prior moment, a subsequent moment and the moment of the change—the past, the future, and the present. Thus the Self transcends time. Our inability to conceive of the Self as existing beyond time is due to the fact that in the *samsāra* state our thought is conditioned or limited by time and space.

The one Self is marked by no change. All change originates with the notion of diversity characterised by

co-existence and succession. Co-existence engenders the notion of space, succession or sequential phenomenon begets the idea of time. In the absence of all succession and co-existence there is but one infinite unity which transcends time and space. There is no distinctive objective reality corresponding to space either. The Self is pure intelligence and is not an entity that fills space. That which fills space is matter. The existence of the Self is independent of space. Unlike phenomenal objects, the existence of the Self is not determined by time, space or causation. In other words, time, space and causation constitute the antecedent conditions of phenomenal objects, but not of the Self.

The conditions of time, space and causation relate to phenomenal existences, but not to the Self which is the sole noumenon. Phenomenal objects are caused and brought to existence at definite times and places; but the infinite Self which exists at all places and beyond space and at all times and beyond time cannot admit of a foreign agency to produce it. All phenomenal existences are caused. We have not yet realised the noumenon and so we are familiar only with entities that are caused. That which transcends our experience is inconceivable. Hence arises our inability to conceive an uncaused or self-existent Self.

The Self is all-pervading and as such is not composed of parts; it is unborn and imperishable. We can easily eliminate the phenomenal world in thought, but not the Self which persists in spite of our utmost efforts to extinguish it; it is the very essence of our being.

Though the Self is the only reality, yet it is closely associated with the illusory principle of *avidyā*. The *avidyā* produces false impressions. It has no substratum other than the Self. In this sense it is a false or non-existent principle; but we cannot call it absolutely unreal, since it begets presentations, false though they be. The *avidyā* aided by the mere

passive contact of the Self projects the apparent world consisting of all sentient and insentient objects.

The earth is by degrees nearing the sun as well as the other planets. When æons or great cycles of years pass away, these heavenly bodies will all come so close together that the whole universe will be on fire and all organisms will cease to exist. In this huge conflagration everything will be reduced to the state of an incandescent gas which is phenomenal. This is the state of the *avidyā* known as latency or reabsorption as distinguished from the states of origination and subsistence. The *avidyā* is not an entity, but a false presentation under the passive control in the form of a mere wish of the Self. This wish is not whimsical but uniform. It is consonant to or in harmony with certain self-determined laws. In the past the evolution of the universe has followed a definite course and adopted a definite method subsequent to a period of latency. The same line and method constitute the channel of least resistance for subsequent evolutions too. Thus the *avidyā* or primordial illusory matter, after it has ceased to glow with heat, is in obedience to the will or law of the self, condensed by refrigeration and modified or diversified into ether, air, fire, water, earth, the sun, moon and stars.

The original subtle fluid or *avidyā* then undergoes a specific modification characterised by the highest preponderance of *saṭva*, with *rajas* acting in subordination to it and with a mere tincture of *tamas*. Such a modification is imbued with the potentiality of the highest knowledge and power. But the *avidyā* and its modifications are naturally unintelligent and so the special modification cannot energise into actual knowledge and power unless it borrows intelligence or consciousness from some source or other. This source is the all-pervading Self, whose contact inspires the special formation with the sense of egoity and the highest power of knowledge

and action. The special formation now becomes a distinct personality endowed with the highest intelligence, power and knowledge. This person can, as occasion serves, identify himself with the supreme Self which is neither an agent nor an enjoyer, or recognise himself as an agent and enjoyer with a special mission to carry out. He is the personal God variously designated as *Hiranniagarbha*, *Kapila*, *Saguna Brahmā*, *Īshvara*, *Nārāyaṇa*. The difference between Him and the Supreme Self is merely phenomenal. Really he is one with the Supreme Self as are we all. He is the lower Brahman who has realised his unity with the supreme Self or higher Brahman, while we are all steeped in the depths of *tamas* and our true nature is hidden from us. *Hiranniagarbha* is the operative cause in the creation of animals and plants, while the *avidyā* constitutes the material cause as the yogins hold. The vedāntins maintain that the illusory and unsubstantial *avidyā* is not an independent entity, but a mere power related to and controlled by the Brahman which is without a second and that the Brahman (no matter whether higher or lower, since they are ultimately the same) is both the material and operative cause of the world. The difference between the yogins and the vedāntins is merely verbal.

The individual souls fettered in their instrumental bodies have to be born again into this world to eat the fruits of the *karma* of their past lives. *Hiranniagarbha* with due regard to their merits and demerits prepares for them bodies fitted to beget the fruits of their former deeds. Thus *Hiranniagarbha* sets the wheel of births and deaths revolving until final release.

Hiranniagarbha prepares bodies for the individual souls by rearranging the atoms of the *avidyā* in which the three *gunas* inhere. These bodies are void of intelligence or consciousness. The instrumental body is likewise unintelligent. Intelligence is supplied to the individual bodies by the contact of the all-pervading Self or Brahman. The Self by reflection

rouses the notion of individuality or egoity in each body. The nature of the Self is true knowledge. The reflected image of the self in the mind-mirror of individual bodies is false knowledge or semblance of knowledge without the substance thereof. Thus each individual with his sense of egoity takes the external world and its manifoldness for realities and considers himself as distinct from other individuals who are also similarly constituted.

The false diversification of the one Self by the juggling *avidyā*, which by the reflection of the self raises the notion of egoity and plurality and makes illusory presentations, is now complete. The one Self is hidden from us and manifold illusions are presented instead. We are all subject to these illusions as long as we are implicated in the *samsāra* or bound by the spell of the *avidyā*. The moment the spell is broken by the cultivation of dispassion and a rigorous course of discipline you realise that the apparent world is a fiction and that the one all-pervading Self is the sole reality in which your own individuality is merged.

The following objections may perhaps be raised against the theory of the unity of the Self.

The fact of the individual souls being merged or swallowed up in the Supreme Self, when strictly analysed, conveys no sense; for one entity to be merged in another, both entities should be real, but the reality of the individual soul as such is not admitted. The individual self is held to be a mere false presentation with no substratum other than the Supreme Self. It is absurd to say that the self is merged in itself.

The nature of the Self is knowledge, intelligence or consciousness. In the state of final release the individual soul is divested of its false adjuncts which engender the notion of plurality. When the notion of plurality ceases, the individual soul as such also ceases and there is nothing but the Self left:

therefore there can be no merging. Besides, the all-pervading, immaterial Self which is consciousness is not subject to any fresh accretion when the individual souls are released, especially because the self as intelligence is not composed of parts.

Does the soul in the state of release enjoy the satisfaction of having once been delivered from the throes of *samsāra* after having struggled hard for a long series of lives to this end? If it does, this special gratification differentiates it from the Supreme Self and the theory of the Unity of the Self falls to the ground. If each of the individual emancipated souls have feelings of their own, they are diversified in release as well. If the individual souls in release are without distinct feelings of their own, if they are unconscious of their recent deliverance from the meshes of the *samsāra*, they cannot congratulate themselves on their rescue from the afflictions of the phenomenal world, nor can they share in the eternal pleasures of the Supreme Self, as they are devoid of distinct or individual consciousness. The release of the individual souls does not add to the intensity of the Supreme Self's felicity, nor can they rejoice in their own release, as they have lost their individuality in the Supreme Self. The released souls are practically dead. When they were implicated in the *samsāra* state, they had at least some kind of false existence or a semblance of knowledge and existence, whereas in release they even part with that phenomenal existence. Not only do they gain nothing in release, but they cease even to exist. Therefore no motive can be suggested for human endeavours towards release; nor is release a consummation to be wished for. "The game is not worth the candle," for all would prefer *samsāra* or phenomenal existence to utter annihilation.

P. Sankunni Menon

(To be continued)

THE PATH

WE stand between the parting of the ways.
One path means darkness, ignorance, despair ;
Another leads to light where glimmering rays
Point us tho' dimly to the wisdom there.
We strive to reach those heights where knowledge true
Shall guide us to the source of harmony—
Many await the coming dawn, yet 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 helping hand—
And if we listen to her wondrous tone
Then we shall know and clearly understand
There is a plan, tho' 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 TRAIL THROUGH THE FOREST

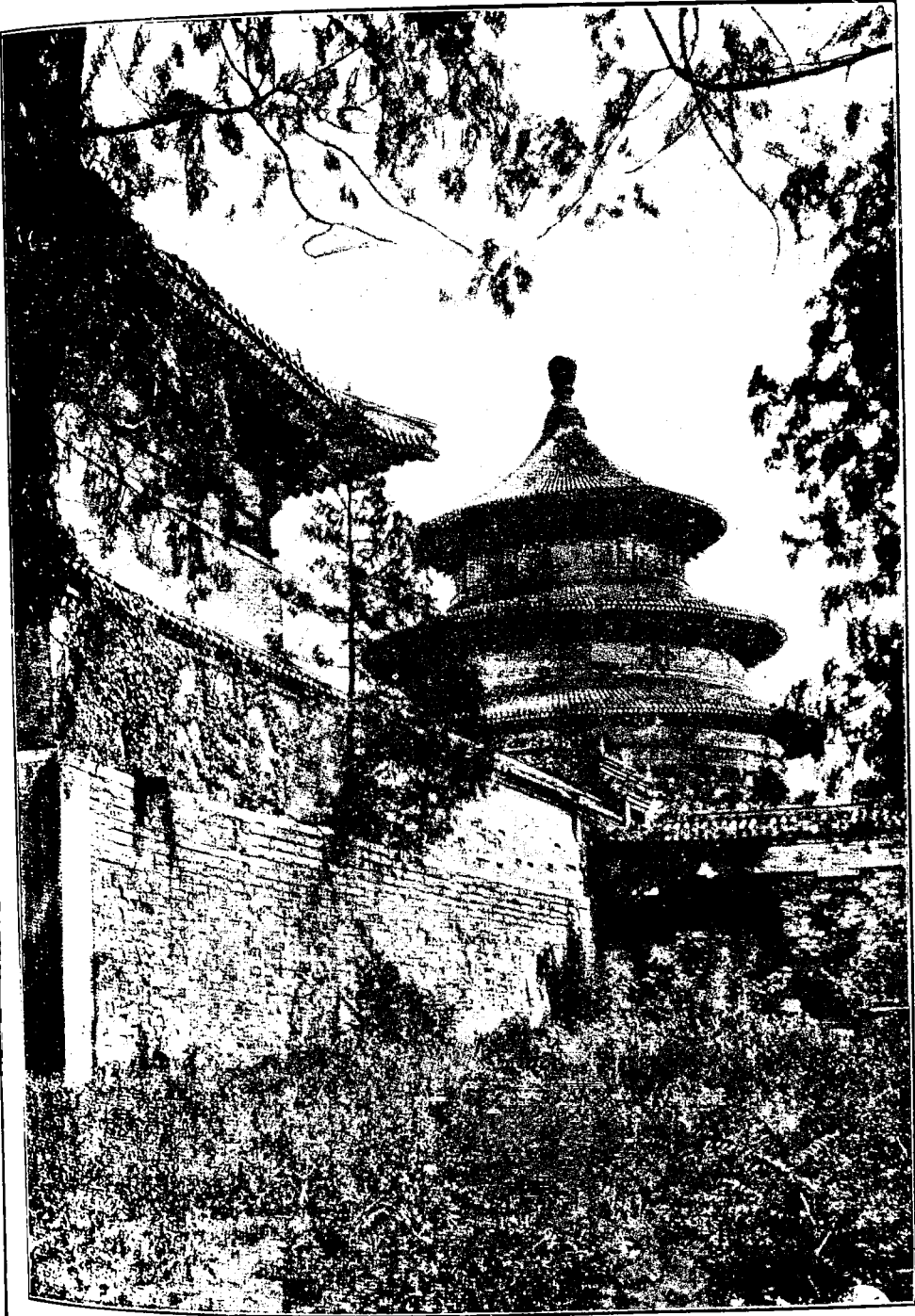
THE PATH

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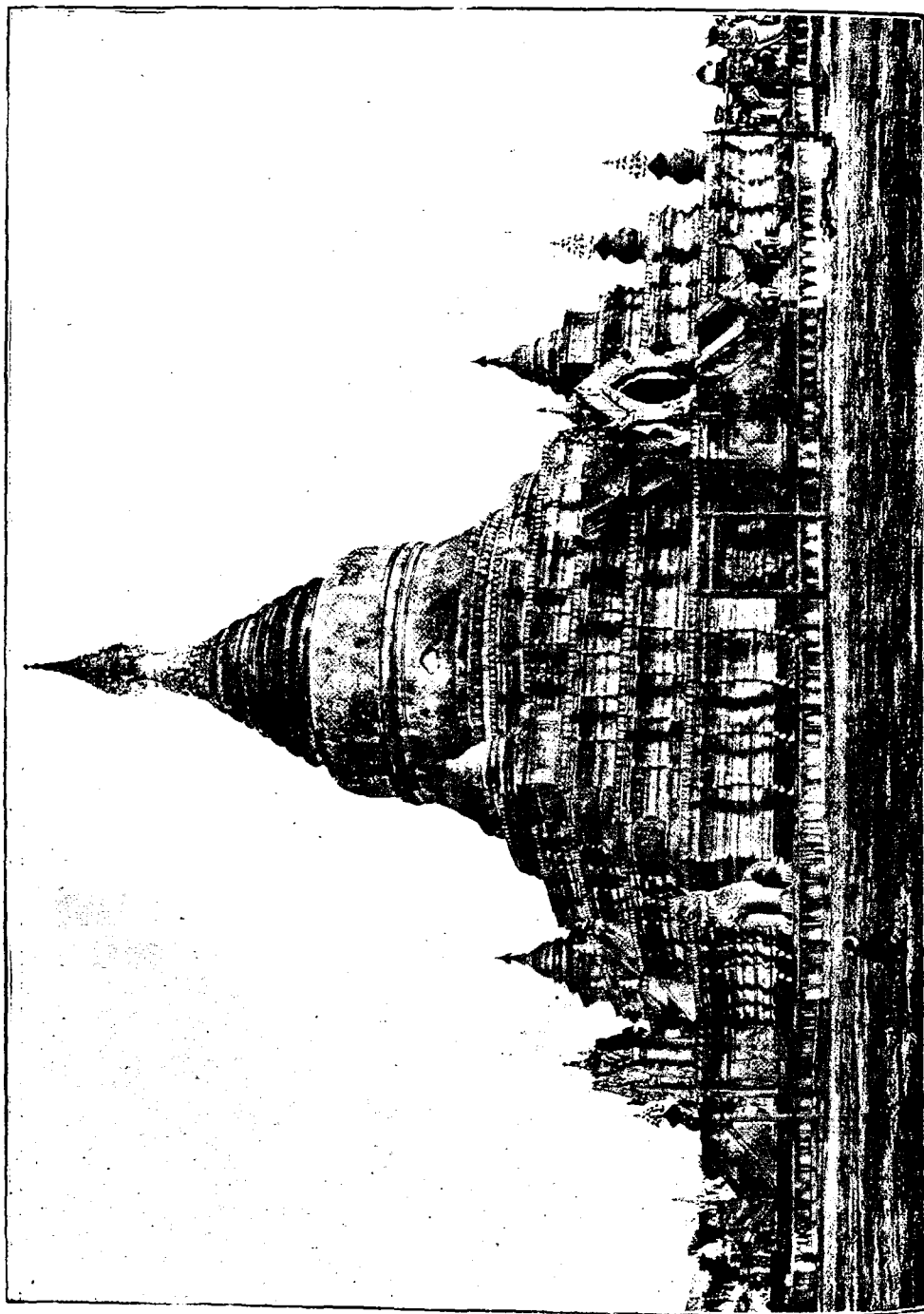
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And with the garnered harvest of our days
The Path will lead us back again—to God.

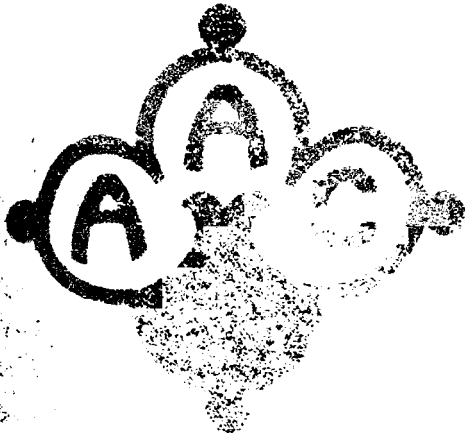
MAE BALDWIN HAR



THE TRIPLE UMBRELLA TEMPLE OF HEAVEN, PEKING



TYPICAL BURMESE BUDDHIST PAGODA AT MANDALAY

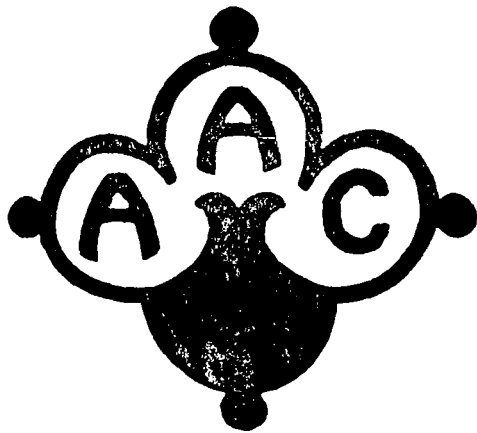


AFFINITIES IN ASIAN ARCHITECTURE

By JAMES H. COUSINS, D.LIT.

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INDIAN AFFINITIES IN ASIAN ARCHITECTURE

By JAMES H. COUSINS, D.LIT.

THE trail of the historical has led the literally-minded to the edge of many a crevasse. The assumption of a single physical and geographical source for the subsequent vast proliferations of human culture long kept the hunting noses of science on the path of error. Divinities and heroes, with their symbolistic paraphernalia, have been chivied along the surface of the earth from Helicon to Himāvaṭ and beyond, and back again, in the hope that they might find their way home to roost on some scientific preconception. But modern psychology has followed the fashion of taking to the air; and its airplane perspective (a good fifteen centuries after the elevated point of view of the Ajanta frescoes) has given it not only a mere extension of vision but the sky-height that goes straight to ocean-floors and sees unthought-of groupings and generalisations on the surface of the earth. The historical source of human culture is now practically safe from the museum-rummager. Science has now its nose in the air—not

in pride, but on the true hunt for the *psychological* level at which the now dimly-sensed life of the cosmos defines itself. A variety of intellectual and æsthetical forms, which form themselves, divested of the accidents of time and space, resolve themselves into a group of simple utterances of universal verities.

At the same time, the new enthusiasm for the co-ordination of cultural qualities, according to the measure of response to the pressure of inherent universal truth on human beings who were able to impress their vision on their age, cannot be taken as a complete negation of historical associations in the details of cultural development. There are certain areas of human history well within the map of certainty, and one is the far-flung web of culture which, eight two thousand years ago, had its centre in India and projected its radii north beyond the snow-passes into Central Asia, and east by land and sea to Java and Japan. Within that vast area the Indian genius has left indelible insignia of itself in thought and creation. Here we shall follow it only in the fundamental human art of architecture.

One of the first acts of modern warfare is to dig in; the first act of peace is to do the same. Life needs a receptacle; else were it no life but a mere potentiality; so does death need a receptacle for the proofs of its reality; but where the receptacle is for the defeat of death by remembrance, it is turned upside down—the begging-bowl for the decaying substance of transient life, inverted becomes the *dagoba* of millennial memory. The immemorial pagoda, the Shwedaggon of Rangoon, covers three hairs of the Buddha's head.

Indian literature is rich in references to the homing instincts of humanity in Southern Asia two thousand years and more ago. But only the references remain; the materials of early human habitation were as perishable as those of the ice-habitants. Clay and timber are soft food for the teeth of time.

In the reign of the Emperor Asoka (263-276 B.C.) the art of building passed from wood to stone. The Emperor, smitten by cruel experience into illumination as to the hideous futility of warfare (twenty-two centuries prior to A.D. 1914), adopted the religious life, and became a devoted follower of the Buddha. Two centuries had gone by since the Great Teacher had passed from His last life on the Earth. The relics of His body's cremation had been divided between eight kingdoms, and hemispherical structures (*dagobas*) had been built over them. The Emperor-monk, desiring to honour and preserve the memory of his spiritual Master, built a small monastery (*vihāra*) beside the Bo-tree at Budh-Gaya under which the earth-weary Prince, Siddhartha, had received illumination as to the cause and cure of human ill. But of the primitive *dagobas* and Asoka's *vihāra* no vestige remains; the first perished of their own perishability; the second was absorbed in subsequent more ambitious buildings and restorations.

Tradition ascribes the building of many hemispherical structures for the remembrance of events to King Asoka. Of these, the group of stupas at Sanchi, near the modern Bhopal, remain as architectural testimony to religious devotion two hundred and fifty years before the Christian era began. Other groups at Amravati (A.D. 400—500, of which there are good casts in the Madras Museum), Gandhara (seventh century), and Sarnath near Benares (tenth century) show the growth of decorative overlays and accompaniments (such as umbrella finial and sculptured railing) to the simple fundamental hemispherical form of what has come to be given the general name of *tope*. But the purpose of this article is not to trace the influence of early Buddhist architecture in the subsequent history of the craft in India, or in Ceylon, which is, as Dr. Coomaraswamy says, ethnologically and culturally an integral part of India, but to follow India's influence in architecture beyond her own borders.

It may, however, be said in passing that the later developments in Indian architecture are not the results of cultural hybridisation. Buddhist architecture and Hindu architecture are not separate species of the craft, but merely chronological variations of one species, the Vedic. Long before the Indian Luther of the fifth century B.C. made his protest against the prototype of Matthew Arnold's religious *Aberglaube* (superstition), Āryan civilisation had developed a point of view and a method that time has neither blunted nor superseded. The protestant restrictions which the Buddha placed on the arts prevailed for a time; but ultimately the deeply ingrained need of image and symbol as a visual aid to supervisual realisation of the Great Life of the Cosmos surmounted the restrictions even in the Buddhist era; and in the subsequent Hindū era, which followed the decline of Buddhism in the seventh century A.D., the Vedic tradition swept forward carrying with it both its own distinctive attitudes and cultural technique and the symbolical and æsthetical contributions which Buddhism had itself developed from Vedic originals.

The religious zeal of Asoka not only exerted itself within his vast empire, that stretched from Afghanistan to Nellore and the Sunderbunds, but sent its emissaries abroad with the doctrine and practice of Buddhism and its art-appurtenances. In the second century B.C. the new faith, as an unanticipated sequel to an economic exploration of a Chinese envoy in the Oxus valley, found favour in the Celestial Empire—and Burma, which had been on the trade route between India and China from the fifth century B.C., developed importance not only as a religious and artistic caravanserai, but as a centre in itself. Here the Indian genius associated itself with a developing national genius composed of both Indian and Chinese elements, the results of Mongoloid interweavings along the eastern Āryan border, and produced a cultural

evolution that combines the distinctiveness of both types of civilisation.

The earliest authentic remains of Buddhist architecture are at Prome on the river Irrawady, a few hours' train journey from the port of Rangoon. Prome was the most important centre of rule and culture in the third century A.D. amongst the then unco-ordinated elements of the subsequent Burmese nation. Its pagodas, some of which still stand, are regarded as elongated transitions from the pure hemispherical Indian tope to the squat pagodas of the subsequent capital, Pagaun, half way between Rangoon and Mandalay on the eastern bank of the Irrawady.

Till the ninth century A.D. Burma (like other areas East and West that ultimately achieved national solidarity) consisted of politically unrelated groups, such as the Pyus in the middle south, the Shans in the east, and the Talaings in the south-east. But in the ninth century the Pyus began a process of centralisation which was completed in the middle of the eleventh century, when the Pyu King of Pagaun conquered the whole country and centralised its culture and crafts in his capital. Then (A.D. 1057) began the great era of Burmese architecture. The religious zeal of the rulers and people expressed itself in the building of both small scale commemorative pagodas and large scale pagodas for mass worship, in brick, plaster and glazed sandstone. Something of the religious psychology of Asia is seen in the fact that, while the sacred buildings were of durable materials, the human buildings, not excluding those of royalty, were of wood, and have disappeared: something, however, of their beauty may be inferred from the happily preserved palace of King Theebaw at Mandalay.

The era of pagoda-building lasted two centuries and a half, and ended at the abandonment of Pagaun (1304) after several invasions. While it lasted it produced, at Pagaun alone,

ten thousand pagodas. Five thousand of these still stand in varying degrees of decay, and through them the instructed can trace Indian architectural affinities, preserved yet transformed in the developed expression of the Burmese genius. From the Talains came the bell-shaped adaptation of the original hemispherical *stupa*; from Ceylon the platform for relics above the *stupa*; from northern India the *shikhara*, or curvilinear spire (representing the Crown of the Bodhisattva) which Indian Buddhist architecture had developed, and from China the tall multi-roofed and much ornamented pagodas which she had evolved under the same cultural impulse. On the central Indian concept the Burmese genius imposed its own alluring characteristics, working out the flame-figure (symbol of the spiritual illumination of the Buddha) not only in ornamentation but in the structure of its pagodas, as in the great cathedral-like and thrillingly beautiful Ānanda pagoda which rises in flame-covered stages of effort and intensity to the golden central flame of the spire of Buddhist achievement.

The cultural influence of India in the form of Buddhist religion and art found its way to Siam by land and sea, and created a type of architecture which, while nationally distinctive, retained its Indian affinities. A Bangkok pagoda is a frank variation of the bell-shaped pagodas of Burma which were themselves an extension of the original Asokan hemisphere. The towers of the Wat Arlin on the banks of the Menam are elongations of the *stupas* of Prome which were elongations of the Indian form. The platform of the Wat Po in Bangkok City is a study of architectural variations on one theme—the theme of spiritual aspiration, of one-pointedness, of elevation to the flame-pinnacle of illumination.

The first Buddhist temple was built in China in A.D. 67 when the Indian religion, first discovered in the valley of the Oxus in Western Central Asia in the first century B.C., was

established with official recognition. After the Buddhist decline in India, in the seventh century, exiled Indian craftsmen went to China taking with them the Indian architectural canons which they built and carved into the very tegument of Chinese culture. Early examples of their work, however, are rare owing to the frailty of the brick and timber in which they built. But there does exist a thirteen-storied pagoda of the seventh century built in the multiple umbrella form that had been added as an honorific finial to the Indian hemispherical *stupas*. Later more evolved buildings, such as "the temple of prayer for the year" at Peking, a ninety-foot high pagoda built in the eighteenth century, still preserve the umbrella form over a mere suggestion of the suppressed *stupa* in the railed base of the building. This ancient Indian form, paradoxically promoted by being lowered from its position as an honorific appendage, to being the structure proper, is also found in non-Buddhist buildings. A further extension of this architectural paradox is found in a twenty feet bronze pagoda at Peking, in which the early Indian umbrella finials, squared, pointed and upturned by the genius of China, take their place as roofings; and recognition is made of traditional origins by a total reversal of the ancient architectural order in the planting of a miniature tope on the summit of the pagoda—the early architectural body being now made a mere finial to its own former finials.

The ancient order, however, is preserved, though in a modified shape, and Buddhist teaching made the basis of geometrical design, in the Porcelain Pagoda of Peking. The cubical base stands symbolically for the earth, each face being protected by one of the Four Guardians of the World. Above this region is the place of the Bodhisattvas, the advance guard of human achievement, but still within the region of limitation. Their habitation (between the four-sided prison of earth-life and their future realm of attainment) is

octagonal. Above them is the symbolical "heaven of the Buddhas," the fully enlightened ones—a chamber formed in the circle of completion and crowned with the triple umbrella.

The figure-sculpturing of this pagoda follows the ascension of significance. The four Mahārājas are depicted on thrones in the arched spaces of the earth-chamber. The octagonal chamber of the Boḍhisattvas is guarded by eight deities of the Hindū pantheon—a significant reminder of the essential Vedic origin of both aspects of truth. In the heaven of attainment the five Buddhas sit on lotus pedestals. India and China are here made one in spiritual and æsthetical affinity.

Buddhism spread from China to Korea towards the end of the fourth century. Its architectural expression is practically a continuation of that of China in form, and to some extent of Ajanta in fresco painting. From Korea the Indian religion and culture passed over to Japan, and, acting on a race in whom the æsthetical element was to develop, along certain lines, to an extent beyond any other country, gave to the world an architectural gift of extraordinarily elaborated beauty.

The original architecture of Japan was exceedingly simple, and remains so, continuing the vertical straight lines and almost imperceptibly curved and thatched roof of the Shinto shrines. Yet this almost imperceptible curve exerted a very perceptible influence on the development of Buddhist architecture after the year 552 (when the Great Illumination was carried to Japan and thrilled the nation to the expression of a noble idealism in art) for it softened the acerbity of the sharp corners of Chinese roofs, and gave to Japanese Buddhist architecture a special æsthetically satisfying rhythm of lines. The oldest extant temple, the "Kondo" at Horiyūji, built about A.D. 600, and its neighbouring five-storied pagoda carry the marks of chronological nearness to China in their

emphatic roof-corners. The Kondo, moreover, is still (after thirteen centuries) eloquent of India in its frescoes in which the Ajantan tradition entered into Japanese culture though at the hands of Korean artists. In the eighth century, refugee Indian craftsmen reached Japan from China, and in the temples of Nara brought Japanese architecture to its culminating point by touching the emphasis of the Chinese form with the idealistic beauty of India. This is the classical era and golden age of Japanese architecture, and it is so by its response to Indian influence. Thereafter it developed neural intensity and assertiveness, and, following the temptation to sculptural particularity which is inherent in wood (of which the temples and pagodas are entirely built), following also the allurements of colour and the glitter of gold leaf, took on the elaborately carved and coloured gorgeousness of the shrines and mansolea of Nikko.

In the ancient, and for a long time lost, kingdom of Khotan, beyond the western Himālayas, remnants of a civilisation tracing its origin to India have recently been dug out of the desert sand. Buddhist shrines, frescoed with images of the Bodhisattva, are placed pictorially under the guardianship of the Hindū deity, Ganesh.

In the island of Java, Indian influence exerted itself from the second century A.D. through Hindū and Buddhist colonists and produced a series of magnificent temples, of which the Borobodoer is the chief. So closely were the two adaptations of the complimentary phases of the parent Vedic culture allied that a Javanese saying has it that "Shiva is the same as Buddha," which conception may be the psychological explanation of the fact that a thirteenth century Javanese prince was named Shiva-Buddha.

In the long story of Asian civilisation both within and without India, "the strangest fact," says the historian, Vincent Smith, "is that the most profound effect was wrought

by the earliest known swarm of immigrants, the Vedic Āryans, who have stamped an indelible mark on the institutions of India, and given the country as a whole its distinctive character." Into the causes of that remarkable effect it is not our province here to go; but this may be said, as the moral of the foregoing study, that they know little of India who only India know, and still less who, to the judgment of the present, do not bring the illumination of some knowledge of India's ancient yet living culture.

James H. Cousins

THE OTHER SIDE OF THE SHIELD

By THE REV. D. H. STEWARD

At the present time, when we are all concentrating our thoughts on what may be called the personal aspect of the Coming of the World-Teacher, His manifestation in or through a personality on the physical plane, there is a certain tendency to lose sight of that other and greater aspect of His nature (which is specially stressed by the Christian Churches, though not fully understood by them), namely, the fact that He, the World-Teacher, the Lord Maitreya, is by virtue of His Office also a special and direct "Epiphany," a special and direct manifestation, of the Second Aspect of the Logos, of the Second Person of the Holy Trinity. One might almost, without irreverence, express it as a proportion is expressed in arithmetic or algebra:—

The World-Teacher *is to* the Second Person of the Trinity, as His chosen vehicle *is to* the World-Teacher.

Or one might symbolise it in diagram by a funnel with the wide mouth uppermost. The top of the funnel represents "God, the Son"; the middle, the World-Teacher; and the bottom His manifestation in our world in a visible and physical form. In a word, I think it is important that we should never forget that the World-Teacher in His divine nature is something infinitely greater than the greatest living man or woman can conceive; and that it would be almost ludicrous to imagine that He in Whom we 'live and move and have our being,' He Who abides in the heart of every living creature, can manifest more than the veriest fragment of His divine nature in any one physical form or through any one personality. Yet at the same time that very Fragment is sufficient, and far more than sufficient, completely and perfectly, to fulfil every ideal and every conception of the Divine which the human mind can form.

D. H. Steward

SEEDS OF INTERNATIONALITY

CAPITAL PUNISHMENT TO GO

THE movement for the abolition of capital punishment is apparently gaining strength. In Germany several of the most prominent lawyers, university professors and intellectuals have drawn up a petition to the Reichstag for the abolition of what is known at present as the extreme penalty of the law. The prominent reasons urged against it are: It is indefensible on its deterrent value and it is impossible to avoid altogether judicial errors from happening, which result in the tragic result. Nearer home, in Ceylon, the Dharma Dhūta Sabhā (a Society for the propagation of Buddhism) has passed a resolution urging the Government to abolish capital punishment as not in keeping with the ideas of civilisation and human brotherhood, and a member of the Legislative Council has given notice of a motion for the abolition of that form of punishment. It is a great pity, however, that Italy, whose penal Code till now did not contain this barbarous feature of legal sanction, considers re-introducing it.

* * * * *

PRISON PSYCHOLOGY

The Recorder of Manchester addressing a young prisoner the other day said: ". . . They (the Magistrates) seem to have done their best to help you into the criminal class by sending you to prison. I cannot understand why Magistrates will send youths of 17 or 18 to prison. There is no reason in the world for doing it. If Magistrates will persist in sending boys of 16 to prison we shall persist in having criminals."

Examples of attempts to escape by prisoners are given in the report on prison administration in Burma, commenting on the psychology of a prisoner who escaped although he had only a few days to serve. It is said that such escapes are not uncommon "and the action is put down to an uncontrollable desire, amounting almost to madness, for freedom".

Do we, members of that same humanity to which prisoners also belong, realise that every wrong thought on our part helps to make those whom we call evil-doers and helps to condemn them to prison?

* * * * *

A correspondent writes that the International Anti-vivisection and Animal Protection Congress was held in London in July. Twenty-six countries were represented. Miss Lind-af Hageby in her opening speech said "we represent a cause which is the foundation of civilisation, for it is based on that extension of compassion and sympathy without which there would be no civilisation." She declared that "this congress is for the abolition of Vivisection". A striking feature of the Congress was the number of doctors who publicly denounced vivisection from the platform. A denouncement was made by one of the speakers of the "infamous experiments" of trying to effect the rejuvenation of the old by means of transplanting into them sexual glands of monkeys.¹

An American member drew attention to the cruelties going on in the making of films.

At a public meeting of the Congress the two following resolutions were passed :

1. That this meeting in which representatives of 26 nations take part declares the protection of animals from cruelty to be an essential expression of civilisation and prays the Governments of the countries represented to take measures by which, the principles and practice of humanity to animals is made part of all education.

2. That this meeting declares the practice of Vivisection to be morally unjustifiable, a degradation of human character and an obstacle to progress in the art of healing.

At the closing meeting of the Congress resolutions were passed dealing with slaughter reform, Jewish slaughter, cruel trapping for furs, blood sports, bull fights, the protection of birds, humane education, etc., etc. The Congress expressed its opinion that the donation of large funds for research work necessitating vivisection, is to be regretted.

In reading over the report one feels that a good deal of work is being done for the protection of animals; but one cannot help remarking that the term "humane slaughter" indicates that a great deal has to be done in that direction. Is not vegetarianism the solution to that problem?

* * * * *

The Observer of August 28th makes an interesting statement about the Vatican library. A new catalogue of all the books and manuscripts is to be drawn up. The work will take ten or twelve years for its completion, over a million books having to be catalogued; the Carnegie Peace Foundation has placed the means at the disposal of the Holy See. Students all over the world will be interested,

¹ In connexion with this it has been stated in the papers that an attempt was to be made to start a monkey farm in the South of France.

research work will be rendered more facile and there is the possibility that early books, believed to be lost, may be rediscovered.

* * * * *

A new movement is "the Pan-European Union" of which Mr. Briand, the French minister for foreign affairs, is Honorary President. It aims at uniting all European States into one political and economic whole on the basis of justice and peace. The second Congress is to take place at Brussels.

* * * * *

The Congress on Faith and Order which met at Lausanne agreed to send an appeal to the whole of Christianity on the Unity of the Christian Church. "We look towards the young that they may pick up the torch of unity, which presently will drop from our hands. We, men, have for many years tried to do our duty far too much alone. Henceforth the women will share the responsibility. Thus the whole Church will try to attain that which any single part failed to do."

The Rev. J. Sinclair Stevenson giving his impressions of the conference says: "What has been the result? Not, of course, the Reunion of the churches; we have a long way to go before that happy consummation is reached; . . . but . . . people of widely differing convictions were enabled to see and sympathise with each other's point of view; and above all that in the mind of each member there stood out more definitely and attractively than ever before the idea of the one holy Catholic Church of Christ greater than any of its sections, to which, rather than to any section, the love and reverence of her children are due and which, if Christian people will but exercise faith, hope and love, will yet be the means of establishing the kingdom of God on earth as it is in heaven."

* * * * *

The International Correspondence League¹ in its annual report for England over 1926-27 says that the organisation of its work is much improved by having a local liaison officer between the various officers of the league and the individual lodge correspondents. The numerical list of correspondents is smaller than last year, but the effective list has grown considerably. Members of the league reside in 48 countries and 929 links have been established so that there is a good deal of interchange of thought and ideas "and this must make for a strengthening of the bonds of international brotherhood".

The St. John's Wood Lodge has made its special work of forming an International Social Centre which seems to answer its purpose very well; help and information given to members coming from afar will prove very useful and those coming from overseas should make

¹ 83 King Henry's Road, London, N.W. 3.

a note of the address. A new venture of the league is the Travel bureau.

This bureau has scarcely yet got into its stride. It is not concerned so much with catering for visitors from abroad—that is already done, and done well by the International Social Centre—as to assist English F. T. S. who desire to visit other countries. In many European countries, France and Italy particularly—the information available, respecting hotels, accommodation and friends in those countries willing to meet travellers and give them help, is of a first rate character; and it is in order to collate this information and render it available for English travellers that the travel bureau has been set up. The Secretary of the bureau has a considerable amount of information already in hand from other travel centres and is now prepared to deal with the booking of passages, arrangement of passports, securing accommodation at hotels, pensions, etc., so that this new facility for travel may be said to have its machinery in good working order.

The I. C. L. in England enters on the 8th year of its sphere of activity full of confidence in the utility of the solid work that is being done, and with a profound belief that if the Theosophical movement will only more fully utilise the machinery which it places at its disposal, the first object of the T.S.—International Brotherhood, without distinction of race, colour, caste or creed—will be much more effectively translated from theory into practice.

J.

THE INTERNATIONAL LEAGUE OF EFFICIENCY

STATEMENT OF PRINCIPLES

THE International League of Efficiency is composed of members who firmly believe that Efficiency is one of the most important factors for the reconstruction of the world. They will, therefore, actively strive, along peaceful and practical lines, to promote the welfare of their country, the material prosperity of all classes and the happiness of all its inhabitants, by introducing Service, Truth and Simplicity into business and daily occupations.

Service is practised by considering foremost the interests of customers and of the public in general, by stimulating demand and lowering prices through creative Salesmanship; by raising wages and lowering working hours: by interesting employees in their work; by putting quality and beauty in workmanship; by spreading useful information in the interest of all concerned; by co-operation in all undertakings.

Truth is practised by strictly honest trading and dealing with the public by accurate statements in all publications; by truth in Advertising.

Simplicity is practised by the use of time- and labour saving devices; by simplification of the industrial progress, standardisation and scientific management; by international, national, industrial, agricultural, state and domestic economy; by eliminating waste of time, money, labour and materials in all departments of life, so as to produce everywhere the maximum of results with the minimum of exertion and expenditure.

PROGRAMME

1. Co-operation with the International Theosophical Order of Service and other movements which are in sympathy with these principles.
2. To help other organisations—if they want it—to do their work more efficiently (personal efficiency).
3. To stimulate Efficiency in the Civil Service.

4. To encourage education of the public by the government.
5. To urge the necessity of raising the production of the soil.
6. To spread the understanding that profit results from Service in business.
7. To propagate the need of informative copy in Advertising.
8. To work towards mass production and rationalisation of industry.
9. To popularise Household Efficiency through women's clubs.
10. To facilitate international exchange of products.
11. To have Scientific Management, Salesmanship and Advertising put on the programme of Commercial High Schools.
12. To send delegates to congresses dealing with these matters.
13. To issue an international magazine for the interchange of ideas.

ORGANISATION

For the carrying out of this programme, it is suggested that in every country five departments be formed under the general management of a national organiser: Personal Efficiency; Business Efficiency; The National Organiser appoints a Head for each Department. The departments may be further subdivided and sub-managers appointed by the departmental Heads. Business Efficiency may thus be split up into Selling, Advertising and Manufacturing; Domestic Efficiency into Household Efficiency, Food Reform, Care of Children, Care of Health.

The originator of this scheme cordially invites all servers who feel they can contribute something to the happiness of the world along these lines by word or deed, to write to him. All suggestions will be heartily welcome. The principles have purposely been put in such general terms that none who believes in Efficiency may hesitate to join this movement on account of political reasons. The aim is to abolish poverty and unnecessary drudgery and thus to put the world into a better condition to think of spiritual things than now is the case.

*2e Helmersstraat 20,
Amsterdam, Holland.*

J. K. HAPPÉ

BRAHMAVIDYĀ ĀSHRAMA, ADYAR, MADRAS

I. A NOTE TO INTENDING STUDENTS

THE coming of new students and lecturers to the Āshrama each year, with all their variety of contribution to it and demand upon it, makes it necessary from time to time to bring to mind certain fixed points in the Āshrama's purpose and method, and in the relationship of the members to the Āshrama and to one another. These have been set down in various books and pamphlets which intending members should carefully read with a view to understanding their import. Such are, *Brahmavidyā*, by Dr. Besant, *The Āshrama Ideal*, by Bishop Arundale, *The Purpose and Method of the Brahmavidyā Āshrama*, by Mr. Jinarājadāsa, and *Synthesis*, by Dr. Cousins. The annual reports of the work done by the Āshrama should also be studied.

The registered students are expected to attend all the functions of the Āshrama. Their relationship to it is not casual, but inner and continual. By the very act of registration they are brought into an intimate relationship with the Powers behind the Āshrama and with its President, Dr. Besant. The ultimate intention is to have a home in which all students and certain teachers can live and work together, carrying on their study and discipline as a group, not as loosely related individuals. This is not possible at present, but members of the Āshrama should work towards it by preserving the group spirit and so being ready to live the group life, in another incarnation if not in this. Such a group life does not mean either a renunciation of one's own individuality or a segregation from general human interests and activities. Rather does it mean expansion and strengthening through close and constant relationship with others united in ideal and richly varied in expression, and a more dynamic and beneficent relationship with life in general.

That ideal, as it relates to the members of the Āshrama as distinguished from its cumulative knowledge, is the production of the fully developed and balanced individual as a channel for the power, wisdom and activity of the Masters. This imposes on true students the necessity of levelling up their capacities, and of supplementing their own temperamental limitations by sympathetic relationships with others of different temperaments. They should therefore take a

keen interest in all the work of the Āshrama, and as a measure of disciplined development should pay special attention to subjects which at first they do not like. One or more of such subjects may ultimately become an enthusiasm of their own. In any case they will have achieved strength and breadth. Their progress should not be measured in terms of memory of facts but in growth of capacity. They should not regard their membership of the Āshrama merely as a means for fitting them, for example, to make parallels between occult and orthodox chemistry or to argue on the platform or in the press with specialists. To some this power will come, but it is secondary to the development of character and the capacity for the service of humanity. Knowledge is good. But that Cosmic process whose data analysis apprehends as facts, has moved from a state of synthesis towards detail; and the synthetical function of the purified intuition can bring a vision of reality that will stand while the hypotheses of the mind and of investigation through the senses move in whirlpools on the surface of the general stream of humanity's progress. The Āshrama concerns itself with the *aparaviḍyā* (lower knowledge) only so far as it serves the purposes of the *Paraviḍyā* (higher knowledge). Details are useful to the extent that they help towards illuminated and illuminating generalisations; but uninformed generalisations on matters of fact are to be avoided. Analysis belongs to the outgoing path. Synthesis belongs to the path of return. The Āshrama is of the latter, but must take account of both. It seeks among external things for signs of the One Life. Such is its purpose and method in a sentence, as distinguished from its work on character and capacity. It accepts for its purpose the results of research either by normal or so-called supernormal means, but is not concerned with the whole technique of any line of specialised research. There are, however, certain aspects of knowledge in the elucidation of which the Āshrama can render service until such time as they become subjects of research either in ordinary scientific circles or in the future colleges of the Theosophical World-University; for example, the relationship between human karma and natural environment; the interaction of psychology, phrenology and astrology; the study of history in the light of the reincarnation of groups of dynamic egos.

In carrying out its work the Āshrama does not limit itself to any special method. It will use the work of specialists in lectures, and of students in group study. Its archives are rich in individual contributions. These are at the disposal of new members. Group study among the students has not yet been developed, but there are signs of its approach. The lectures have, in effect, been team-work co-ordinated by a common vision of a Theosophical synthesis. That synthesis is not to be thought of as an intellectual system or a special method that are ends in themselves. It is, rather, a process that will co-ordinate the synthetical process in each of its members. Finality, intellectual, emotional or functional, is not in its nature. Such work tends naturally towards individual initiative, conviction and criticism. But criticism should never be destructive or superior, and impulse should be made sensible by meditation. Errors of the intellect, even

inaccuracies of fact, are of secondary importance compared with attitude and general movement. When the internal attitude is right, externals will not go far wrong, and will adjust themselves rapidly in a spirit of helpfulness.

The foregoing remarks apply specially to the registered students. But they have their significances for all who participate to any extent in the work of the Āshrama. The work is no small academic thing or fleeting enthusiasm. The Masters have desired it. They are watching it. They have approved in general what it has done. It is a work that will revolutionise the consciousness of humanity in the future and utterly change education. It cannot be done in its fulness until students and certain teachers can live and work together. As circumstances are at present, most of those who lecture in the Āshrama have necessarily other matters on hand. They cannot attend all the lectures. To do so would enrich their own work and help their own synthesis. Some can only attend their own lectures. At least they should attend all the lectures and presentations of group study that they can. In any case a desire to be able to do so has its own beneficial effect on themselves and the work; while a hypercritical or derogatory word with regard to the personality or work of any other member of the Āshrama is harmful and carries serious kármic responsibilities. Lecturers who cannot attend regularly might consult the daily lecture list and send a helpful thought. They might also peruse the synopses of other lectures than their own and note the progress of the work.

The spirit of devotion to the highest in the inclusive Theosophical sense is fundamental in the Āshrama's work and can suffer no diminution. Its Daily Dedication is not only a call on the Higher Powers for help but an assertion of the inner Divinity in each member. It does not bind; it sets free. The form of the Dedication is not of vital importance, and may vary according to circumstances. But some form is necessary, as it provides a focus for the aspiration that in silence might dissipate itself in various directions. Individual aspiration, which has its place in the life of each member, should, in the Āshrama, be pooled for the helping of all. In large periodical Theosophical gatherings prayers by representatives of the World Religions are now an established usage. During the winter session the Āshrama has the privilege and benefit of maintaining daily the association between the outer and inner worlds. The effectiveness of the Daily Dedication depends on the sincerity of each individual, and dedicated sincerity can make of any worthy form an instrument of helpful power.

JAMES H. COUSINS,
Principal.

Approved

(Signed) ANNIE BESANT, P.T.S.

Published, October 3, 1927.

II. OPENING OF THE SIXTH SESSION

THE Sixth Session of the Brahmavidyā Āshrama, Adyar, was opened on October 3. After the daily Dedication consisting of prayers by representatives of the various religions and a common prayer, Dr. J. H. Cousins, the Principal, in the absence of the President, gave the opening address. He said :

The work of the Brahmavidyā Āshrama presents each year a new and distinctive feature indicating that the Āshrama, like a true and healthy organism, is in a state of growth. The year on which we enter to-day is no exception. In my opening address to the Āshrama last session, I pointed out that the Āshrama was not "an exotic grafted on the Theosophical stem but a flowering from the authentic treble root" of the three Objects of the Society. As one of the authorisations I instanced a suggestion for a typical Ashramic course of study in a synthesis of the philosophical speculations of Schopenhauer and the teachings of the Himālayan Masters on the Will. This suggestion was made by the Master K. H. in 1882. To-morrow we shall begin to carry it out in a course of lectures by various members of the Āshrama, in which we shall not only make the comparison indicated, but practically synthesise the whole of eastern and western thought on the subject. This study alone will make the session memorable, and its work of profound value to future students, not only in the Āshrama but all over the world. It will also, we are daring enough to hope, attract the help and blessing of the Masters Themselves and bring tangibly nearer the fulfilment of the promise made at Ommen in 1925 that the Masters would Themselves teach in the Theosophical World-University of which the Āshrama is the first active constituent.

On the side of religion Mrs. Cannan will give us a series of lectures presenting "Some Recent Movements in Religious Thought". Other studies in religion will be undertaken in due course.

The visit of Dr. and Mrs. Handy will enrich the Āshrama with contributions to the scientific and artistic departments of the work. Dr. Handy will give us the fruitage of his long ethnological studies in a course of lectures on "Culture, its Forms and Life" and will also lead a group study in the correlation of "Theosophy and Science". Mrs. Handy will give a course of lectures on "The Drama of the Future" and will work out some ideas in practices with the help of students and others.

Professor B. Rajagopalan's former Āshrama lectures on "The Growth of Civilisation" were published in book form as a number in the Brahmavidyā Library (T. P. H., Adyar). The first edition is almost out of stock and a second edition will appear shortly. Professor Rajagopalan will give in this session a series of lectures on "The Growth of History".

Miss M. W. Barrie will give a course on "Evolutionary Psychology" arising out of a large experience in the application of psychological principles and methods in education.

These are some of the main topics for the coming session, and I mention them not as an exhaustive list but as an indication of the high quality and interest of the work in hand.

The work of the Āshrama is not confined to Adyar. Requests for information come from many parts of the world, from groups of persons who are attracted by the synthetical idea. In July last one of our former students, Mr. A. de la Pena Gil, was instrumental in having a group started for work in Madrid (Spain) on the lines of the Ashrama. The group is affiliated with the Brahmavidyā Āshrama, and at the same time has linked itself on to the World University centre in Holland. I am in correspondence with other groups who have the same intention, and I am particularly anxious to help a group of Russian students living in Finland.

Signs are not wanting that the inspiring ideal of finding the marks of the operation of a common Life in every phase of nature is gathering momentum in the world at large. From the Theosophical point of view this is inevitable, as a quality arising out of the gradual spiritual evolution of humanity. The declaration of a new Manifestation of the World-Teacher does not mean a new impulse only to the religious nature of humanity. Religion is man's highest expression; but in the relative universe in which we at present normally operate, the highest is unintelligible without the lowest, and between the lowest expression of the universal Life and its ultimate attainment, there is the long road of Evolution "from darkness to light"; from ignorance towards illumination; from Race to Race and at our point from the fifth towards the sixth sub-race of the fifth root-race. Psychologically this means a gradual change from the questionings and analyses of the mind to the synthetical affirmations of the intuition.

It is, and for a long time will be, the *dharma* of the fifth sub-race to search and proclaim. But across the descending graph of analysis will rise the graph of intuition whose *dharma* is to proclaim and search, and out of its search to present the mind with ratifications that will give confidence and joy. This is the work of the Brahmavidyā Āshrama, and the coincidence of that work and the demand for it is aptly stated in the following paragraph from Dr. Besant's book *The Changing World* (1909):

Any one who desires to take part in the building of the race (the sixth sub-race), needs to develop now the power to work with others rather than against them, and so, by a continual common effort to replace the spirit of antagonism and competition. It is a synthesising spirit which we shall find in the fore-runners of our sixth sub-race—those who are able to unite diversity of opinion and of character, who are able to gather round them the most unlike elements and blend them into a common whole, who have capacity for taking into themselves diversities and sending out again unities, and utilising the most different capacities, finding each its place and welding all together into a strong whole.

This is in brief the charter of the Brahmavidyā Āshrama and summarises its purposes and methods to which I have referred in detail in former addresses and reports. It recognises the place both of information and expression; yet it recognises that scholarship must be the servant not the master of the human spirit. The work of the Āshrama, therefore, as far as books are concerned, is not for details on which to construct hypothesis, but for evidences bearing on our synthesising principle that there is One Life in the Universe manifesting under a multiplicity of forms. We go to the library not for authority but for demonstration. We search through nature and humanity for the intellectual apprehensible *truths* that will take their place in the ultimate simple pattern of intuitive *Truth*.

As regards the personnel of the Āshrama I am especially happy to welcome a group of five students from Sind. In previous sessions we have had a few individual students from various parts of India, but this is the first occasion on which we have had a definite group coming for the special purpose of taking what it can absorb from the Āshrama back to its own country for application there. Other students will arrive shortly from Russia, France, Germany and South Africa, and, as always happens, we shall have students coming unannounced from the ends of the earth.

We enter on the session's work in the spirit of dedication to the highest, and with special joy in the prospect of six months' work together of a very inspiring kind.

JAMES H. COUSINS

CORRESPONDENCE

I OBSERVE in the Watch-Tower notes for July that the President makes a reference to me and quotes a passage from my letter in the January issue of *The Occult Review*.

I am, indeed, more than grateful that my letter has been communicated to the Theosophical world in such a manner that my fellow-members may learn my opinion on the validity of the documents known as *The Mahatma Letters*, and the implications which follow.

I do not propose to trouble you with a reply to the President's comments now because I shall do so elsewhere. I am entitled, however, to deal with a matter which I think is, in a sense, more important than my personal opinions on a question of history. It concerns the rights of members to hold and express opinions without being censured by the Chief Executive Officer whose duty it is to protect our rights.

I was attracted more than twenty years ago by the Three Objects of the Theosophical Society, and having become a member I am entitled to call myself a Theosophist, just as I should use a similar title if I had joined the Wesleyans or the Moslems. I did not, in joining, subscribe to any one else's opinions, neither those of H.P.B. nor Mrs. Besant nor Mr. Leadbeater.

I understood *Theosophia*, in the absolute sense, to mean "The Wisdom of the Gods," and I made no profession to possess it or to attribute it to any mortal being. I strive to increase my knowledge, and to help others, in all matters covered by the Three Objects, which I felt to be the worldly counterpart of that which was of a higher order. Thus the general body of knowledge shared, unequally perhaps, by our members was and is popularly and conveniently called "Theosophy".

To this the President has thought fit to add, by her own authority, the cult of Krishnamurti, the Liberal Catholic Church, a World-Religion and a World-University—to mention only a title—and this has been called, I think not unfairly, "Neo-Theosophy".

What is "new" about it is that members have been coerced, over a long course of years, to worship Mrs. Besant's manufactured "Christ," to join her Church, to become affiliated to her religion, and to learn from her mushroom University. The functions of the Theosophical Society, as originally known to me, have ceased.

My public declaration was that when *The Mahatma Letters* are recognised as fraudulent inventions by Madame Blavatsky, Theosophy will be brought to the dust and Neo-Theosophy with it. I shall regret the first, but the second will not displease me.

27 Westholm
London, N.W. 11

WILLIAM LOFTUS HARE

PARSI THEOSOPHISTS AND THE THEOSOPHICAL SOCIETY

It is a happy sign of the times, especially for the future of the Theosophical Society, that a discussion about it, in some respect or other should have begun from Bombay. It was Bombay which first welcomed H. P. Blavatsky and Col. Olcott when they first set their feet on the sacred soil of our country. Bombay was their first Headquarters for a few years and it is needless to mention here that it was the small group of Parsis referred to by Bro. Burjorji and one or two other Gujerathi gentlemen who helped H. P. B. and H. S. O. in settling themselves at Bombay. It is well that Bombay should again take the lead in setting the affairs of the T. S. in proper order, and make it serve its real purpose for which it was founded fifty-two years ago.

The very fact that in the early days of the T. S. some of the Parsi brethren contributed much towards its progress (at least in India) and that they have not been evincing the same interest of late, clearly shows that the same life and vigour which existed in those days in the T. S. is entirely absent to-day. In other words the present leaders of the Theosophical Society have not been able, particularly for the last one decade, to energise and purify the different religions in India for which the T. S. was sent. Be that as it may, if one reviews the history of the T. S. in India and thinks of the conditions that exist to-day in society, be it among Parsis, Hindūs, Christians or Muhammadans, it becomes quite evident that the Theosophical Society has lost its former reputation and influence. Its contemporary, Ārya Samāj, founded by the great Swami Dayanand (who co-operated with H. P. B. and Olcott for a short time in the early days of the T. S.) is a great force in India to-day as far as Hindūism is concerned although it has become very sectarian and narrow and perhaps obnoxious in some respects to a few, while the Theosophical Society has become a defunct organisation except for its annual gatherings and other propaganda with which the world is fed up to-day. And yet my Theosophical brethren claim the existence of the two Masters (who are Indians themselves) behind the movement, if not under their actual guidance and Mrs. Besant for reasons best known to herself, often speaks of her faith in Maharshi Agastya, the "Regent of India".

But I ask, "My brethren, India to-day is in a melting pot. Her very existence is threatened. There is gloom and despair everywhere. You who profess faith in the existence of these R̥shis and claim special relationships with them, what are you doing for India in

her present crisis? You are not where there is suffering, where there is misery and tyranny as you were expected to be by the Elder Brother who gave you the message during the Jubilee. Why are you mere witnesses? Why don't you come out with your plans and solve the present communal quarrels and other problems?" The answer is obvious. The force of the Masters, better call them Rshis, which once *was* behind the T. S. has fled long ago. The Society is an empty shell to-day devoid of all life and energy. I said Mrs. Besant reiterates her faith in Agastya Mahā Rshi. But does she know what Agastya's reply to the Vindhya Mountains that they will attain their former height when he next returns, means? If so what is she doing now for Hinduism which she loves so much? Why is she centering her activities in the West when India's needs are greatest to-day?

The question to-day must be not a "Society of Parsi Theosophists" or a "Society of Hindū Theosophists" or a "Society of Muslim Theosophists" (which will become endless in number when once begun) but a question of the Theosophical Society as a whole and the fulfilment of its destined mission.

For this one condition must chiefly be fulfilled and it is this: The leaders, especially Mrs. Besant, must cease their politics in the Theosophical work which is God's work. There must be perfect freedom of thought and a sincere desire to understand each other's views and actions. I who have lived in the very Headquarters by her kind permission and who know some of the leaders personally can vouch for the fact (barring noble exceptions) that it is not so. Certain ideas and feelings have been ingrained into the minds of a large majority of the members, particularly those who belong to the Inner Circle. (which alas, has been entirely misused) to whom, others, differing with their views or their leader's views become unfortunately repelling if not actually contemptible. Such a state of affairs in a Society which professes Brotherhood is ridiculous. It is for this reason chiefly that many ardent and able members have either resigned from it or have kept themselves aloof from taking an active part in it.

There is no time to lose now. The Society has reached the last stage of its last crisis. Now is its only chance if it wishes to live and such a state of affairs has already been prophesied before.

My brethren will forgive me for my plainness and my remarks about Mrs. Besant. I know I am not worthy to carry her shoes on my head. But at the same time, I who know the history of the T. S. from the day of its advent to India till now and who also realise its definite place and purpose in the regeneration of India in particular and humanity in general cannot for a moment tolerate the state of affairs in the T. S. to-day. I therefore appeal to all those who feel similarly to raise their voices, come together, and revitalise the whole movement and let the two Great Ones, Masters M. and K. H. and the Great Agastya, whom we know as Master Jupiter and other great ones, to work once more for the

cause of humanity. I repeat again that this is the last chance and if we do not avail ourselves of it soon, God will usher in some other organisation in the near future to carry out his plan and alas the "T. S. will be swept away into the 'Deep' called 'failure' and the cold waves of oblivion will close over its doomed head" for to Him forms matter not, however, dear they may be to us.

Therefore, let us Theosophists wake up now and pour new life into the whole movement and not create separate societies to which there will be no end.

D. JAGANNATH RAO,
Hyderabad (Dn.), 28-9-1927.

I AM collecting data for a book which I am writing on the subject of Reincarnation.

The book will be a critical study giving cases both for and against Reincarnation.

I should be very grateful if any of your readers would communicate direct with me regarding any experiences which they regard as memories of past lives, and would they kindly answer the following questions:

1. What makes you think that your experience *is* of a past life?
2. What form does your experience take, *i.e.*, do you see the past as a mental picture, or is it objectified as though one were looking at a drama?
3. How do you identify the various characters in the past life with people in the present?
4. Have you any corroborative evidence, such as memories by others who have shared a past experience with you?
5. Do you know any children who can remember their past lives?

(Children's memories are most valuable.)

Also any further material that your readers may care to communicate to me on this subject will be very helpful.

Thanking you for allowing me the courtesy of your columns.

Box 1309L Elizabeth Street,
Melbourne, Australia.

ARTHUR W. OSBORN

OUR EXCHANGES

We acknowledge with many thanks the following :

The Herald of the Star (April), *Modern Astrology* (September), *The Canadian Theosophist* (August), *The Indian Review* (August), *Theosophie in Ned.-Indie* (September), *The Theosophical Review* (September), *The Calcutta Review* (September, October), *Theosophy in New Zealand* (September, October), *Isis Revista Teosofica Portuguesa* (July), *Kirjath Sepher* (September), *Revista Teosofica Chilena* (July), *News and Notes* (September), *League of Nations* (August, September), *League of Nations Journal* (Nos. 1 to 8), *The Indian Review* (September), *Light* (September), *El Loto Blanco* (September), *The Australian Theosophist* (September).

We have also received with many thanks :

The Young Theosophist (August), *The Beacon* (August, September), *Bhārata Dharma* (September), *Lucifer* (May, June, July), *Theosophische Maandblad* (September), *Prohibition* (October), *Pewarta Theosofie* (September), *Fiat Lux* (September), *Teosofia en Yucatan* (July, August), *The Occult Review* (October), *La Revue Theosophique Le Lotus Bleu* (August), *Rural India* (August), *Theosophisches Streben* (July, August), *Theosophy in India* (September), *Toronto Theosophical News* (August, September), *De Theosofische Beweging* (September), *Haar Sterleven in Indonesia* (September), *Heraldo Teosofico* (July, August), *Revista Teosofica Cubana* (August, September), *The Vedic Magazine* (September), *The American Co-Mason* (August), *Theosophia Jaargang* (September), *The Standard Bearer* (September), *The Temperance Club Sheet* (September), *Blavatsky Press Bulletin* (October), *The Vedānta Kesari* (October), *Woman's International League for Peace and Freedom* (October), *Koinōmia* (April), *Pax International* (October), *The Scholar* (April), *The Australia-India League Bulletin* (April), *The Harmonist* (June), *The British Buddhist* (September), *The Mahā-Bodhi* (October), *The Indian Labour Review* (October), *The Outlook* (March), *The Islamic Review* (October), *The Cheraḡ* (October), *Prabuddha Bhārata* (October), *Teosofi* (September).

REVIEWS

Who Brings the Truth? By J. Krishnamurti. (The Star Publishing Trust, Ommen, Holland. Price 1½ Annas.)

It is hard to review a book by J. Krishnamurti. Just as in the eighties of the last century H. P. Blavatsky was impossible to review, so is Krishnaji to-day. He follows no rules, he is so different, original, extraordinary. Blavatsky demanded of her reader a tremendously wide field of knowledge, of details, of books, of science, of philosophies; only the knower of much diversity could handle H. P. B.

Now the case is the exact opposite. To get the meat out of Krishnaji's written or spoken words, or word one should say they are so few, and stand so alone, the synthetic faculty is necessary. It is specially hard, on the "old line theosophist". One must integrate, must gather all that he has into one word, and become this knowledge. And it is just that that is so hard for those who remember vast arrays of facts, accumulated proofs of law and theory, to achieve. One must scrap all that and re-melt it in the furnace of the Ego, not lose any of it but be it, make it actual, practise it. One must gather all the creeds and rituals and ceremonies into the innermost sense of being alive, and make it yoga. Then one begins to grasp what Krishnamurti means. Then one is ready to gather, by practising, all yogas and achieve the Great Adventure.

So one gets within the horizon of our author's viewpoint if one may be allowed to say so, for his point of vantage being high, one even there is far from the foot of his summit. "I will lift up mine eyes unto the hills from whence cometh my help."

All of Krishnaji's work is purely synthetic, aimed apparently at the integration of our knowledge in the new perception. All his books are small. All are summaries of vast truths for much pondering. But obey him, do not let your pondering become ponderous—definition, verbiage and books—but crawl deeper into the new field, get closer to the idea itself, not into its first superficial application.

One once said "God is Love," and out of that has grown a theology that burdens the heart of man, and confuses and distorts the Truth of the original Truthbringer, frustrating and even nullifying the effort of each heart who contemplates the simple and direct truth. Everyone can understand that God is Love except the theologian. So it is almost axiomatic that everyone loves his neighbor except the propagandist.

In these little books of J. Krishnamurti there is a teaching of simple, bare, profundities, and in his "Camp-fire Talks," and poems, the calling away from analysis to synthesis. No wonder then that many wept at the destruction of their scheme of salvation. Their thought-forms fell apart of their own weight and complexity, revealing the naked Truth, that stood there too obvious for the intellect to grasp. Too integral—too uncompromising—too final, for any intellect to split, and compare, and analyse, and dissolve. One comes away from a talk by Krishnaji too full—overloaded—striving, but with intellect stunned into submission to the higher faculty of realization. The intuition-body then comes into its own. His magic touch is very potent, his call awakens the dormant faculty of the manvantara. Nearly everyone awakens, wondering at the fact that one can so suddenly realise truth; so do not go back to mere intellectualising of his words, do not abandon the new faculty at its birth, to die of non-use.

Take this little book of fourteen pages and look for the significance; get into your own truth-bringing Self; be a full human being at last and leave the slavery of the mind. In these few small pages you will be introduced to the two greatest Beings in the world: Truth, and the Being (not Man) in you who brings you the truth. Then you can some day awaken to the fact that the Truth and the Truth-bringer are one.

Come Away, by J. Krishnamurti (The Star Publishing Trust, Eerde, Ommen, Holland.)

A booklet to be sure. Eight pages of free verse. Very simply gotten up. That is all for the outer eye.

The poetry of Krishnaji is like his prose, simple, candid and devoid of all trimming and pretense. The subject-matter is however always just beyond our grasp, tantalising, enticing, full of a strange lure that we know somehow is REAL but not yet realisable. It grips you and if you return the grip, and hold on with that shadow of understanding that you have, it will at last declare itself to you, you will contain it, have it, hold it. Nature intends that each should be it

in the end; there is no magic in it other than the magic of being aware. Why not be aware? It is a naïve question, it ignores the gulf that theology imagines lies between GOD and man; it ignores the ages of time that evolution demands for perfecting man. So the question baffles the intellect, bids it stand and deliver, and it is bankrupt; that is evidently the intention of the author at all times, and he admits it in so many words in his *Who Brings the Truth*, just issued.

It is the mission of all teaching to awaken faculty. Hitherto it has been the *Mānasaputras*, the awakers of Mind. Now it is absolutely a new thing, the awakening of Intuition. Another and but dimly sensed faculty is ripe for fruition, and it is not to be educated into existence by any old method. Like muscle, it grows only by exercise, not by definition.

So the prose and poetry of J. Krishnamurti thwarts the mind and stimulates the whole consciousness to one grand effort to know, to be, to touch that of which he feels, knows and is a part. And the awareness of it grows.

Read the book, Oh! searcher, read it so as to leave the field of fruitless searching. Read it with the heart and not with the brain. Compare its contents with your heart and not with the contents of your mind, so you get somewhat of its message. There is no "teaching," it is a call: *Come Away*. And you will go! Yes, you cannot prevent it forever.

The three parts of the poem are three distinct calls, not dogmas, nor demands, but calls to those who know the call. Most of us are born with that knowledge.

"Come away,
Come away
O world,
For all things perish,
Though thy soft tears
Wash away the memories.
I have found the way."

A. F. KNUDSEN

Verses Various, by Donald H. Steward. (Published by the Author at Adyar, Madras.)

Readers of the Theosophical magazines have for some time past become familiar with poem over the name D. H. Steward. These poems have always carried with them an atmosphere of high seriousness, and have delivered their message through poetical forms and language which is native to the best traditions of English Poetry. But they have differed from the ordinary poetry of our time in their attitude to life. They have not speculated. They were free from romantic emotionalism. For speculation they substituted affirmations based on Theosophical concepts which the author took as the dominant truths of his own life. Their tension (a necessary constituent of poetry) was not that of the flesh, the nerves or the lower emotions, but of the outer aspect of the soul for realisation of the inner, and of the inner for expression outwards. These poems are now published in booklet form by the author the Rev. D. H. Steward at Adyar, Madras. The booklet will be welcomed by Theosophists both because of its contents and its associations with the leaders and teachings of the Theosophical movement. The author himself apparently desires that his poetry should be taken as a special expression of Theosophy, for he puts the words "Fellow of the Theosophical Society" to his name. Yet, while the book does not provide the purple patch or startling phrase or word that the general lover of poetry prizes, it is couched all through in the dignified manner of literature and gives a signal towards the poetry of the future when Theosophy shall have become the accepted law and inspiration of life and shall express itself freely in creative literature.

J. H. C.

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHIST

ON THE WATCH-TOWER

HOME again after a year and five months' absence in many lands. Captain Max Wardall's two articles in *New India*, under the quaint title, "Dr. Besant's Flight," have given a lively sketch of the chiefly aeroplane flyings over the north and east of Europe. Some accounts of the general work done will be found in the Presidential speech, which is published in this issue. Things are changing rapidly in Europe, in the world of thought as in the physical world.

* * *

The following letter appeared in the (London) *Times* of October 10, showing a change of conscience, since it did not publish the criticism of Miss Mayo's fanciful novel sent to it by a group of eminent Indians. Here is the letter, headings and all :

AGE OF MOTHERS IN INDIA
REPORTS OF A WOMAN DOCTOR

(FROM OUR CORRESPONDENT)

Bombay, Oct. 8.

Miss Balfour, a woman doctor practising here, contributes to the *Times of India* some facts collected by her during an investigation into conditions of childbirth in India. It will be remembered that

Miss Mayo, in "Mother India," said that the Indian girl commonly looks for motherhood between the ages of 14 and 8, and that, although eight is extreme, 14 is well above the average age of motherhood.

Miss Balfour has records of the cases of 304 Indian mothers, who were delivered of their first babies in Bombay hospitals, and the average age was 18·7 years. There were only three aged 14, which was the youngest. Miss Balfour compares these figures with the reports for the years 1922-24 of the Madras Maternity Hospital, where 2,312 mothers were delivered of their first babies at an average age of 19·4. There were seven mothers aged 13 and twenty-two aged 14. Miss Balfour also has reports of 3,964 cases from other parts of India, including the north, of which only ten cases were below 15 years, and 13 was the youngest age.

Miss Balfour, however, considers that there is no doubt that child-birth sometimes occurs too early in India, and especially that cohabitation begins at too early an age. Legislation, she maintains, is badly needed.

It is true that legislation, such as that of most of the Major Indian States, in raising the age of consent is "badly needed". But how is it to be passed when the foreign Government has steadily prevented it, and what could Indians do, when Gokhale complained that Indians had the reasons but the Englishmen had the votes? Even now, by working with the very orthodox Hindus, the Government throws obstacles in the way. The above figures should be published as widely as possible, though when falsehoods have had a good start, it is difficult for truth to overtake them. But it is instructive to notice that while the English Government frustrates the efforts of Indian Reformers, the Indian States continue to raise the age of marriage; the latest of these is Rājkot, where the People's Representative Assembly has passed a Bill penalising all marriages below the age of 19 for the bridegroom and 15 for the bride. The age of consent has been fixed at 16. Fortunate are these States whose Rulers and Legislatures do not fear to disregard the ultra-orthodox superstitions. The only hope for India, in sex morality as in other matters, depends on Home Rule.

* * *

In the second half of the January issue a very interesting article will appear (from the *Daily News*, London), as to "Life on the Stars," by Sir Francis Younghusband. To students of Theosophy it will not be surprising to hear of his experience in the Gobi Desert; the Hindu will murmur, "Shamballa," and will read this article without surprise.

* * *

It was said that in Palestine the teaching was given to the poor, and that they received it gladly. I was reminded of that when I read the following of the work being done by the Star Members in the East End of London. Mrs. Noyes Lewis writes :

We have had really five Meetings in Victoria Park every Sunday. We put Krishnaji's own words there, and ask people not to argue about them or discuss them, but to think them over. It's wonderful how they take it and what interest they show sometimes standing hours silently listening. Mr. Hayes seems able to do anything with them; he really is quite wonderful in the way he deals with people. In Bow, we have past the propaganda stage and are giving them applications of the teachings—World Peace and such subjects as we feel are needed there. For instance we have had several Animal Meetings. The local preachers are beginning to interest themselves in us also; Mr. Hayes gets asked to address the men's meetings and I go to the women's and sometimes the men's also. So we are working ourselves into the fabric of the place, so to speak.

I recall the large meeting in Bow, in a big swimming bath—the water being absent—in which I tried to tell the crowded audience of the Coming Teacher and of His message to them. How eagerly they listened!

* * *

In view of the continued grave crisis in the world's history and particularly the state of Europe to-day, more serious even than many of our members realise, and in view also of the wide interest shown by the public and the press at the present time in the subject of Reincarnation, the National Council of the Theosophical Society in England, at its meeting on October 1st, 1927, recommended the organisation

of a Reincarnation Campaign in 1928. The object is set out as follows: To take every opportunity of spreading the teachings of Theosophy in the light of "Reincarnation as a Vital Factor in Daily Life," individual, national and international—for this teaching leads to wider views and brings a sense of the reality of the ego. Also the sister doctrine of Karma, rightly understood, gives men certainty and peace.

* * *

A Woman Labor M. P.—Miss Wilkinson—has spoken out boldly on India's behalf. She calls the non-appointment of Indians a "sheer flouting by the Cabinet of the Self-Government movement in India. It outraged the main principles for which the War was said to have been fought, and would keep alive the same spirit as ultimately resulted in the loss of the American Colonies in former days". Exactly. On the other hand the *New Statesman* speaks of the obvious futility of boycott, "and childishly asks what we hope to gain by having Indians in the Commission". Though "new" the journal should sufficiently live up to its name, as to realise that the presence of Indians on the Commission would result in a minority report, just what the Tories want to shut out. Just the benefit that a man dragged into court with a good defence hopes to gain from having his case stated. If he waits till the judge has delivered his charge—in this procedure the Report—the jury will be prejudiced, and his chances on appeal will be minimised. Indians on the Commission would be India's Counsel.

* * *

There is much excitement in India over the appointment of a Parliamentary Commission to look into the working of the Reforms of 1919, and to report thereon. Not even Lord Sinha, ex-Under-Secretary of State for India, is invited to take part in it. Since India's immediate future is to be decided on the

Report of this Commission, great resentment is felt by Indians at their exclusion, and they feel that as the Parliamentary Commission boycotts them they will responsively boycott the Commission. Party quarrels have disappeared; Hindūs and Musalmans are joining together in the boycott, Liberals, Swarajists, Home Rulers, are all of one mind. The insult to India has aroused all to defend India's Honor, and to insist on a Constitution made in India by Indians.

* * *

My Co-Editor of *New India* and myself are engaged at the present time in a rather strenuous political tour in South India. We left Madras at 10 p.m. on November 15, a day on which I had had the pleasure of distributing a pair of dhotis to each of the 114 men employed in the Vasantā Press. The last pair they had were still good after more than a year—seeing that they are washed every day turn about, their lasting quality speaks well for the good quality of Indian-made goods. We reached Kumbhakonam at 7·8 next morning, and outside the political lecture, there was a crowded meeting for the presentation of a Municipal Address. There was a huge audience, and much enthusiasm.

At Kumbhakonam we paid a visit to the Crayon Works of Mr. Gopaldaswami Sastri, and learned the unexpected uses to which chalk could be turned, outside its humble services on the black board. Figures of R̥shis and Avatāras, of kings and warriors, of buildings elaborately decorated, of animals of all kinds, presented themselves to our surprised gaze. The Manager has received many diplomas for merit. Then we motored to the South Indian Weaving Works, where Mr. S. R. Sundaram Aiyar has numbers of improved handlooms clacking and humming. Power is supplied by treadles for the feet. The productive power of each loom is thus largely increased, and the village weaver can earn a rupee a day instead of only a few annas. Mr. Sundaram Aiyar is

introducing these looms into the surrounding villages, thus reviving the handloom industry.

* * *

We had a charming 14 miles' drive to a station connected with Negapatam next morning, through the brilliantly green rice-fields, past ponds which blossomed into lovely pink lotuses. But oh! the roads, the bumps, the jolts. At Negapatam another Municipal Address and a Taluq Board one as well, and another huge meeting. At each meeting the Boycott Manifesto is passed, and also a general support is given to the Commonwealth of India Bill. We have two sides to our political work—boycott the All-White Commission, and demand a Home Rule Constitution. All parties have joined in the first, and the meetings so far are united in the second. Krishnaji joined us at Madura or rather we joined him in the train to that famous town. There was a great reception at the station, and people lined the road almost to our temporary abode. We had been at Tanjore the evening before, and were up at 4 this morning, to catch the mail at 5.40. There are Theosophical and Star Conferences, which explain Krishnaji's presence here. He returns to Madras on the 21st, and Shiva Rao and I go on to our fifth, sixth, seventh and eighth towns, returning to Madras on the 25th, to leave that same night for Bangalore. Back to Madras on the 28th. Off again to a United Conference at Calicut. I am doing my best to unite all parties, to rally all round the Home Rule Constitution. People are recalling the memories of 1917—the internment, the great agitation, and our restoration to freedom, when Britain found that her goal was the same as ours—Responsible Government, perhaps history will repeat itself, and Responsible Government will be gained. The Sun of India is rising.

* * *

Our members may have noticed that the subject of the Will has been taken up for study in the Brahmavidyāshrama.

The syllabus has been printed in *New India*.) They will read with interest the following extract from a letter to Mr. A. O. Hume, received on 30-6-1882, from the Master K.H.

I have asked H. P. B. to send you a number of Philosophical letters from a Dutch Theosophist at Penang . . . you ask for more work, and here is some. They are translations, originals of those portions of Schopenhauer which are most in affinity with our Arhat doctrines . . . 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.

This will be carried out in the course.

* * *

A Beggars' Home has been opened in Madras, where beggars will be given shelter, food and clothing. It was opened by the Vice-Chancellor of the University. Madras is doing well in Municipal Matters, and we trust that the new President will carry on the good work.

* * *

The Fellowship of Faiths Movement grows apace. *The Bristol Times and Mirror* says :

The unusual was certainly in evidence on Wednesday evening when, at a crowded meeting at Oakfield Road Church, Clifton, representative speakers of five living world religions each paid his tribute to the essential unity of all faiths, and the similarity of all great ethical systems.

Sir Ali Baig spoke for Islām, Commander Hardy for Buddhism, Rabbi H. Swift for Judaism; the name of the representative of Hindūism is not given; he spoke of the unity of spirit in different forms, and the Rev. S. Skelhorn, speaking for Christianity,

likened the religions of the world to members of a great family with a common parentage. It was not creeds and dogmas that the world needed, but a sense of reality, an understanding of unity in diversity, a sensitiveness to the sacred nature of all life, and the belief, common to all faiths, in a great spiritual power.

The Chairman, Mr. Paul Sturge, Warden of the Bristol Folk House, "emphasised the great need for tolerance, and a real desire to understand the character and outlook of those whose religion differed from our own." Why does not every Theosophical Lodge in England ask some local religionist to call such a meeting in its town?

*
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*

Some readers may consider that we have gone beyond the proper bounds of tolerance by admitting into our pages the letter of Mr. Jagannath Rao. Well, if so, it was an error on the right side. There is no reason why people who want specially to study their own faith should not form a Lodge of their own. Colonel Olcott chartered many Buddhist Lodges. As far as I am concerned, I certainly forgive the writer for anything he has said of myself, but I cannot agree with his views. I did not even know that there was any crisis in the Theosophical Society, but as it has reached the last stage, we have not long to wait for the end. I have visited 18 countries during the last year and a half, and have found their National Societies full of life and energy, and each gave me a welcome of the warmest kind. Nowhere was there any crisis.

THE FUTURE OF EUROPE—PEACE OR WAR?¹

By DR. ANNIE BESANT

DR. ANNIE BESANT said that in a flying visit to Holland, Germany, Denmark, Norway, Sweden, Finland, Poland, Czechoslovakia, Austria, Hungary, Switzerland and France, she had had the opportunity of speaking with men and women who knew their own countries and who enabled her to gauge the conditions which made for peace or war in Europe. So far as Denmark went, she was prosperous and was getting rid of her army. Holland had no warlike tendencies. Thanks to the noble action of the late King Oscar in yielding to the wish of Norway to shape her own destiny, despite as he had told her, the great pressure put upon him by the military party to go to war, the Northern countries were peaceful and peaceable. Germany was showing no desire for revenge, but was working industriously to pay the cost of the defeat of her military party, not of the Nation.

The peril of war lay in the conditions brought about by the Treaty of Trianon, and unless this was revised by an impartial tribunal, war was inevitable. A peace treaty imposed by the victors on the vanquished naturally contained the seeds of a future war, as had been seen in the Versailles Treaty of 1870.

The object of this Treaty was to isolate Russia, to cripple Germany and Austro-Hungary and to reward from the spoils of war the countries that aided the Allies. Woe to the

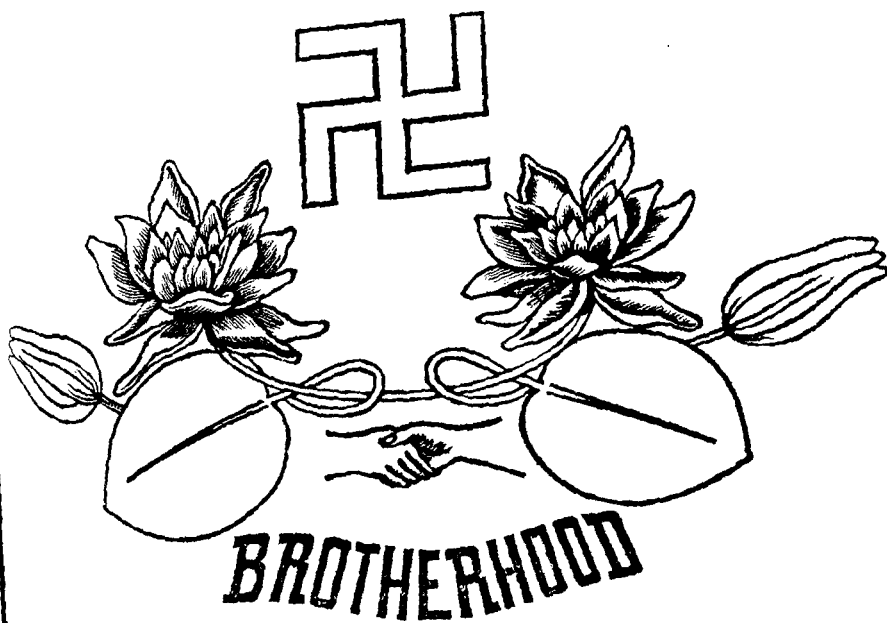
¹ Outline of Lecture delivered at the Queen's Hall, London, October 2nd, 1927.

vanquished was the slogan. Let them take a map and see how this policy was carried out. Russia was shut out from the Baltic by four little States, save in a minute space. The barrier between her and Europe is continued by Poland, Bulgaria and Turkey, closing the Black Sea. Only on her Asiatic side can she be active. In Europe, Austria and Hungary are despoiled to enrich Roumania, Czechoslovakia and Yugoslavia. The worst wrong is inflicted on Hungary, who protested against the war, but stood by Austria whose Emperor was her King.

The treaty condemns Hungary to death, a kingdom as old as England. The Heptarchy became England in 800, Hungary became a geographical unit in 826. But her area was reduced from 325,411 kilometres to 234,297, and her population from 20,886,000 to 12,906,000. In the area taken from her were all her forests and her mines, reducing her to a purely agricultural country, and on agriculture alone no country can live. There can be no permanent peace in Europe until the wrongs inflicted on Hungary are redressed, wrongs political and economic. Yet Europe owes Hungary much for her resistance to the Turks.

The multitude of small States created at Trianon form a set-back to the evolution of the United States of Europe. The tendency of evolution is to draw small States into Nations, as the little States of Italy became United Italy. Our aim should be a wide Federation of autonomous States; preparation by travel, by abolition of passports and customs; removal of barriers to trade and commerce; international education; encouragement of national and international culture; art needs no translation, it is a common language; encouragement of friendliness, for war springs from fear and distrust. Brotherhood is the ideal; let us work to realise it.

Annie Besant



THE DEVAS AND HUMANITY¹

By E. A. WODEHOUSE, M.A.

I

UP till recently the great evolution of the devas was more or less neglected in our literature. We had a section in *The Inner Life*, it is true, giving us something of $\text{\textcircled{d}}$ eva and nature-spirit ethnology, as observed in some of the countries visited by the writer. But the account given was purely external. It told us only of the outward appearance of some of these entities, with a few brief notes on their tribal customs and on what they appeared to be doing at the time of observation. The section was interesting; but it did not, in the fuller sense, instruct.

¹ Two lectures given under the auspices of the Brahmavidyā-Āshrama, Adyar, on October 24th and 28th, 1927.

In recent years, however, there has been a good deal more written on this kingdom of Nature—not, perhaps, for the most part, from any increased interest in the devic evolution, as such, but because it has been found that many things, of the highest importance for the student and the practitioner of occultism, require and indeed depend upon devic co-operation. Such are the ceremonies of the Christian Church and the various Masonic rituals. The necessity of performing these ceremonies and rituals in the most perfect way, and of doing so with a clear conception of the reactions set up by them in the invisible worlds, has brought us a great deal of new information about these matters. But the information is still, for the most part, *ad hoc*; that is, it is related merely to the particular occasion under review and is not extended so as to have a wider and more general bearing upon life. Thus we are told that, at certain moments in certain ceremonies, and in response to certain formulæ or signs, great angels appear, either singly or in groups, and that these angels have a certain colour, or set of colours, in their auras, or streaming forth from them upon the participants in the ritual, and are of such-and-such a shape and bearing. All this is interesting and must needs add greatly to the significance of the ceremony, from the point of view of those engaged in it. But the information is still, strictly speaking, occasional and external: it does not, if one may say so, really tell us much either about the nature of angels or about the real mystery of the ceremony. One thing which we should like to know for instance, is: What kind of life is this, for a Being of apparently lofty evolution, which consists in one severely specialised line of work and which, even so, requires a mechanical summons before that work can be set in motion? And as to the ceremony, the real question which we should like to ask is not: What happens in the invisible worlds at this particular ceremony?—but: What is the real and vital

relation between ceremonies, in general, and the invisible worlds? Why should this elaborately formal and disciplined complex of word and action and movement, down here, interest the denizens of the devic world? What affinities, if any, has it with their own modes of speaking and acting and moving? And if their own normal life is, in some mysterious fashion, conducted on these lines, what has this to tell us about their place in the great co-operative synthesis of Nature, and of our different place in the same synthesis?

There is, indeed, no end to the questions which the very existence of this great kingdom, side by side with that of Man, in our universe, suggests to the inquiring mind, anxious to get at some working idea as to the relation between the two evolutions. And our natural interest in the problem is quickened by one or two remarks which have been dropped, in more or less casual fashion, by those who have direct knowledge on these matters. It is hinted, for example, in an unobtrusive sentence in (I think) *The Inner Life*, that man's may not be the most important evolution proceeding on our globe; and the context shows that the other possibly more important evolution is that of the devas. The remark suggests a profound revaluation of our accustomed values. Our world perhaps, then, towards which our normal attitude is so possessive, is not primarily *our* world at all. It is the devas' world; and man, so far from being a householder, is a lodger, or at least a resident alien. But there is another remark, which I remember hearing much discussed some years ago and which, I believe, proceeded from a very high authority, that to my mind seemed even more impressive. It was to the effect that this solid physical plane, as we know it, was no part of the original Plan of our system, but, in some mysterious way, an accident. Something had happened which, as it were forced things down to a lower density of matter—the system having

been intended to go down only as far as the etheric levels. The dense physical world, then, and dense physical man with it, represent (if this be true) some kind of cosmic landscape. Officially they are outside the scheme of things; they are in some way an anomaly—might one not even say a monstrosity? And one all-important difference between man and the devas is thus, we must assume, to be found in the fact that, while man is outside the scheme, they have kept within it, since their lowest manifestation is within the limits of the etheric. The devas, in other words, are within the sanctuary of Nature: man is not. They stand for the normal, he for the abnormal: and the task for man would thus seem to be the getting back into that truer and more "natural" mode of being which has all along been theirs. The suggestion is a strange one, and I do not stress it, since it is nowhere to be found in the books. But I think that some of the older among my audience will remember it; and I also think that many of us have sometimes been conscious of a vague feeling that there is a good deal more in such traditions as that of the Fall of Man, or in such phrases as "the Great Orphan, Humanity," than appears on the surface. But all these feelings may be mere nonsense; and I have only touched on the point as illustrative of the many problems of profound and far-reaching interest, which the parallel existence of the two great evolutions sets up. Broadly speaking, what we should all like to know, most of all, is not the details of the manifestation of a particular deva, or devas, on this or that special occasion, but something (however little) on the great question of what it is that the devic and human evolutions, respectively, stand for in the world-plan. What, generally speaking, is each kingdom doing, and what different modes do they employ for the doing of it? Finally, in what way do these two great schemes of work intermingle, coalesce and combine, as a joint contribution to the evolution of life on our planet?

And, from what we are told, these seems to be good reason why these questions should just now be of importance. For the coming dominance of the Seventh Ray and, if I am rightly informed, the recent completion of a certain cycle of the Kali Yuga, are beginning to make possible the renewal of an ancient, but long broken, *entente cordiale* between the two worlds. There is shortly to be, in other words, a much greater mingling of men with devas and a much greater give-and-take in the matter of work. The ball, if one may put it so, is to be set travelling vigorously over the net between the hitherto separated kingdoms; and out of these superphysical rallies all kinds of results are to come about, which could not be achieved without them. A recent book by Mr. Geoffrey Hodson, who writes with first-hand knowledge of the devic world, informs us, moreover, that the angels, on their side, are particularly anxious to make the first overtures; and I think that, if so, there will be few, on our side, who will be churlish enough to reject these advances. Indeed, some of us, who feel that life, in terms of man only, is a little bare and prosaic, would heartily welcome the incursion of a more poetic and romantic evolution. And there are many—with something devic, perhaps, stirring in their hearts—who feel that we shall never rightly understand the world of Nature, or rightly feel at home in it, until we have come to terms with those neighbours of ours, who are the real Nature-people, and for whom all that we mean by Nature is the very breath of life. And there is one more thought that moves us. The world to-day is starved for happiness. It is uneasy, dissatisfied, smothered by the very complications of the life which it has woven for itself. What it needs, what it is craving for—even though it be only half-conscious of the craving—is to get back to something simpler, something more elemental and more natural; and part of this return to Nature must, we imagine, be effected by a reconciliation with our devic neighbours. We

need to learn the Song of Life anew; and it is they, more than any, who can teach us something of its immemorial rhythm and something of its primal cadences.

And so it is no mere interest of curiosity which prompts us, to-day, to try and understand more about the devic world and its inhabitants. We have the authority of the Time-Spirit for our adventure into unknown realms. And what we want, most of all—as a thread to guide us through our earlier efforts—is a set of simple principles. The facts we shall acquire in time. Many of us will see, someday, where now our eyes are closed. Our need, for the moment, is to understand without seeing. And we require, for this, a set of principles which will extend beyond the limits of a few specialised and highly organised rituals. We cannot all be Masons or members of the Liberal Catholic Church. The inter-relation and co-operation of the future will, we must imagine, be on a far wider scale than is covered by these two institutions. It must be a general coming together of two great orders of life. And for this purpose we require a certain understanding of the fundamental contrasts between the two kingdoms, which is not confined to the special machinery of these bodies.

And where are we to seek it? I know only of two ways, apart from further authoritative writings. One is through the intuition which, under the right influence, can be made into a real organ of knowledge. The other is through the synthetic study of those passages in our literature which tell us about the devas and their work. And by synthetic study I mean the kind of study which works across the information given in the books—bringing facts, which there lie isolated in a single special context, into new and common relations and, by the marriage of these facts, endeavouring to bring to birth either a new set of facts or inferences or (what is still better) a principle. I have myself always felt that, for students

moving, as we do, amongst matters upon which most of us can have no first-hand knowledge, this method of cross-reference and cross-indexing is the most fruitful by which we can work. And it is this method which, if I can, I shall try to use in the few suggestions which I have to make on the relation between the devas and humanity. What it consists in, briefly, is in putting two and two together. We have a large and a growing number of facts. Can we rescue them from their present isolation and, by setting one beside the other, arrive at some experimental generalisation? We need not be too ambitious; even a single principle will probably carry us quite a long way. And for the purposes of these lectures I purpose to select, as my starting point, one common feature of devic life, which must have struck all who have read any of the literature on the subject, and which thus offers itself to us, as it were, ready-made.

I refer to the gregariousness of the devic world. Take any clairvoyant vision of devas, and you will nearly always find it to be of a large number of devas all doing the same thing at the same time; or of different groups all doing their different things at the same time. The devas, in other words, are nearly always a chorus, seldom soloists. They work in bands. A good instance, which brings out this characteristic very clearly, I find in Mr. Hodson's book *The Kingdom of Faerie*, in a description of what he saw at a lecture by our President at the Queen's Hall.¹ The point of it is that the lecture in question was, in the higher worlds, a great piece of co-operative magic between the lecturer, on the one hand, and a large number of angelic beings on the other—the lecturer generating the forces, the angels manipulating these, when thus released, in all kinds of wonderful ways. The striking thing here was that it needed, apparently, a whole battalion of devas to deal with the energies poured forth by a single human being. The

¹ See pages 94—97.

same phenomenon, I take it, is to be observed in such ceremonies as the Holy Eucharist. There we have the solitary priest, the officiant; but, called into activity by his act, are whole groups of angelic helpers, whose part it is to distribute the forces released by the ritual. Even in cases where no ritual is concerned—as, for instance, in casual visions of devas seen amidst appropriate natural conditions—it is almost always the vision of *numbers* of devas. It is true that occasionally we get the solitary angel, like the deva of a wood or hill, separated locally from his fellows, or like the healing deva whom Bishop Leadbeater describes in a recent pamphlet. But the impression one gets about such beings is that the apparent isolation is not real. The deva of a place is, if we could only extend our vision far enough, merely one of an organised army of the devas of the country-side; the healing deva is only one of a great army of such devas, spread throughout the world and everywhere doing that same work. And in both cases we feel that the totality, the organised collective host, is a more real thing than the individual. There may be great devas, who have transferred from the human to the devic line, who are, in our human sense of the word, more specifically individuals. But, on the whole, the prevailing characteristic of all that we read about devic life is that which we find exemplified in Mr. Hodson's vision—namely, the co-operation of many devas to do something, which can be accomplished synthetically by the single human being who is advanced enough to do it. Every deva seems to be, so to speak, an activity-unit, whereas man is an activity-complex. The devas deal with single lines, or streams of force, whereas man can gather up a bunch of these lines and deal with them as a totality. Consequently it needs a company of devas to do, each on his own line of force, what the highly evolved human ego can do, in one synthetic act of magic, by wielding all these forces at once. This, I think, is a real distinction; and its

importance will come out later on. Let us fix it in our minds by the formula that, in the devic world, lines of force lie separate and single and are manipulated singly, whereas in our human, or superhuman world, they are dealt with synthetically, as though they were one force.

In connection with this quality of gregariousness—of a great number of single units, each with its special task, combining together to produce a complex result—it is interesting to note that one of the stages through which the future devic life has to pass, before it enters upon its own appointed realm, is that of ants and bees. For many ages people have marvelled at the almost terrifying organisation of ant and bee life; and some writers, like Dean Inge, have held it up to us as an awful warning of what human life is likely to come to, if we let the Socialists have their way. The puzzling thing about it, for the ordinary observer, is its apparent uselessness. At that low level of general evolution, such perfection of organisation seems to serve no visible purpose. But taken in connection with its place as a stage on the line of nature-spirit and devic unfolding, the purpose immediately becomes evident. For we can justly infer that some such stage of elaborate organisation as we find in ants and bees was, and is, necessary, in order to impress upon the embryonic deva-life that character of completely harmonious collective working, that almost mechanical subordination to a common aim, which is so evident a feature of it at its higher levels. And we note, at the same time, that the impress, thus given, comes just at the point where the devic life-to-be is about to escape, once and for all, from grosser physical matter and to find its lowest vehicle at the etheric level. The ant-and-bee stage is thus, as it were, its farewell to the solid physical plane; and the compelling lesson of that stage is the last which it carries away with it in its flight into higher regions—unless indeed it pass into the bird

kingdom, where again we have a marvellous example of vast numbers animated by a single collective instinct, and where organised gregariousness is still the note.

There is a further interesting point about ants and bees in this relation, which may be recalled in passing. We are told, as we all know, that they were not originally of our Chain of worlds, but were brought here by the Lords of the Flame, when these Great Beings first came over from the planet Venus. Some may have wondered why this was done. The explanation is, I think, clear enough, if we remember the evolutionary purpose of these two curious manifestations of insect life. For we have only to cast our minds back, in imagination, to that remote period of the Lemurian Race, in which the coming of the great Lords of the Flame took place, to see that it was probably necessary, in order that a continuous line of devic evolution should be established on our planet, that what one may call a *matrix* for its future devic life should be imported. The Lords of the Flame may have brought Great Devas with Them; but it is extremely likely that the earth-conditions, existing at that time, made no suitable provision for the evolution of devic life up from the lowest levels, since one can quite well imagine that the flora and fauna of that epoch were still somewhat gross and crude for the purpose. Hence the necessity of importing something ready-made, showing a pitch of delicate organisation which earth could not supply. That, I think, is the explanation of the Venus origin of these remarkable creatures. The ant-and-bee organisation, then, is—for our understanding of the devas—a kind of archetype, a foreshadowing, of what the life, thus disciplined at that low level, is afterwards to become. The mark, thus impressed upon it, it bears throughout its subsequent history; and it is merely this bee-like, or ant-like, quality of life and work which clairvoyant visions of devas reveal to us as manifesting even on really lofty levels of that great

kingdom. It is necessary that we should grasp the essential principle, here, since it is of much importance to our enquiry. Let me, therefore, try to put once more into words this first characteristic note of devic life, which seems to distinguish it from that of humanity.

Man, as we are often told, is a microcosm. He is an epitome of the universe in little. Consequently, as he evolves, he has to come into relation with, and into ever more conscious and effective relation with, all the forces which the greater life of the universe contains. And it is to be the receivers and assimilators of these forces that his bodies are definitely built. He thus becomes, as he evolves, more and more a synthesis of the multiplicity about him. Into his one person he absorbs the many-ness of manifested life; and the fully developed man, such as the Master, is a veritable engine, into which pour forces of every possible kind, to be unified and correlated within His vehicles, and to be afterwards given out by Him for the helping of the worlds. That is what I meant, just now, by speaking of man as an activity-complex. He is a receiving and transmitting centre of many different streams of life; an elaborate synthesis of diversities; and in his activities, a pluralist.

But with the deva all is, or seems to be, different. The rule in the deva-world would appear to be One Deva, One Force or Life-Stream; and—in so far as that force is thought of as operative in Nature—One Deva, One Activity. If there are two forces in play, then two devas, or groups of devas, are required to manifest these. If there are a hundred, then a hundred. If, again, as seems to be the case, a great Deva is in command of the activities of a whole host of lesser devas, then this apparent diversity of the lesser activities is not, one would gather, a real, or external diversity; it is an inner diversity, within the work of the greater Deva, like the elaboration of an original theme within a Fugue. In the devic

world, to put it differently, all forces stream out from the heart of Nature in separate lines; and each force manifests itself separately through its appropriate host of Nature-spirits and devas; so that any task which requires the linking up of several lines of force requires, automatically, the co-operation of several groups of spirits or devas. Hence the repeated phenomenon, known to all clairvoyants and already alluded to, of the simultaneous activity of devic hosts, all engaged in a joint work. This is not like the activity of a group of men engaged, let us say, in the performance of some ritual; for there each man is, as it were, the generator and transmitter of *all* the forces involved in the ritual; his relation to them is synthetic. It is rather the activity of a host of units, in which each unit, or set of units, is concerned with its particular line of force, and one only; and its nearest parallel, in human life, is an orchestra—where each man, or set of men, uses a different instrument and plays a different line of music; the whole becoming a unity by *aggregation*, which is a very different thing from synthesis. To bring out this point, we have only to remember that three men, performing a ceremony, can produce (technically) the same effects as fifty men—for the simple reason that each is a medium for *all* the forces of the ceremony; whereas three men in an orchestra would be by no means the same thing as fifty men, nor would six instruments, or kinds of instruments, be the same thing as twenty.

If I have made this point clear, then we have in the devic world a feature which is in fundamental contrast to the world of men and should be useful for our inquiry. For we have found in it a note of simplicity, or of singleness, which is the opposite of man's note of complexity. And in order to emphasise this point still more strongly, let me mention very briefly one or two other respects, in which, from all that we can gather in our literature, the deva is simple while man is complex.

One of these is that of Ray. What is the evidence here?

Readers of the well known portion in *Man : Whence, How and Whither*, which deals with the beginnings of the Sixth Root Race, will remember that the temples in the Colony belong each to a different Ray, and that the services in each are normally presided over by a deva belonging to that Ray. Occasionally, however, the future Bodhisattva, our Master K. H., takes the place of the presiding deva and does this, in turn, at all the temples, thus showing Himself to be qualified to perform the functions of each of the Rays, although belonging officially, as we all know, to the Second. There is, on the other hand, no suggestion—and indeed it is impossible by implication—that anyone of the devas, in question, could preside at a temple other than the one on his own Ray. The inference is, therefore, that, as between a highly evolved deva and a highly advanced man, the deva is—to put it moderately—far more strictly confined to his own particular Ray than the man is. But I think that we may infer far more than this. For there are hints in our literature to suggest that one of the great differences between man and the devas, is that, while man, as he advances, grows into a complex of Rays, the rule on the deva line of evolution is One Deva, one Ray. As to Ray-complexity in the case of advanced man, I need only refer you to the passage, probably familiar to all, in which Bishop Leadbeater is describing some of the Masters in the *Masters and the Path*, and where, for instance, he says that the Master K.H., while showing forth the Love and Wisdom of His own special Ray, yet combines within Himself the qualities and powers of all the other Rays. If this be so, then what it comes to is that, at this lofty level of human evolution, we have an amalgam of all the Rays, with the leading Ray giving the specific tone, a colouring, to the blend. On the devic line, on the other hand, if we look up far enough, we find quite a different phenomenon. For at the

head of each of the Rays is a great Angel, or Deva—not, as might have been conceivable, some mighty Being belonging to the line of unfolding which has come up through Man, but a Being of the angelic evolution. And, as the Head of the Ray, He, in some mysterious fashion, *is* that Ray. Its life is His life; its powers flow through Him and are His powers. Now, I do not know how it seems to you; but to me it is unthinkable that, in view of His Office, there can be, in His case, any mixture of Ray. And if¹ at that supreme level, we find an utter singleness, or simplicity, of Ray—where, on the parallel line of evolution, the general principle seems to be, the loftier the level, the greater the fusion of Rays—then, I think we are justified in postulating that this important distinction is one that definitely marks off the two kingdoms. And we may also infer that when, as sometimes happens, a human ego, at a high point in his evolution, elects to transfer himself into the devic kingdom, one of the preparations for this—begun, we should imagine, long before the transference actually takes place—must be a gradual simplification of Ray—a shedding, so to speak, of sub-Rays—until the candidate for devahood is of one Ray only. Here our actual information fails us, and we have to fall back on conjecture. But, to my mind, everything seems to point to what has been said.

When we pass to the next kind of simplicity—that of substance—we are on surer ground; for although we have by no means all the facts that we require, yet some of those which we have are certain. There are large classes of devas, that is to say, whose substance is definitely simple. Such, for instance, are the devas of the five elements. Such also, from what we can gather, are various classes of devic life associated with the life of visible Nature—with its vegetation and its

¹ There is, of course, an alternative possibility that the Adept, who passes on to the Deva Evolution, keeps His multiplicity of Rays, and that this is one of the definite contributions which He brings with Him into devic life. But even so, this would only point the contrast between "human life become devic" and "devic life as it normally is." I cannot pretend to decide between these alternatives.—E. A. W.

minerals. Thus the gnome is of the essence of its particular rock or mineral; the tree-spirit is an emanation of the tree. Each would appear to be built of the material of that of which it is the spirit or deva—probably, on the physical plane, of its finer ethers. And the same principle would seem to hold good, even when we get to far higher manifestations of devic life; though here the thing is more difficult to define, since that with which the deva is identified, in substance and function, is something far less palpable. Thus, the Healing Deva, described in a pamphlet by Bishop Leadbeater, has only two colours in his aura—green and purple, and both are used in the work of healing. This would seem to indicate that the matter of his principal vehicles is strictly simplified down to the requirements of his official task and, if not absolutely simple, is yet confined to those few forms of elemental essence which are necessary for this purpose. Put briefly, a Healing Deva is made up of “healing substance” only; and this principle can probably be extended to every class of devas—substance, in each case, being correlated strictly with function, and tending to reproduce that elemental simplicity which we have already noted in the function itself. Here again we have a marked contrast with man, who is just as much a synthesis of substances as he is of Rays, and who can only fill his complex rôle in life by having, in his vehicles, a large diversity of elemental essence.

As to devic simplicity of function, enough has perhaps been said already. But there is one point which is of no little importance, as marking off devas from men. It is that in the deva, the force which he embodies, or ensouls, or represents, or manipulates (any word will do), flows out through him without transmutation, since in a very real way he is that force, and there is in him no opposition, or mixture, to check the force and change it. On the other hand man is, by his very nature, a transmuter of Nature's forces. The reception

and giving out of any energy by him involves an intermediate process of what is called metabolism. For the complexity of his make-up is such that any such force, entering into his vehicles, is at once arrested and can only find release after a process of digestion (as it were) and assimilation—issuing forth, at the end of this process, strongly charged with his individual magnetism. And this remains true, even though the process be, for all practical purposes, instantaneous. When a Master, for instance, sends force through a pupil, we must not think of this as though it were sending something through an empty pipe—and the use of the word “channel”, in this connection, is perhaps unfortunate. It is rather that the pupil, in virtue of his pupil-hood, is able to effect the transmuting and transmitting of the energy, down through and out through his vehicles, with automatic swiftness. The process still takes place; but it takes place with the minimum of loss and of delay. It is indeed precisely this process of specialisation and transmutation of energy which distinguishes occultism from mediumship. The medium, if we like, is a mere tube or channel. The occultist always “does something” with, and sets his impress on, every force which passes through him, so that, whatever be its source, it leaves him as *his* force—*i.e.*, coloured with and changed by his complex individuality. The *deva*, in this respect of unimpeded transmission, more resembles the medium—with, however, the very important difference that the force, which works through him, is nothing external but the very life of his life, and that, so far from being passive or unconscious like the medium, he is, as it were, that force itself come to self-consciousness, and his activity is its activity. Language cannot but fail us a little, in attempting to define these intangible things; but the distinction is perhaps sufficiently clear. It adds one more to those essential simplicities, which separate the *deva* from the man.

Gathering up, then, what we have said—we observe, so far as our observation is reliable, a certain radically different mode of being and of activity, in the deva kingdom, from that which we observe in mankind. Man, to put it colloquially, is a bunch of activities; the deva is, to the last degree of simplification, a specialist. Man's bodies are built to enable him to do any kind of work; the deva's, to enable him to do one kind of work. And so, while the substance of the human vehicles is heterogeneous, that of the devic vehicles is homogeneous. And, finally, the forces which man takes into himself, preparatory to sending them forth again, go through a complex process of metabolism before they can find release—such superphysical chemistry being, at the higher levels of human life, the be-all and end-all of what we call Practical Occultism; while, in the devic world, each of these forces passes freely through its own special devas, or groups of devas, unchanged in the process—transmitted, if we like, but not transmuted. And from all this it follows naturally that the devic method of working, where complex results are aimed at, is always “orchestral”—each group of workers playing, as it were, its own single line of the score, and the total effect being accomplished by aggregation; whereas man's method of working, where Nature's forces are concerned, is, in its characteristic features, ritualistic. That is to say, each man deals, however rudimentarily, with the whole aggregate of the forces concerned. The method, in other words, is that of synthesis—of gathering up, into a vital unity, lines of force which, in their own elemental devic world, lie separate from each other.

All this gives us a formula, which would certainly appear to be worth our study, if we would understand a little more of the real relation between devic and human life and working. And the way to study it is to test it by application to some of the common facts of human existence. As a

stimulus to thought, but not as a matter for present discussion. I would suggest, in passing, that we have, even in the distinction as here roughly adumbrated, a hint as to what is meant in the obscure Hindū doctrine that a *deva*, who wishes to become an *Īshvara*, must first pass on to the human line of evolution, since there is something necessary for Divinity, in the fullest sense of the word, that only humanity can give him. If, as seems to be the case, *devic* activity is always along separate lines of life and force, a thing of elements and ultimate simplicities, and if the note of human activity is that it works across these lines, as it were, by gathering them up into synthesis, then it is not perhaps difficult to see that Godhead, which is the ultimate Synthesis of all syntheses, can only be reached by an evolution along this synthetic path. But I do not wish to pursue this particular line of thought any further, because I think it is a mistake to carry an untested theory into lofty regions, before we have glanced at it in humbler relations. In any case, the difficulty of language, in coping with generalisations of a cosmic nature, is always immense; and we do not want to increase the difficulty by lifting our particular generalisation into a region where language, like thought, must automatically fail. We should rather see what we can make of it among things which are near and familiar to us.

And so, in my next lecture, I propose to examine the distinction, which we have arrived at, in the light of certain matters of such general interest as art and religion and civilisation, in the hope of our being able to get some hint, through our formula, of the way in which the *devas* and humanity co-operate in these. And what we want most of all to detect is the specifically *devic* element in these—the element, that is to say, which is least familiar to us and about which it is possible, therefore, that we may have wrong notions.

In order to lay the foundation for this study, let me, before I stop, suggest to you—as arising out of what we have been

considering this morning—a certain visual image, which I think may be useful to us.

We have spoken of the devic world as being, essentially, the manifestation of single lines of force, each lying separate from the other, and of the devic hosts as being the living intelligences through which these lines of force, as it were, become conscious and do their work. Imagine, then, these lines of force as infinite in number and as constituting the elements out of which everything in Nature, physical and superphysical, is to be built up; and imagine them, for the purposes of our study, as all streaming out in the same direction. And then, taking the familiar image of the spinning machine, think of them as the threads laid across Nature's loom—as what, in spinning language, is called the warp—and take this as the devic contribution to the great Divine Work. And then, finally, think of man, and of all the higher non-devic evolutions which emerge at the upper end of the human kingdom, as spinning across this warp—of spinning what is technically known as the woof. The devas lay the warp; man works across this and spins the woof, gathering up and synthesising as he goes the threads across which he works. And think that, out of this dual-working is wrought the varied tapestry of life:—at the foundation of everything, the living warp-threads of the devas; over these and across them, the living woof-threads of humanity and of all whose evolutionary pedigree is through man.

With this image in our minds we will take up the theme in the next lecture.

E. A. Wodehouse

(To be continued)

BROTHERHOOD

By R. J. ROBERTS A.M.I.E.E.

THIS subject is one which has many aspects and is capable therefore of much elaboration and fine conclusions. It has also been treated by so many great thinkers and speakers of our own times both in and outside the Theosophical Society that it might readily be thought entirely unnecessary to plough and harrow ground which has thus not been allowed to lie fallow for long. In fact, it might be said that this ground of Brotherhood is overworked, is becoming sterile, and that I am likely to weary you by repeating thoughts and ideas which have been expressed and explained before. But, and this must be my excuse, it is a very big subject and one of the utmost importance at all times and especially in these years which mark the commencement of a new era and a new dispensation.

As you all may know this subject of Brotherhood is the foundation of our Society—it is more than the corner stone, it is the very ground upon which rests the whole fabric of Theosophy (the science of God). Without Brotherhood Theosophy would indeed be a vain thing.

The first object of our Society is :

“To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, sex, creed, caste or colour.” And anyone wishing to join our Society must subscribe to this ideal. It is, however, no light thing to the average Anglo-Saxon (who to-day leads and rules the World,

or thinks he does) to accept this basis. All sorts of complexes, idiosyncracies, and prejudices stand in the way like so many dragons that must be slain before the earnest member may win true membership and clear freedom.

Now let us look this brotherhood squarely in the face, examine it and try to understand something of all that it implies and suggests. To begin with we soon see what it is not. Above all it is not foolishness nor mere sentimentalism. By this I mean that we should not run away with the idea that the admission of brotherhood implies the treating of any and all members of humanity as you might treat your own blood brother. Brotherhood does not imply equality in social, mental, artistic, or in physical matters. You have no right, for instance, to assume that because he is a human any man is fit to be taken to the bosom of your family—you must consider your family. Yes, we early find that *dharma* (one's duty in life in its broadest sense) prohibits any but calm views of brotherhood. The brothers in any family are not all of the same age, have not the same ideals, tendencies, nor capacities—it is indeed a rare thing to find two blood brothers equal or comparable in any quality or capacity.

The three shibboleths of the French Revolution Liberty, Equality and Fraternity, appeared real enough to the French people; but they soon came to have limited application and it might be said that the only reality which apparently persists to-day is that of brotherhood-in-arms. Liberty, of a degree and kind greatly in advance to that previously enjoyed under the old regime, certainly was attained, but liberty requires understanding and can be found ultimately only in service and not in license. Equality, what is it? We humans are only equal and can only be equal as humans. As sand all the grains of sand on the seashore are equal but as sand only. Upon close inspection differences and inequalities of all kinds quickly appear in individual grains.

The careless thinker (and there are many of them) whenever equality is mentioned, jumps to the conclusion that what is implied is that all property, especially money, should be divided equally—this, of course, is nonsense.

A story is told that during the "reign of terror" a few of the leading Jacobins approached a very wealthy man of the time pointing out that all should now be equal. The millionaire's reply was something like this: Yes, of course that is quite right. Now let me see, my own wealth amounts to about eight million francs, shall we say ten million? How many people are there in this world, did you say 1,000 million, citizen? Yes, then, since my wealth is to be divided each will receive his own just proportion, one sou. Here is yours, citizen, and yours! Any one who likes to come to me for his sou may do so—be so good as to tell them, won't you, citizen?

No, brotherhood is not that sort of thing, it is rather something which requires the exercise not of finance but many virtues. It implies:

(a) A recognition that your brother is also a human being and has therefore an equal right with yourself to view God and the Universe in his own way.

(b) The recognition that his customs and laws of living may be just as correct for him, as yours are for you.

(c) The acceptance of the principle that you have no right to force upon him views and conditions which do not agree with his own; neither has he any right to interfere with you however wrong you may be in his eyes.

(d) It does not mean aloofness, separation—quite the contrary. A wise big brother helps the little chap when he may, but anything like interference is resented by the youngster who always insists upon playing his game in his own way.

(e) If we cannot look up to people different from ourselves we must not look down upon them.

(7) Brotherhood is the application of the Golden Rule, but it is all this with very much more added.

Look now at history, as we know it. Anthropologists tell us that earliest pre-historic man was a peculiar creature and could look upon another male as a brother, but as such only, until a female of the species appeared upon the scene. These, apparently, were scarce then and so were objects of contention between males. Brotherhood was then real enough if a temporary thing only, one of individual convenience. Later came patriarchal systems under which men were brothers as members of a class or family. Then we see the building of towns where the defenders or citizens were not necessarily of the same blood but were brothers so far as their duties of citizenship were concerned. Then came the formation of guilds and secret societies—sometimes inside and sometimes outside the principal religious movements; and later the formation of Nations. You will see that the necessity of Brotherhood came in course of time to receive a wider and wider implication even to that of the same nation; but through it all an idea, as a sort of leading string, may be traced—the necessity of working together, and the beginning of the comprehending of a universal Golden Rule. Love thy neighbour as thyself.

Now this working together in common things of everyday life is not all that could satisfy an ambitious learned society which tries to get to the root of things. Great as brotherhood, the capacity of working together, may be in lodge, factory or field, still greater are its implications and scope when viewed from theosophical standpoints.

Looking at our noble selves we recognise virtues which are truths or fundamentals of progress. Some people cannot see their beauty and truth. If these are brothers then they can only be younger brothers. Further, if these are younger brothers, are there not elder brothers also? Or must we

think so well of ourselves in our approach to perfection as to deny the probability and possibility of their existence? There are elder brothers, humans who, having transcended humanity, are ever willing to give a helping hand to those who would strive, conquer and grow as they have done and all must do. We call these elder brothers Masters, because they have mastered all a human may achieve.

Now, if we are brothers, do we all attain to the ultimate expansion of our capacities—do we all search the Godhead, the ideal, in one short life? Obviously this is not likely nor usual, so far as we may judge our fellow-men, our brothers; and the only way in which growth can come is by a series of lives—by reincarnation.

Again, since we may learn through the experiences of successive lives, is it too much to ask what steps and gradations our progress would have? Could it be something clearly defined like the curriculum of a school? In some ways we can find the likeness to a school; but what happens when we neglect to do a task or do something we are not intended to do? Can we be sent to the Head's study at 4 o'clock?

In time we see the likeness to the curriculum in so far as there are attributes and capacities we must possess before we can pass on from the Secondary school to the University as it were. If we neglect our tasks we are taught the errors of our ways, and we are brought back in order to complete them. Or if we play the truant and waste our time in vicious or other wrong ways we are brought back to our tasks, time after time, until we have learnt them. This is something of what we know as karma, the old law, that "As a man sows, so shall he reap". It has this corollary however: The schoolmasters of life are all wise and do not expect an individual to do more than he is capable of doing; but in time they insist that all the lessons must be learnt, and learnt well. These

"Lords of Karma" are all powerful and apportion each ego to his bodies, capacities, position and environment in each successive reincarnation. If we do well in one life we may obtain better circumstances or better opportunities in our next lives, and there may be plenty of them. One hundred lives may have been required to complete one group of tasks. There is no sense of punishment about all this. The spark of the Godhead within us insists that ultimately we attain the Godhead completely. That is: whence we went must we return, and the number of the ways back to God are as the number of the sons of man.

This Law of Karma as we know it has many distinct bearings upon the idea of brotherhood. We members of humanity are all in similar positions—we are brothers in distress if nothing else. Let us look upon the bright side of things and think of ourselves as brothers in arms, as fellow craftsmen, and as genuine free brothers, not slaves. Further enquiry brings out the rule that cheerfulness is the best and the only way in which to approach a task to carry it through to a successful conclusion.

I have given you very cursorily some of the main points of brotherhood from the bare theosophical point of view, but there are many more. As Christians we are taught that we must love our enemies as well as our friends. Why? Is there not the suggestion here that our enemies are really our brothers in an unfriendly disguise. There is also a further real reason for this command. Progress in any art is attained, as we all know, by hard work—the greater the art, the harder the work. If, therefore, we as souls are to make progress, or develop, we must work and we are commanded to do hard work and we must learn to love our enemies—remove prejudices, break up our complexes and learn to see our enemy as a human, incomplete, foolish and silly perhaps, even as we ourselves are.

I have just read a most entertaining novel in which ether was a wonderful piece of jade which possessed the quality of showing the beholder his lower self when viewed by his higher self—the personality as seen by the ego, the temporal in the light of the eternal. Few could look at it and endure the pain. Some of us try to build up the habit of looking at ourselves—each for himself of course, without the help of the wonderful jade. At first we are blinded by a smug complacency and conclude that bad as we may be there are some good points. Later, as we persist, the self-congratulation vanishes and each begins to see things differently and observes little cause for expecting others to see anything in us but that which is mediocre if not vile. As Burns said:

Ah, would great providence the giftie gi'e us
To see ourselves as others see us.

I fear such a gift would be a rather unpleasant gift to some of us. Not only, however, should we endeavour (if we would try to realise this reason for brotherhood) to see ourselves as others see us; but we must work until we really see ourselves as we ourselves see us. It is a capacity and a virtue few have realised but that is an ideal—an attainable ideal reality. Partially realised, however, a great number of us are able readily to accept this Brotherhood as an ideal only. The reality will and must follow further effort.

I have mentioned previously that the core of social brotherhood is "working together". This we can accept readily in principle, if not in practice. Are the confines of brotherhood limited? As I have pointed out already the development of this truth of brotherhood has been a gradual one and we, if we would be candid with ourselves, must take it to its logical conclusion and this means the inclusion of the whole of Nature. For the present, however, we can observe Social brotherhood—limited to the one creed, race, or country. Let us start with that and see if we can go further.

Reincarnation, to be of its full use in the gathering of experience for the individual, should give occasional changes of sex—otherwise we would be very lop-sided. Were this not so, there would then need to be separate heavens and separate hells for the two sexes, an arrangement which certainly has a quaint attractiveness. Consider experience, how it is like a knife being sharpened on a stone—the experience of one is quite distinct to that of the other. “Turn about” for full experience should then be expected. He who is your enemy in this life may be father, mother, wife, brother or other close relation in your next life. That great collection of lives *The Lives of Alcyone* illustrates how the same group of egos come back practically in-tact, time and time again. Anyone may be your blood brother in your next life if you disdain him in this. Why then should you disdain him?

To the popular mind the scientific theory of evolution says merely that man descended from monkeys. To the biological scientist it is a theory of the evolution of forms. It commences with the evolution of the simplest form of life, which is vegetable in its characteristics. This form develops in many ways and ultimately assumes animal characteristics—later these animal characteristics become more definite and there appear the higher animal forms. The evolution of the orthodox scientist does not deal with the ensouling life, he deals with the form and the characteristics of the life in the form as shown by the form. The evolution of the life itself is another matter. Theosophy teaches how evolution of life and form are complementary and explains how the life alters the form.

Personally, I could never quite understand why the idea that very remote progenitors were ape-like need be repugnant. Lord Bryce, I think, said that it was unwise to be proud of your ancestors beyond about the third generation, you would always find a blackguard somewhere.

Having perceived how humanity, consisting of human brothers, can have evolved from possibly less mature characters and forms we now see that they were to begin with very crude humans indeed. What were they? Were they specially created humans or were they superior animals? This presents a difficulty where we must perforce turn to the teachings of Theosophy in which we may learn that the present human egos or souls achieved the added human characteristics in a series of lives as kinds of animals; but that this series of lives was not lived on this earth. Man's soul never used the body of an ape in this world at least and the so called anthropoid apes are degenerative humans not superior animals. Before we were animals and became individuals we had no separate identity as animals; previous to that still less as vegetables; further back still we ensouled mineral forms; and we can still go back further to the Godhead whence we started on this long pilgrimage of life in its manifold forms. "Whence we go must we return". Neither was there a time when we were not, nor will there be a time when we will cease to be. There is a road to be trodden by all. We must tread it, but there is also a shorter one, the Path for the strivers; and the sooner we, if we are strivers, begin, the better and easier not only for each climber but for the remainder of struggling humanity. Each individual's genuine effort lessens the work of his fellows. The Path is the direct road to the goal, to perfection in the reattainment of the Godhead. He who seeks shall find; but the only key to that gate which opens up the short cut is the crystallised qualities symbolised as Brotherhood.

R. J. Roberts

OUR LITTLE GODS

[A paper read by Srimata Rajivi Bai of Trichinopoly at the Saidapet Public meeting in connection with the last South Indian Theosophical Conference.¹]

I HAVE been asked to speak to you a few words. I am not a good speaker, I am just learning my baby language from you. Nor have I much experience of the world, but if I may venture on a conjecture as to why I am asked to speak, I think the reason lies in the fact that I am a woman and a Theosophist first and last, and as such I have unbounded hope in human possibility, and it is my creed that woman should do her very utmost towards its progress.

“Many are the roads which lead to Him, “our Vedas and Purāṇas say, but there is one about which we hear comparatively little. Like the Athenians we know a great deal, but unlike the Spartans we do little. It is of this I am going to speak.

We people of India go into hysterics when we chant the name of our Baby Kṛṣṇa, our Muralidhar, but we absolutely ignore the existence of the Thirty-three million Muralidhars, our little gods amidst us, installed not in the sanctuaries of our homes but in the mire and misery of the world. We boast of our religion, of tolerance, of our charity, of our *Ahimsa*! What, let me ask, have we done to lift these little divinities out of the misery into which our neglect has cast them? More than

¹I do not often reprint a paper from another journal; but this, from the *Bhārata Dharma*, is so significant of the effect that Indian women, retaking their old position, will have on Indian civilisation that I ignore the rule.—A.B.

30 per cent of the children die for want of care and nourishment; thousands of our little Kṛṣṇas are victims to crime every year; many a child mother falls a victim to early marriage and last, not least, many a woman stumbles into sin. Sin we call it, but I should be glad to refuse to call it by that name. We starve our children, and we are surprised if they thieve. Our customs strangle the most natural instincts of the soul, and we call them sin. Let those that think so, read *The Statue and the Bust* by the greatest of modern poets, Browning. I chose to mention him, for he was the greatest of the admirers of the *Gītā*. He says: "All that is, is good in God's World." It is a world of sunshine. Darkness is but the negation of sunshine, bring sunshine and there will be no darkness. Make this your mission in life. Let us not keep our children hungry and at the same time expect them to become saints. Let us not kill off the highest instincts in man or woman. Let us not worship the goddess of custom and invoke her to consecrate crime. Let us not keep our widows in enforced widowhood and expect them to trample on the highest instinct of woman—maternity. Let us remember that love is an instinct stronger than death, and no mother would be guilty of her own child's destruction. I do not deny that there may be cases of infanticides, but we shall be doing wrong if we lay the unnatural charge against the mother. I would rather lay the charge on an orthodox parent or a grandparent who values custom more than human life.

We need not wonder at the miser's death by his own hands as he finds his gold dropping away from him, nor at the sensualist's life with the shroud wrapped about his feet, nor at the murders by daylight done boastfully by frenzied nations and glorified by the name of war. But the wonder is that we boast of the greatness of our religion, but still refrain from that nobleness of doing which that religion teaches. We move in our little garden of Eden with the innocent feeling of delight amidst

flowers with a happy smile upon us, with no cloud upon our brow, because we have built a wall around our place of peace. Yet, we know in our heart of hearts that if we only look beyond it, outside that little rose-covered wall, the wild grass up to the horizon is torn by the agony of men and laid level by the drift of their life-blood!

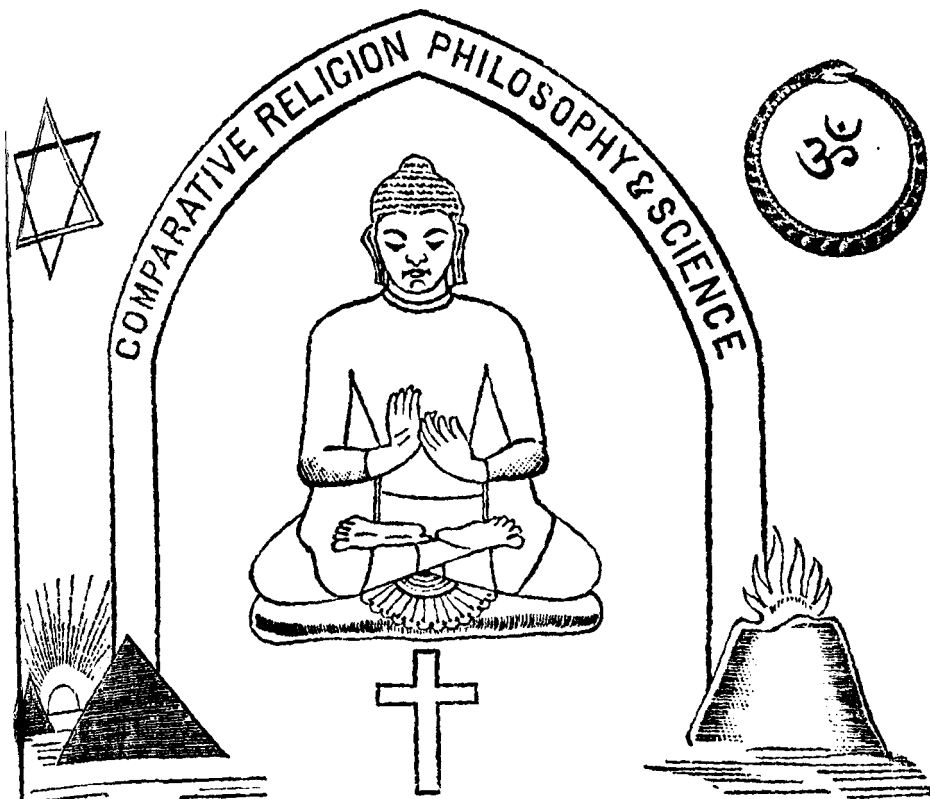
Pray, brothers, excuse me, if I am a little rough. We cannot get the gold unless we smoulder away the rock by fire; we cannot bring peace into the world unless we burn away the world's misery in the agonies of our own soul. Oh! let us give up this carburetted hydrogen ghost of our boasted religion, no cock need crow to make it vanish; one little pull of our own makes it disappear; let us rather look at the Lazarus at the door step.

You may ask me, Brothers, "What can we do to help these little gods for it is their karma to suffer?" But let me assure you that if we only think and reason about it, we shall be soon convinced that it is also equally our karma to lift them. If each one of us makes up his mind to lift one of these little gods, we can work wonders. Christ says: "And whosoever shall receive one such child in My name, receiveth Me." To the hundreds who die of want of nourishment we can give nourishment by having more Baby Welcome institutions. For the children who pass through the hands of the police as the result of offences against law and are turned into the streets or thrown into bad homes, we should have Reformatories or Industrial schools. It is an astonishing thing that in large cities like this, these children are not provided for, and to think that these little gods are dragged into prison for minor offences and then turned out into the streets as out-castes, with no opportunity provided for a better life; this thought is appalling. Homes and hostels for these are an elementary need, and we are heavily handicapped for lack of voluntary associations. We are guilty of, by our own

sins of omission, a little child who represents the future of our Motherland is driven into a life of crime. Of course, there is a Reformatory School at Chingleput, but it is not enough; we shall be glad when the day arrives that there is no longer need for reformatories.

Consider again the evil custom of child-marriage. These poor little innocent gods are tied down to what they know not. Ah! the happy days of their laughter and of their play! The sun has set on them . . . When these little sparks of Divinity should be care-free and happy, opening their hearts to the life around them, we find the burden of the world, its duties and its sorrows forced upon them, the delicate buds thrown open by ruthless hands and these babies become mothers! Indians deplore the physical weakness of their race and the ghastly death-rate. How can a child of 12 or 13 whose young limbs are not yet fully developed produce healthy citizens? Child marriage saps the very heart of the Indian nation. And yet, when some merciful person like Sir Hari Singh Gour wants to crush out this evil custom, some of us women who should be the purgers of this custom, because we have suffered, gather in meetings and speak against it. When are we going to break this evil custom? Christ says: "See that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven."

Rajivi Bai



SATAN

By E. J. F.

WHETHER we regard Satan as a concrete personality or an abstract idea, we recognise that the figure or idea covers an underlying fundamental, the source of all that is adverse in our lives, all the shadows, difficulties and sufferings of life, and as such Satan has been regarded as the arch-persecutor and the inevitable enemy of all sentient beings. One not to be dislodged from his place of power, a being depicted of old with horns, tail and pitchfork in his fiery domain at his gruesome work upon those departed from this life as shown in the

old frescoes. This harvest of dreadful descriptions of both mediæval writers and painters no doubt finds its source in the terrible images of personified evils in the "Book of Revelation".

As the centuries roll on the figure softens down into one more majestic, in keeping rather with Lucifer, the fallen angel of "The Revelation" and Milton's *Paradise Lost*. It is rather interesting to trace through the pages of history as in a panorama the change from personality to abstract idea and consider it as a reflection of growth in the mentality of the race.

Man in his uncivilised stage recognised a force, believed to be always outside himself, that brought him "bolts from the blue," that "shaped his ends," a force over which he had no control; and he could only imagine a malevolent being in his own likeness, but pushed to the farthest extreme of malevolence, of which his mind was capable. So in undeveloped races we see the mover of the unseen forces, god and devil combined, a very devil, in appearance and character, demanding from man sacrifice for every favour and propitiation to ward off every evil.

Later, good and evil, still as personalities, became separated, the god or good imbued with all power and might, became far removed, but was still a reflection of man's mentality with his wars and thunderbolts, his anger and vengeance, as revealed in the Bible Stories; and Satan on the other hand remained an active agent among men, the tool and channel of punishment of the great God they had relegated to heaven to be worshipped from afar.

The Semitic idea that literally "God made man in His own image" kept these personalities persistent through the centuries, and it is only in later times that the truth "as above, so below," has been found to have been reversed and that early man imbued his God and devil with everything inherent in man himself, arms, legs, thoughts, feelings, etc.

Theosophy has revealed that "the image of God in man" is that foregathering of possibilities and potentialities as in embryonic life, which makes it a certainty that the offspring will grow into the likeness of his Divine parent, but referring rather to character and being than to form.

Although the form and personality of good and evil are fading with the progress of time, there still remains that force of tyranny and triumphant power of adversity, to be kicked against, succumbed to, or worked out, according to the temperament of the victim.

Christianity, in its study of the problem of evil, has divided the forces of evil into two, sin and adversity, the latter innocent suffering coming from God and bringing the necessary chastening for the moulding and purification of character, thus opening up the way for the consideration of evil coming from God.

Theosophy classes all under one head all evils and adversities, social, national and personal are the divine discontent; a cry for something to be remedied; the reaching out to a larger life; the longing to break through the prison walls of circumstance into an untrodden way. So we have again these two forces, good and evil, brought under one power, the recognising in evil that which will, by its inherent character, call for attention and redress, and at last result in ultimate good; as the Mystic Cobbler, Jacob Boehme, taught "every evil has good for its base" and every good has evil for its base. Every vice is shown by Mrs. Besant to be an embryonic virtue, and Mrs. Alice Bailey very aptly describes it:

A vice is the dominance of an involutory quality of the same force, which at a later period will show forth as a virtue,

thus coinciding with the Biblical statement, "I, the Lord, form the light and create darkness, I make peace and create evil".¹ Thus the advance guard of the present age

¹ Isaiah XLV, v. 7.

regard good and evil as extremities of the same pole, the duality of the unmanifested. The Zoroastrians have a legend which tells of the forming of the duality of their God from the One, when Satan and God came forth together.

Let us now take two or three illuminating stories from our own Bible, and dip below the surface of the story itself, for the literal reading and the merely historical characters of the drama do not show us the philosophic idea beneath.

The following stories are in sequential order of the evolution of the individual who forms the centre of the drama. First the Garden of Eden where life and form was pronounced to be good, its denizens in a state of passive enjoyment of its peace and beauty; here Satan, as the insinuating serpent, slips and glides towards his discordant goal by tempting our earliest forefathers to their first taste of opposites—good and evil—and immediately the atmosphere is changed—there fly forth as from Pandora's box, all the difficulties and sufferings of life, and henceforth the calm and passivity of Eden is lost. *Tamas* or inertia is left behind and *rajas* perforce with unending activity and sway between the pairs of opposites, vice and virtue, awaits them outside its gates.

In this story the serpent holds out the lure, it is enticement rather than goad. In some old Hindū picture God is represented in the Garden of Eden with the face of desire, as if showing forth this method as the strongest to stir from passivity at this stage. Secondly, Job, apparently a very active being on the plane of personality, the man who understands, appreciates and accepts God into his soul as the all-good. He is surrounded by all the tokens of prosperity; Lord of his own domain; his cup filled to overflowing, so that he can generously pour out to others, who happen to appeal to his sympathy. He also lives in an Eden, prepared and given by his good God, who metes out just reward for righteousness; but Satan recognises that somewhere things are at a standstill

and he obtains permission to goad this man to some other state than his present one of perfect content, even should he curse his maker in the process; so Job is robbed of all his possessions and personal well-being through apparently no fault of his own; but he is so far developed a being that through all the darkness of his misfortune and misery, the higher self shows its near presence and he utters the memorable words. "I know that my Redeemer liveth," "Though He slay me yet will I trust in Him," "When he hath tried me, I shall come forth as gold"; and hence Job from his brave endurance of unearned suffering has come down to us as an age-old example of patience. He is in a mist of non-understanding of this visitation—hemmed in by the hardened casing of his own righteousness, which fails to be loosened or pierced by his three well-meaning friends. Then comes Elihu, the Spirit of Eternal Youth, who shews him that although his knowledge of the concerns of this world is great, what he stands in need of now is spiritual values—and lo, when Job accepts this aspect, all his lost possessions flow back to him, as from behind the veil. Thirdly, the Temptation of Christ. While Job is the good man who has accepted God, Jesus stands for the perfected man, whom the Divine uses as the vehicle of his visible work among men.

The personality of Jesus at this time was a pure one. Then why the Temptation? Bishop Leadbeater, in his book *The Masters and the Path* has a very illuminating chapter on this incident. At the Baptism of Christ and the consequent descent of the Holy Ghost, he received an expansion of consciousness, and to allow this to filter down into his physical brain, the quiet of the forty days in the desert was necessary; at its finish the Temptation was the usual test applied to all initiates to try the strength and purity of the personality and to prove whether any weakness of yielding to desire remained before the Divine Teacher could occupy His chosen temple and

carry on his ministering work on earth. Mr. Leadbeater too points out that the three parts of the lower self were here in tested :

1. The stones to be made bread would appeal to the desires of the hungry physical body.

2. The sensational fall from the pinnacle would appeal to the emotional.

3. The power offered last would appeal to the ambition of the mental,

but it was trying gold already refined in the fire and it shewed no dross—"and the Devil leaveth Him and angels came and ministered unto Him".

To finish the illustrations from the Bible—just a slight reference to the Red Dragon, which plays so large a part in "The Revelation of St. John the Divine". Mrs. Dorothy Grenside has helped considerably with the difficulty of this book, in showing that the personalities and places crowded into the story of the Apocalypse are all within one's own being, and the incident of the Dragon being bound for a thousand years and then released in all his fury again, seems to me only a repetition of the story of the final testing after an initiation, as in the case of Jesus, before the initiate is allowed to enter another stage of the Path.

In looking back on these stories we may glean some purpose hidden in this work of the Devil; we get the lure of desire and awakening to active life in the Eden story, the goad to greater activity of mind in Job and the testing at the end of the stage traversed in the Temptation of Christ, but there is the same principle underlying all—the urge to some zest in life—activity.

In connexion with this force represented by Satan, I should like to take two or three illustrations from so-called profane literature. H. G. Wells in his *Undying Fire* takes the old story of Job in a modern setting, giving Satan also

in a modern light. In the colloquy in the prologue Satan says to God: "The whole race is Job," and God answers: "Job has become mankind". God is represented here as white light, a picture of majesty and peace, while Satan is the rainbow-coloured light, as though indicating restlessness and activity and change, the two, Spirit and Matter—Substance and Shadow. Satan is here a thing to fight against in order to obtain the vision of the light, something to conquer and a necessary concomitant of the development of strength.

It was as if a dark figure enhaloed in shapes and colours bent down over the whole world and regarded it curiously and malevolently and it was as if this dark figure was no more than a translucent veil before an infinite and lasting radiance. Was it a veil before the light, or did it not rather nest in the very heart of light, and spread itself out before the *face* of the light, and spread itself and recede, and again expand in a perpetual diastole and systole? It was as if the voice that spoke was the voice of God, and yet ever and again it was as if the timbre of the voice was Satan.

And after speaking of the struggle against this veil, he says:

So life goes on for ever, and in no other way could it go on. In no other way could there be such a being as life. For how can you struggle if the end be assured? How can you rise if there is no depth into which you can fall? The blackness and the evils about you are the warrants of reality.¹

Then Edward Carpenter² has another fine conception of Satan with the same idea of struggle and fight for victory. The subject after many contests finds Satan turned into an angel of light leading the victor into Paradise which he has won.

And so at last I saw Satan appear before me, magnificent,
fully-formed,

Feet first with shining limbs, he glanced down from above
among the bushes.

And stood there erect, dark-skinned, with nostrils dilated with
passion;

(In the burning intolerable sunlight he stood, and I in the shade
of the bushes.)

¹ *The Undying Fire*, by H. G. Wells—Extract from Prologue.

² *Towards Democracy*, chapter on "Time and Satan".

Fierce and scathing the effluence of his eyes and scornful of
dreams and of dreamers.

(He touched a rock hard by, and it split with a sound like
thunder);

Fierce the magnetic influence of his dusky flesh.

"Come out" he said, with a taunt, "Art thou afraid to
meet me"?

And I answered not, but sprang upon him and smote him;

And he smote me a thousand times and brashed and scorched
and slew me as with hands of flame;

And I was glad for my body lay there dead, and I sprang upon
him again with another body.

And with another, and another and again another,

And the bodies which I took on yielded before him, and were
like the cinctures of flame upon me, but I flung them
aside;

And the pains which I endured in one body were powers which
I wielded in the next; and I grew in strength, till at last I
stood before him complete, with a body like his own, and
equal in might, exultant in pride and joy.

Then he ceased, and said, "I love thee".

And lo, his form changed, and he leaned backwards and drew
me to him,

And bore me up into the air and floated me over the tops of
trees and ocean, and round the curve of the earth, and
under the moon—

Till we stood again in Paradise.

There is little time to touch upon other fine examples
but a passing thought may be given to Goethe's Faust, where
Dr. Faustus, tired of his dry-as-dust intellectual pursuits, is
led by Mephistopheles, under wager, through the whole range
of selfish pleasures—the passion of the body—the passion of
ambition at the Court of Kings, until at last, notwithstanding
his own blindness and woe, Faust finds the crisis of his
happiness in giving his whole soul to the comfort and well-
being of his fellow-men. Such is the urging from a passion-
less state which is loathed by God; when speaking to the

Churches of Asia, he says: "And because thou art neither cold nor hot, I will spue thee out of my mouth".

This then is the titanic urge that moves the activities of the world.

The psycho-analyst calls it the "libido"; it is the *élan vital* or vital energy of the philosopher; to the chemist it is the force locked up in the atom; it is the fiery lives of *The Secret Doctrine*, and *fohat* of the Cosmos. One of our Theosophical writers describes it simply as friction and consequent suffering and the greatest amount is incurred where there is greatest awareness or conscious life-force.

Now let us turn to our own occult science, and here we get another aspect of Satan symbolised by the serpent or Dragon, where, in addition to the mover from inertia and the tester of rhythm, we get him in the rôle of separator.

Sin, is said by the priest to be "all that separates, hinders or delays the process of evolution". The principle of evil during that separation seems to exist for the development of individuality—showing as selfishness in the undeveloped man until he can show forth his undoubted divinity and become all things to all men in his co-operative efforts of service and love. This separation is pictured forth in Astrology by the Dragon, the Serpent—a straggling constellation of seven stars wandering between the Great and Little Bear, cutting off Ursus Major and the rest of our stellar universe from Ursus Minor with the Polar Star in its tail, which Polar Star marks the mystic north. Legend says the north was left unfinished when God created the world and it is open to him who can to make his way beyond; it is through this gate that there flow the cosmic influences from the greater Cosmos so we get the Dragon a guard between the known and the unknown, the Separator and the link combined. In Egypt, the home of occult science, we get the Crocodile, (serpent again) sacred to Saturn and it is the guardian of his gate. Saturn is Chronus

—Time, his colour is green and his note Fa, conspicuously like our own Earth, all pointing to the fact that Saturn or Satan belongs to this world of illusion. Egypt represents him as a serpent swallowing his own tail. He is said to be the Alpha and Omega—the Beginning and the End, under whose ægis all the Saviours of the World are born and also the mystic Christ in man—again the separator from and the link with higher things. The Book of Hermes says: “Saturn is the magistrate of the Justice of God, he is Karma, and to him are committed weight, measure and number.” Here we get Saturn mentioned as Karma, Desire, which is both the Separator and the Link with the higher; and this has its counterpart in that principle in man called Anṭaḥkaraṇa, the bridge between the higher and lower mind acting as the Dragon or Separator, for it is the shutter-out of all impure thoughts from the Ego, until such time as desire becomes pure and merged into the Will of God—so the Anṭaḥkaraṇa links entity to non-entity, self to non-self. H.P.B., in *The Secret Doctrine*, says: “Karma is above all, the Divine desire for happiness and love”. Is Satan then Karma? Divine desire?

The last item for consideration is again this aspect of separation in Mrs. Besant's *Study in Consciousness*. In the descent in involution the atom from the highest plane of Spirit begins to gather successive wrappings, until in its downward course it reaches the physical plane where it lies inert and unrecognisable as spirit at all, but in evolution, the ascent to the Divine again, these successive wrappings must be dissolved by the enclosed spark of Divinity, and not only dissolved but mastered and assimilated, so that on emerging from each enclosing wall or wrapping, the being is Divinity or Spirit, plus the experience of that enclosure in which it has dwelt for the time. And is not this true in all our universe? Seeds and all unborn creatures, even a cosmos, are enveloped in a protecting and nourishing, but also at the same time, imprisoning sheath,

separated from the exterior world; and it is a law of nature that the embryo must assimilate all the material within the sheath while germinating, gaining strength and individuality, and winning a degree of consciousness high enough to become aware of that limiting wall of its prison-house; then the accumulated strength is used in the struggle for the freedom it senses to be outside its present home and it proceeds to break down the limitations and enter the wider world. So man must use and assimilate his present circumstances in life until in the winepress of suffering and difficulty he has unified himself with them, and pressed out the pure water of experience from that well of matter, then will he sense the spirit world beyond the veil and strive to enter it.

It is just here that lies the cause of the contest in evolution. First dull existence, inertia and gestation within the walls of Eden, then awakening and awareness of the enclosing walls and the consequent struggle with evil and difficulty, followed by the breaking through into a new paradise of the formerly hidden spirit. This hidden spirit, in its turn, is the separator or veil of still finer spirit nearer the essence of the Logos, each stage being one higher on the spiral of the Path. And it matters not the means of activity that are used to accomplish this work—the means of activity run through the whole gamut of desires according to the ray upon which the individual exists; it may be a passion of selfishness, for "I am the gambling of the cheat," says Shri Kṛṣṇa, or any vice indeed, which is only the converse of a kindred virtue; but there is this proviso, the work must be done by the individual self, no outside or vicarious agency can give the release, no amount of precept can alter the fact that the advance has to be made in the creature's own way—from within—on the Ego's own line of march; it must be his own experience. How else could it become part of the fabric of his being? This is wonderfully shown in the case of the butterfly emerging

from the chrysalis, and an incident came to my notice of a man sympathetically watching the struggle of one of these beautiful creatures releasing itself from its hardened casing; part of the wings already lay exposed in all their patterned loveliness, glowing with iridescent colouring; but still the creature worked and writhed painfully with little result apparently, so at last the sympathetic but impatient onlooker took out his pocket-scissors, snipped the obstruction and let the wings free; but alas, there failed to run through the veins, which had not gained their full measure of elasticity, the flow of colouring matter; and too late the author of the mischief realised his mistake, and with this fight in life's battle-field our wings too are equipped with beauty and strength for the strong flight in a new medium. This is true of insect, plant, man, race and nation; self-independence *must* come before emancipation and winging the flight into larger fields of labour where there is no separation, but harmony and peace.

So I submit that Satan is not without, but within, neither moral nor immoral, but that good and evil are unity, spirit and matter—limitation and freedom, according to the view point. Satan is the majestic figure that he has been claimed to be, he is the source of all activity of the growing soul, desire, karma, Divine Love; the guardian of the circumstances of our individual lives; the magistrate of the Justice of God, he as Lucifer fell from the highest with us in involution, to be the light of our feeble steps along the path of evolution; the great Initiator and the Tester of every stage on that Path.

Finally, as souls purified in his fires, purged of dross and bringing sheaves of experiences of every need and limitation of other souls, he presents us unified, emanating peace and harmony before the throne of The Most High.

E. J. F.

THE NATURE OF CEREMONY

By N. YAGNESVARAN SASTRY, B.Sc., B.L.

WHEN Christianity was founded, its followers sought world-peace by evangelising humanity. Such attempts failed, because the teacher of the world wants the harmony of many methods, and not the melody of any particular line of work. Now a new note springs from a spiritual centre in Holland. But again, world-peace is to be attained, not by "Ommenising" but harmonising, the diverse cults of humanity. In that blending of methods, the workings of the mystic and the ceremonialist, will be a special feature.

Mysticism is the ingoing process of seeking the One hidden in the many. Ceremony is the out-going process expressing the many latent in the One by suitable words, gestures, symbols and other means. Every creature in the universe seeks the one light that shines in all. God the many seeks God the One and is therefore mystically inclined. But it is God the One who expresses Himself in the myriad forms and symbols called creation, and He is therefore ceremonially inclined. All created things turning to the source whence they came, represent God the mystic seeking communion with God the ceremonialist.

Ceremony and mysticism enter into the minutest details of life. When man sings, he starts from a sentiment and expresses it in many sounds. Singing is therefore ceremonial.

But when man hears music, he goes beneath the diversity of sounds and feels the emotion of the singer. Hearing is a mystical process. Again when I write, I start from a thought and express it in many words, but in reading I do the reverse process and go beneath the words to contact the mind of the author. Writing is ceremony and reading is mysticism in the broadest sense of the term.

There was a time in our childhood when the ceremony of sound manipulation, which we call music, seemed boring. But as soon as we got accustomed to that sound symbology, so as to follow the implication and suggestions of every note, we began to love it. The same is true of the ceremony of paper and ink. The most sublime poetry is to-day what it was when we were children—splashes of ink on paper. Nothing has changed now except our understanding of the symbology of the words in the poem.

There is a similarity between western orchestral music and certain rituals like masonry. To those who understand them, both are the harmony of simultaneous symbolism.

Both aim at leading the human mind to some lofty point, through different channels of suggestion. Again to those who are responsive, rituals like that of the Eucharist are similar to Eastern music—they are the melody of consecutive symbolism.

Mysticism and ceremony are relative terms like spirit and matter. Looking upward from earth, the soul of man seems to be spirit. It has transcended the forms and ceremonies known as the "lower life". It seems to be in mystic communion with God. But looking downward from a loftier point, the soul of man seems to be matter. It has descended from that formless condition of the "higher life," which is above the soul, It is in ceremonial activity, the reflection of which is the thought, feeling, and bodily

movement of man. So, man cannot escape from ceremony however high he may go, but he may participate even in those which he has transcended, and help others.

Evolution is a process of descent into matter and ceremony and then an ascent into spirit which is mysticism. By ascent is meant transcendence over matter and not mere recession from them. Our physical body is a symbol of the soul. Its activities in matter are ceremonies. Both this symbol and the ceremonies can be got rid of by committing suicide. But this would be only a recession from physical matter. Transcendence only comes when we so perfect our body, feeling, and mind that birth becomes optional. To be full of defects and yet refuse the aid of ceremony is mere recession from them, and not transcendence over them.

The mystic and the ceremonialist differ in their methods of service. The mystic rises to high flights of consciousness and stimulates the higher man to dominate the lower; the ceremonialist comes down to the lowest planes and stimulates the lower man to be amenable to the higher. It does not follow from this, that ceremonies cannot stimulate our higher principles. On the contrary very high forces are invoked at the Eucharist. But then, it is the duty of the priest to "prepare a channel for its reception". Again, if we turn to masonry, we find it replete with devices for attuning the lower principles of man.

Though each activity in matter is ceremony in the broadest sense, yet there are certain specialised forms which are like a contract between God and humanity. The founders of these special rituals seems to say by implication: "You are too poor to help yourself. We are too busy to respond to every frivolous or accidental pronunciation of our names. If you cannot call us with intensity of feeling, call at least with deliberateness of mind, and as a proof of that deliberateness follow these suggestive forms which I will charge with

special magnetic attractions. Then we will descend to the lowest levels of your being and help you”.

It has however been clearly laid down that, “no ceremonies are necessary”. Thus it would seem that they are only helpful. It has also been said that, “simple union is the best”. But this does not seem to be simply attained. Therefore, he is fortunate who, while understanding the limitations of ceremony, is able to utilise its method for the helping of mankind.

N. Yagnesvaran Sastry

THE GEMINI

TWIN brother stars that east of Taurus gaze
In speechless wonder on the Milky Way,
How oft have lovers vowed beneath your rays
To live like you inseparate for aye.
Mid lone, unmated stars that pierce the blue,
What power binds you to each other's side?
What rare devotion keeps you ever true—
Tried friends that through all time and change abide!
O wise astronomer, who charts the skies
And marks how gravitation draws the spheres,
Have you not seen the love in maiden's eyes
Attract a lusty youth of riper years?
Some day, perchance, you'll learn 'tis this same force
That holds the hosts of heaven in their course!

JESSE WILLIS JEFFERIS

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 189)

XXIII. DIMENSIONS

253. In Para. 86, we referred to the importance which physicists usually attach to the physical dimensions of the two sides of an equation, so that although the numerical values may be equal, the relationship is doubtful unless the dimensions agree as well. This view of physics has been largely a development of the late Lord Rayleigh, and in the volumes of *Nature* for 1915, will be found his exposition of the subject. During recent years, however, the views of physicists have undergone a change, and in *The Philosophical Magazine*,¹ Dr. Norman Campbell dismisses the subject as follows :

The use of dimensions in checking an equation by examination of its two sides has also proved worthless ; for equations which do not satisfy the criterion can be found in the writings of the most eminent physicists . . . but if the retention of dimensions in all our textbooks cannot save us from such errors, if it encourages so greatly the activities of the modern equivalent of circle-squarers, and leads to the abuse of one of the most valuable weapons of experimental research, is it worth while to puzzle with it the heads of our students and, incidentally, our own ?

¹ January 1925, Vol. 49, p. 285.

The reader who wishes to form his own opinion on this subject may refer to Bridgman's *Dimensional Analysis*,¹ where the subject is fully dealt with. It has become necessary to refer to this matter again because some of our equations do not satisfy the conditions claimed by dimensional analysis. One of these, equation (67), $h = \mu' (g + a)$, has been privately pointed out by a correspondent. This equation, as is shown in a later article,² etc., is connected with the creation of matter and as such a process is not recognised at present, any equation, expressing it, is likely to be defective when the dimensions are examined. We would point out that Occult Chemistry deals with much more fundamental matters than those treated in classical physics and chemistry, and the correct dimensions cannot be given until the nature of the processes are more fully understood.

Other equations where we shall be likely to clash with western views, are those involving temperature, especially.³ In Para. 249, we interpreted the temperature θ , as a frequency, or the reciprocal of a time, in correpondence with the frequency of light waves to which temperature is proportioned. In this connection we may quote from Bridgman's *Dimensional Analysis*.⁴

Many persons feel an intuitive uncertainty with regard to the dimensions to be assigned to temperature . . . how the absolute temperature, as we have used it above, is the thermodynamic absolute temperature defined with relation to the second law of thermodynamics . . . The size of a degree of thermodynamic temperature may be fixed entirely arbitrarily so that there are any number of degrees between the freezing and boiling points of water, for example, absolutely without reference to the size of any other unit. We are concerned in the dimensional formula with the definition in terms of the second law only in so far as this definition satisfies the principle of the absolute significance of relative magnitude, that is, the principle that the ratio of the measures of two concrete examples

¹ Yale University Press

² Para. 198.

³ Para. 127-9.

⁴ P. 72.

shall be independent of the size of the units. Now it is evident that the thermodynamic definition of absolute temperature does leave the ratio of any two concrete temperatures independent of the size of the units. The dimensional formula of temperature, therefore, need contain no other element, and temperature may be treated as having its own dimensions.

254. The scale of temperature we have deduced from first principles in (125-6),¹ fulfils all the conditions above set forth, with the additional property that there is no arbitrary number of degrees between two temperatures and no dimensions are required beyond the centimetre, gramme and second.

It must, however, be admitted that the nature of temperature thus disclosed may react on other dimensional formulæ. Take, for instance, $K\theta$, in (129), which is shewn to be the pressure exerted by each molecule of a gas, caused by a stream of proto-elemental oxygen emerging from the molecule, in K quanta, at a rate of θ per second.

If now we conceive these individual quanta expanding into light-waves, when released from pressure, so that each of the x spirillæ in a quantum K becomes a light-wave, and each K becomes x light-waves, we then have for each group of light-waves, as shown in (141), the emergence of the electronic charge $e = xhc$, or the electrical quantum. This concept may serve as an illuminating picture of the function of quanta in physics. It conveys the idea of what may be termed light-darts, each containing x light-waves, so that light-waves need not be continuous, but may have dark intervals between each light-dart. It is interesting to note that such a theory has been advocated by Einstein.²

Einstein put forward the light-dart hypothesis according to which radiational energy is not only emitted or absorbed in quanta, but also exists in free space in the form of discrete localised bundles of energy or quanta . . . later work has shown that if there is

¹ Para. 238.

² *Magnetism and Atomic Structure*, Stoner, p. 93.

conservation of energy and momentum in individual absorption and emission processes, there seems no escape from the conclusion that radiational energy is propagated by means linearly directed spatially localised quants. This is supported by the recent work confirming the Compton-Debye quantum theory of scattering. Thus our investigation of the nature of temperature, and the deduction that it has the character of a frequency, serves to explain some obscure physical problems when combined with the observed facts of *Occult Chemistry*.

255. By an obvious development, the light-dart hypothesis discloses the nature of electrical potential, for from Einstein's equation given in (37),¹ and equation (141),² we may write,

$$hn = Ve/c = Vxh \quad (142)$$

where V is the electrical potential giving the light-frequency n , and from this we obtain the ratio

$$V = hn/xh = n/x \quad (143)$$

Since n , is the number of light-waves per second, and x is the number of these waves in a light-dart, $n/x = V$ is the number of light-darts issued by the radiation per second. Thus electrical potential V , is likewise identified with a frequency, in the same way as n and θ . It is the frequency of the light-darts or quants from the radiating body.

It is well known to physicists, as will be shown in later articles, that these three frequencies, V , n , and θ , all vary together in definite proportions, which also favours the view that they are similar in nature, function, and dimensions.

256. As in other cases, it is probable that in this controversy about dimensions the middle course is the truest and

¹ Para. 160.

² Para. 250.

safest. There may be reasons why an equation, which is true numerically, and in disagreement dimensionally, may nevertheless be significant physically, though it should be accepted with caution; but there is no doubt that when true, both in number and dimensions, the equation is more illuminative, and intellectually more satisfactory. There may be reasons, however, why the dimensions do not agree, which call for further investigation. For instance, it may be that the phenomena is not being treated in a manner sufficiently fundamental, and, in consequence, important factors which enter into the process are not taken into account. Such cases happen when constants enter as factors, the value of which is unity, and which therefore disappear from the equation. These suppressed constants do not affect the numerical equality, but they may effect the dimensional equality. We shall deal with some instances of this which are important for the understanding of the hidden forces which occult chemistry discloses.

In Para. 233, equations (109-10), we have $NP = 1$, and $MNP = M$, so that in an equation involving the mass M , we may use either M , or MNP , without affecting the numerical value of the term. Avogadro's number N , is a mere numeric, and does not affect the dimensions of the terms; but the Proton P , is a mass, and affects the dimensions. Moreover, if accompanied by N , it may be inserted any number of times without altering the numerical value, thus

$$M = MNP = M(NP)^2 = M(NP)^3 = M(NP)^n \quad (144)$$

where n can have any value, positive, negative, or zero. Now when we speak of a mass M , we merely give the number of grammes, but since all matter is held to be built up of Protons, each gramme contains N Protons, so that the expression for M , is, at least, MNP , and may be any one of the expressions

covered by (144). Only by a more fundamental investigation can we ascertain the powers of P, which enter into M, thus affecting the dimensions but not the numerical value.

This concept is particularly important when the matter of other planes than the physical have to be taken into account as is the case in occult chemistry, etc. Thus, suppose the mass of the proton on the astral plane is P_1 , and on the mental, buddhic, and ãtmic, P_2 , P_3 , and P_4 , respectively, whilst the corresponding Avogadra numbers are N_1 , N_2 , N_3 , and N_4 , so that we have

$$NP = N_1P_1 = N_2P_2 = N_3P_3 = N_4P_4 = 1 \quad (145)$$

$$\begin{aligned} M &= MNP = MNP_{N_1P_1} = MNP_{N_1P_1N_2P_2} \\ &= MNP_{N_1P_1N_2P_2N_3P_3} = MNP_{N_1P_1N_2P_2N_3P_3N_4P_4} \end{aligned} \quad (146)$$

257. The above result may appear at first sight fanciful, but we shall find later that some of the above Protons, are recognised constants in western science. The different expressions for the mass M, in (146), may be taken to indicate the ensoulment of the mass M. Thus the mass of a man's body, when dead, might be represented by MNP, and when living by $MNP_{N_1P_1N_2P_2}$, if an ordinary man, whilst the body of an Adept would have the mass $MNP_{N_1P_1N_2P_2N_3P_3N_4P_4}$, since the average man is living on three planes, and the Adept on five. We have here, perhaps, one of the keys to the influence of talismans, and particular stones and jewels. These bodies may have some special ensoulment operating from planes other than the physical, which interact with the different bodies of man. The question of ensoulment will assume greater importance, as the nature of the occult forces operating through matter become better understood. It is a further and more direct influence

which the Divine Life exercises throughout the worlds of form, and may be the special function of the Deva evolution, with its staff of elementals and nature spirits. These ensoul planets, districts, individual mountains, trees, etc., and affect the rate of evolution, in the mineral, vegetable, animal, and human kingdoms.¹ This is of special interest to medical science, since the medicinal and healing properties of substances, districts, etc., are a department of this study.

The concept of ensoulment enables us to understand also why the consecrated wafer in the Eucharist, may be utterly different in its effects on humanity, as compared with ordinary bread, although the mass and chemical properties are not changed; for the mass of the wafer instead of MNP, may be raised to that of an Adept, as given above, or even higher, since the ensoulment is from the World Teacher Himself.

258. Matter, on the earth's surface, is, in general, measured by its weight, that is, by the force exerted upon it by the earth's gravity, which is given by Newton's formula,

$$GEM/R^2 = Mg \quad (147)$$

where G is the gravitational constant, E the earth's mass, and M the mass of the body weighed, whilst g is the surface value of terrestrial gravity, and R the earth's radius. Now the expression for the earth's mass is, at least, $E = ENP$, and, at least, also $M = MNP$, so that the above becomes,

$$GENP \cdot MNP/R^2 = MN^2P^2g = Mg \quad (148)$$

At the very least, therefore, there is always involved for the weight of the mass, the mass of the Proton P, to the

¹ *The Brotherhood of Angels and of Men*, Vol. 2, Chapter I.

second power, or P^2 . If we combine the observations of western science, and occult research, we perceive the reason of this. Rutherford's observations show that the mass of the chemical element is at the nucleus of the chemical atom, which occult observation finds to be a centre of intense energy flow; and since energy and mass are interchangeable, we may take it as proved that this central energy flow is equal to the mass of the atom.

As that centre is positively charged electrically, we have there the whole mass positively charged. But *Occult Chemistry* shows that the mass also consists of occult atoms composed of electrons strung together as given in Para. 224, equation (97). This duplicate mass is, therefore, charged negatively. Now a positively charged centre, and a negatively charged exterior, will normally give rise to a centripetal force, or an attraction, which, since the charges are proportionate to the masses, will be proportionate to the product of the two. For a single Proton, therefore, of mass P , the force will be proportionate to P^2 , and for N Protons proportionate to N^2P^2 . Such is the rationale of the occurrence of the factor N^2P^2 , in the expression of every mass M , as shown in (148).

259. In comparing, therefore, the units of mass of the different planes, we should compare the square, or second power, of the units, or P_1^2 with P^2 , etc., and we will now proceed to do this. We have seen in (97), that the mass of the Proton P , consists of the mass μ , multiplied by the number of spirillæ in the Proton. But each turn of the physical spiral contains seven finer spirals of the plane above, or astral plane, set at right angles to the primary turn.¹ On the assumption that the mass μ , in the physical spiral, is divided amongst the seven finer astral turns, and that on the astral plane, there

¹ *Occult Chemistry*, p. 22.

are 16,800 turns per atom, as on the physical, and 18 atoms in the astral Proton P_1 . It follows that

$$P = 7P_1 \quad (149)$$

$$P^2 = 49P_1^2 \quad (150)$$

An explanation of the above can best be given in the words of Bishop Leadbeater.¹

It must be noted that a physical atom cannot be directly broken up into astral atoms. If the unit of force which whirls those millions of dots into the complicated shape of a physical atom be pressed back by an effort of will over the threshold of the astral plane, the atom disappears instantly, for the dots are released. But the same *unit of force*, (*italics mine*), working now upon a higher level, expresses itself not through one astral atom, but through a group of 49. If the process of pressing back the unit of force is repeated, so that it energises on the mental plane, we find the group there enlarged to the number 2401, ($= 49^2$), of those higher atoms. Upon the buddhic plane the number of atoms formed by the same amount of force is very much greater still—probably the cube of 49 instead of the square, though they have not been actually counted. Therefore one physical atom is not composed of 49 astral or 2401 mental atoms, but *corresponds* to them, in the sense that the force which manifests through it would show itself on those higher planes by energising respectively those numbers of atoms.

260. The important principle to note in the above, is that the relative quantities on the planes are determined by the force unit, and not by the breaking up of the matter of one plane into that of the other; and that force, in general, is proportionate to the product of two masses, or electrical charges, so that when the masses are equal, the force varies directly as the square of the mass. This gives us the 49 ratio between the mass units of the planes; hence from (145), and (150), we have for the ratios of the Protons, and Avogadro numbers in the respective planes,

$$\begin{aligned} P_0^2/P^2 &= P^2/P_1^2 = P_1^2/P_2^2 = P_2^2/P_3^2 \\ &= P_3^2/P_4^2 = 49 \end{aligned} \quad (151)$$

¹ *Ibid.*, Appendix, p. iv.

$$\begin{aligned} N^2/N_0^2 &= N_1^2/N^2 = N_2^2/N_1^2 = N_3^2/N_2^2 \\ &= N_4^2/N_3^2 = 49 \end{aligned} \quad (152)$$

from which, with the known values of N and P , the Avogadro numbers and Protons for all the other planes can be calculated. P_0 , and N_0 , are the Proton, and Avogadro number for the plane below the physical.

261. It was shown in Para. 227, that the energy and mass of the occult atom was supplied from the three thickened whorls, and this process may be conceived as continually going on. The law of the equipartition of energy, as previously explained,¹ will ensure that the two sets of whorls in each atom, (the three thickened and the seven planetary,) on the average, will be equal both in mass and energy. The fundamental unit of energy and mass, therefore, will be half the mass of the atom, and since there are 18 atoms in the Proton, and two of these elementary mass units in the atom, the total mass units in the Proton will be 36.

If z be this unit of mass then

$$z = P/36 = 4.582 \times 10^{-26} \quad (153)$$

and if these two halves of the atom act on each other like charged bodies, charged in proportion to mass, the unit of force operating will be proportionate to

$$z^2 = 2.0994 \times 10^{-51} \quad (154)$$

Taking the value of Planck's constant h , as given in Para. 120, we have,

$$z^2/h^2 = 48.98 \quad (155)$$

¹ Paras. 8-9.

$$z^2 = 49h^2 \quad (156)$$

and from (150), (153), and (156), we have

$$P_2 = 49P_1^2 = (36)^2 z^2 = (36)^2 \cdot 49h^2$$

$$P_1^2 = (36)^2 h^2$$

$$P_1 = 36h \quad (157)$$

$$P = 36z \quad (158)$$

$$P/P_1 = z/h \quad (158a)$$

or just as z , is the physical half-atom of the atomic subplane, or the physical unit of mass, so Planck's constant h is the astral half-atom of the atomic subplane, or the astral unit of mass; we thus have an important constant of western science identified with a known constant of "Occult Chemistry", and the problems of eastern and western science, at once, become mutually illuminative.

262. To interpret the above expressions, we see from Para. 261, that the unit of force on the atomic subplane of the physical is x^2 , as given by (154), and from the observations of Bishop Leadbeater, Para. 259, if this unit of force be pressed back over the threshold of the astral plane, this same unit of force expresses itself on the atomic subplane as a group of 49 units of force. But from (156), the unit of force on the atomic subplane of the physical is $z^2 = 49h^2$, hence h^2 is the unit of force on the atomic subplane of the astral plane.

This identification of the square of Planck's constant with the first subplane of the astral, is of great theoretical importance, since the constant h enters into the equations of modern

physics more frequently than any other. We have shown in Paras. 201-3, that the three elements, Earth, Water, and Air, can all be generated from it. It is the energy content of every light-wave, and from light, all physical matter is created.¹

It is the basis of the quantum theory of light, and its discovery by Planck has revolutionised modern physics. Practically much of current theories resolves itself into the interpretation of about half a dozen constants: Planck's constant h , the radiation velocity c , the pressure constant K , the mass constants P , and m , and the electronic charge e ; but, perhaps, the most important of these is h . By identifying this last with the atomic subplane of the astral plane, we have practically completed this list, though the electronic mass m is not yet fully identified; but the main foundations are laid for a fundamental interpretation of physical phenomena on the basis of occult teaching.

G. E. Sutcliffe

(To be concluded)

¹ Paras. 191 and 196.



THE WAY OF KNOWLEDGE¹

By GEOFFREY HODSON

An Angel tells of the Gñāna Mārga:

"We will teach man the way of knowledge, that he may learn to draw upon the hidden sources of energy latent within him, realising the forces of his own divinity, to become a God."

Mankind has forgotten his divinity, and, forgetting, seeks without, for that which is within. There is no possibility of success in the search for power and knowledge, until its

¹ Author of *The Brotherhood of Angels and of Man.*

direction is reversed. The scientist, philosopher, explorer, and investigator must cease their physical activities; that which they seek, obeys no earthly laws, responds to no physical vibration. Spiritual in its nature, its presence may only be recorded on the seeker's brain, after his mind, his feeling and his body have been plunged into a profound silence, a stillness so complete, that the lofty vibrations of the spiritual worlds may reach the inner ear. The subtler organs of the brain—dormant through long ages, save for their glandular secretions—are the sole physical instruments by means of which the search may be continued; by their aid alone man may hear, see and measure the hidden forces which form the central core, the secret heart, of all material phenomena.

Knowledge of that interior life force is the next step which the seeker must take, be he scientist or philosopher; the means is within him, therefore he must forsake his external instruments, and learn to use those organs of cognition within himself by which alone he can discover that source of power within the heart of Nature, which is the object of his search. Thus, the first step must be a reversal of his present methods of enquiry from that of external observation to contact from within. New organs of cognition must be made to function; when they are aroused and under control, no secret shall be hid, all knowledge shall be revealed.

Man, by virtue of his divinity, possesses the capacity for the deepest of all researches, that into the divine behind the material; as by the material, the material is known, so, by the divine must the divine be discovered. Man must learn to see the God in nature through the God within himself.

First he must find that God; that task should not be difficult for the determined mind, for that inner God is his true self, his very self, the ego which inspires his life. The blending of the material and the immaterial, the secular and the sacred, is the keynote of the research of the future. When

achieved, the limitations of the material man will be transcended and the powers of the spiritual man will be released, by their aid his vision may be telescopic or microscopic, according to his will may pass beyond the range of any external instrument, however powerful, however delicate. He may enlarge the atom, or examine the smallest detail of the sister planets of the earth, and study both, passing from external vision to a blending of his mind with the Mind which created him and them, and therefore know them from within. Distance will cease to limit him and he will destroy the illusion of size. From the quiet of his own study he may explore both the surface and the interior of the globe, may range the ærial spaces, visit sun, moon and stars. With this interior vision the hidden processes of nature may be observed in all her kingdoms; by it, the veil which separates the living from the dead may be drawn aside, and the regions of the underworld, the abodes of the blessed and the egoic home of man may be explored.

This is the next step, the immediate future in the evolution of human consciousness and its organs of cognition. The will and the mind of man must be combined, in order to effect the unfolding of the latent faculties, and the quickening of the organs in the brain, through which they will be expressed. In this direction the efforts of scientist, philosopher, teacher, statesman and priest must be turned. With their inner powers awakened, each, in his own field, may pursue knowledge and gain wisdom, so that his labours may be inspired, and a fairer day dawn on the horizon of the human race.

A new era will be born in which the faculties of the inner mind of man will be awakened and expressed through the newly developed powers of his brain. This inner mind is the core of his being; the heart, from which flow the life streams which vivify external man. The outer mind is but a shell, or husk, enclosing precious seed; the shell must be

broken, the husk be laid aside, ere the seed can grow into the plant.

Within this life-centre are blended the human and divine, it is the real man, the immortal principle, which persists throughout the ages, the undying inspirer of his many lives, the single light which casts a thousand shadows into the impermanent worlds of thought, of feeling and of earth. Each shadow is an earthly man, pursues an earthly life, and vanishes. With the passing of the centuries the shadows become less dense, as the mind which forms and governs their shape and density becomes more and more illumined by the light which is behind.

The acceptance of this hypothesis is the first and essential step towards the development of the next phase of human consciousness; its truth and value will be rapidly revealed to those who proceed to its practical employment in scientific and philosophical research.

The technique of this new method is not difficult to acquire because it is the natural expression of the phase of the evolution of human consciousness into which man is now passing; the faculty of external observation has been perfected, the next step is the development of the capacity for interior cognition until a similar standard of perfection has been reached. Interior cognition is the external aspect of meditation; therefore the scientist must pass from external observation to meditation and the state of meditation, employ interior means of cognition.

The meditation which he will employ will be that of knowledge.

The meditation of knowledge will reveal every secret to him who learns the art of its employment as an instrument of research; its purpose is to place the student in complete rapport with the divine mind, within which is all knowledge. The consciousness of the Logos is represented in man by his

inner mind which is the core of his mental self ; its presence ensures the future development of his intellect to that point at which it will be merged with the universal intelligence. That consummation—foreordained from the beginning—will be attained by every man at the close of the evolutionary cycle ; a reflection of it may be obtained in advance by means of the meditation of knowledge.

As the ruler of men discovers the meaning of omnipotence by uniting himself with the will of God and then is able to release the power of the One Will, and the lover of man discovers the meaning of omnipresence by uniting himself with the love of God and, releasing His wisdom and His love, is filled with a divine compassion, so the knower must unite himself with the One mind if he would discover the meaning of omniscience and employ the universal knowledge.

Will, love, knowledge, these are three divine attributes in man and constitute the promise of his triple union with God. As an Adept he will employ them all ; as a scientist he begins by concentrating upon one. First he must discover the divine point within himself—the centre of the circle of his being ; then he must learn to move the point until a line is formed, and from the line a square, and from the square a cube, for the cube is the symbol of the divine knowledge employed to give perfect understanding of the material universe.

The centre of man's being occupies a region of his consciousness one stage beyond his mental principle. To reach it therefore, he must pass beyond the limitations of the deductive and analytical into the synthetic and inductive aspect of his intellect. Having reached that higher level he must, by practice, learn to dwell therein habitually, for this is his true home ; in the principle in which he dwells therein he is immortal ; neither time nor space can bind him ; nor can external force of any kind disturb the seclusion in which, treading the path of knowledge, he will pursue his studies.

In his earthly body he is human and governed by the laws of human and terrestrial life ; in the Augoiedes he is divine and incapable of error, as of sin ; being divine he will study from the point of view of the creator and designer of the universe, instead of from that of a separated portion of the great design.

The first step therefore is to find the way from the human to the divine, from the mortal to the immortal, from the separated self to the one self, from the canvas of life to the heart and mind of the great Artist, there to see His vision of the picture which he paints. By meditation the aspirant must gain access to the synthetic aspect of his mind, become familiar with that interior region and learn to function there with certainty and ease.

The base from which he will begin the voyage of discovery is the lower mind, which must be trained to instant obedience to the will ; it must be robbed of all initiative, be recognised as an instrument and employed by the consciousness as an external piece of apparatus ; lifeless save when he gives it life ; powerless apart from his will. He must learn to point it with accuracy and unwavering concentration in any desired direction, whether downwards towards the material worlds, or upwards into the spiritual ; train it to become still, so that, mirror-like, it may record with perfect accuracy that which falls upon it and reflect it into the special organs of the brain, by which alone the knowledge of the invisible worlds may reach the earthly man.

Before the eye within the brain may see, or inner ear may hear, their vibratory rates must be raised by purity of life, of food, of action and of thought. The scientist of the coming age cannot neglect the ancient teaching of religion concerning the culture of the body and the soul. He must learn to make of mind, of feeling, and of brain a single instrument of perfect tone. The votaries who would worship at the shrine of knowledge must lay aside all earthly pleasures

which would mar the beauty, perfection and minute accuracy of the instrument. All passion must be foregone, for passion is a storm of feeling, which would destroy the subtle delicacy of perception so essential for research. Food must be pure, light, vital and free from the stain of blood and cruelty; drink free from the fumes of alcohol; in pleasure he must always seek the highest form of recreation. The finest music, the greatest beauty and the purest form of intellect and wit must be deliberately selected, avoiding all that might sully, even for a moment, the bodies which are the temples into which divine knowledge is to be invoked.

He must meditate daily, seeking to pierce the many veils which hang before the holy of holies, in which the Self of knowledge is enshrined. With concentrated mind he must *think* his way through the unreality and illusion of the lower worlds, past the phenomena and forms which hitherto have served him for the real, into that primeval source which is behind. Every object which has life may serve as starting point; he may take the tree, the branch, the stem, the leaf, insect, animal, bird or man, and seek to unify the life within himself with the life inspiring them.

Gradually he will learn to use the various levels of his consciousness freely and at will; to concentrate awareness in the planes of feeling or of thought exclusively, to focus his intellectual powers in the vehicle appropriate to the knowledge which he seeks. When this technique has been acquired he will begin to draw aside the veil of the temple and approach the altar of knowledge and of truth. That veil symbolises the region of the world of thought, which lies between the higher and the lower mind, the mortal and immortal man. The altar is his great Augoiedes, his shining and eternal self, where truth and knowledge ever reign. Seated in calm and undisturbed peace, with life and bodies purified, with soul at rest, let him collect the force of every faculty of body and of mind

and draw them up into himself and point them like an arrow through the centre of his head, upwards into the formless worlds, concentrating every power of his being into THE WILL TO KNOW.

As practice brings success, he will form his lower vehicles into a chalice, which he will offer upon the altar of his higher self, that it may be filled with the wine of wisdom and of truth; and as the precious fluid flows into the cup his mind will be illumined and his soul refreshed. A new life will descend and vivify his every thought and word and deed. His brain will be quickened, its dual glands of wisdom and of knowledge will be awakened and, acting in unison, will provide him with an eye, which, piercing every obstacle of time and space, will dispel the illusion of distance, size and form. Nature will begin to recognise the sovereign right to knowledge, which his aspiring soul has won; she will reveal herself and lay her secrets bare; the next stage in the progress of human consciousness will have been entered.

The way of knowledge is the way of light, and ere the final illumination is bestowed the knight of wisdom must perform his accolade; having drawn the veil aside he must kneel before the altar of the God within himself, and swear the vow which never may be broken. He must pledge himself that all the knowledge which he gains, and every power which his will evokes shall be dedicated utterly and irrevocably to the service of the great ideal of the progress and perfection of the life in every form. He must become a builder in the service of the Great Architect of the Universe, destroying only when the form has been outgrown, and then with divine compassion and selfless desire to serve. With his new found power he must become a protector, preserver and regenerator, using knowledge only to that end. Then, and then alone, may he grow in wisdom and be consecrated as a knight in the service of the King and a steward of the wisdom of the Great Scientist

of the Universe. He shall rise from kneeling with the humility of one, who having seen the great light within the sanctuary, knows himself but a minute speck, illumined by its beams.

His new found powers will grow as he learns to use them, and he will develop a new technique of research. He will enter virgin fields of knowledge, the fruits of which he will employ for the upliftment and refinement of human life. In that field alone are to be found the sovereign remedies for every human ill, and when men learn to live according to the law which, by his new found knowledge he will teach, disease will be banished from the minds and bodies of those who live in obedience to its behests. The earth will be made more fruitful; the powers of the air will be discovered and turned to human use. Inexhaustible sources of power will be released for light, heat and energy will be discovered in the air. The vital forces of the human body may be studied, and the secret of life, maturity and longevity may be known. The stone of the philosopher and his vital elixir are the bread and wine served upon the altar of truth, set up in that holy of holies, which is the deepest and truest self of man. He that would partake of that most precious sacrament must tread the way of service.

The newly consecrated knight will bear upon his shield the emblem of a cup, and the words "power for service". Thus he will display his goal and its reward.

Such is the way of knowledge, let him who dares pursue it and he shall win freedom from the bonds of illusion and of woe, shall break the shackles of desire and enter into eternal peace.

Geoffrey Hodson

THE UNITY OF THE SELF

By P. SANKUNNI MENON

(Continued from p. 219)

IT may perhaps be urged that phenomenal life is not worth living for, that it is too full of evil, that the world has very few attractions to offer, that nature is too niggardly to bestow unstinted pleasures and that utter annihilation is preferable to life. The reply to this sort of argumentation is that nature has at no time been so parsimonious of her bounties as she is here represented to be. In theory people may be divided in their opinion as to whether there is a surplus of pleasure over pain, or of pain over pleasure in the life here; but the tenacity, with which the normal man clings to life, proves that men are optimists at heart.

Cases of suicide are too sparse and may for the most part be explained on the ground of the sway of momentary impulse or violent outbursts of passion. Life has a value for us solely on account of its pleasures. If they alternate with sorrows, the latter sweeten them all the more by contrast, since prolonged pleasures after a time cease to be discernible. If misery prevails over happiness, there is no justification for the wish to live. The materialist who finds in death the termination of all existence and who repudiates all faith in the doctrine of a future world and the soul's survival, starts back from committing suicide for the sole reason that he believes in the preponderance of good over evil in the life here.

The argument that the pleasures of the *samsāra* are false may be refuted by saying that a pleasure, so long as joy is derived from it, continues to be a pleasure, true or false.

Our passions and desires, the reminiscence of our past pleasures and the recollection of our past reverses of fortune together with the potentialities of enjoyment prove a great obstacle to steady concentration and draw the mind away from the object of meditation. Complete renunciation and total apathy to the pleasures and pains of life render our concentration steady and undisturbed. Steady concentration upon the Unity of the Self, in which we mentally merge our individuality, if carried on sufficiently long, enables us to realise that unity established in the nature of the Self. Complete mastery over the allurements either of this world or the worlds of the gods and the most perfected knowledge of the Unity of the Self enable us to cast off our limiting adjuncts.

Complete mastery over the pleasures of the world is gained by arresting the receptive functions of the senses and by perceiving nothing but the Brahman with the mind's eye. The worlds and their manifold objects have no attraction for the advanced seekers after release because they see nothing but the Brahman in all the false presentations of the *vidyā*. Never-the-less it so happens that the vast majority of the aspirants qualify themselves, not for absolute release but for a kind of preparatory and partial emancipation only. They will not, however, have to redescend into this world, since the seeds of earthly life are completely burned up in their case; nor are they quite fit for total absorption into the unqualified Brahman, since they are overwhelmed by an ardent longing for admission into the world of *Hiraṇṇiagarbha* or the lower Brahman, and for the enjoyment of the marvellous knowledge, powers, and pleasures characteristic of the tenants of that world. *Hiraṇṇiagarbha* is the first-born. He is a finite being clothed in an instrumental body with a very great

preponderance of the quality of *Satva*. He is the *Nārāyaṇa* or the *Vāsudeva* the personal god contemplated by *Rāmāṇja* or the *Īshwara* of *Saṅkara* or the personal god of most other religionists and sectarians.

Most of the aspirants, who have cultivated apathy for or insensibility to the charms of the earth and of Indra's world are still fascinated by the marvellous powers and intense rapture of the world of the qualified Brahman.

As a reward for their endeavours towards release these aspirants, who are not thoroughly perfected, enjoy a preliminary release in the world of *Hiraṇṇiagarbha* for long cycles of years retaining their individuality or distinct existence. They and the lower Brahman are all phenomenal and finite beings. Their apathy or dispassion and knowledge are both defective. They are too weak to resist the attractions of *Hiraṇṇiagarbha's* world. They do not yet realise that *Hiraṇṇiagarbha*, his world and they themselves confined in their instrumental bodies, are all impermanent and false modifications of the *avidyā* superimposed upon the true Self constituting the substratum.

Towards the approach of the *Mahāpralaya* (Great Latency) true knowledge dawns on them. The potentialities of their past self-restraint and self-denial come into play again. They reassert themselves with double force. A surfeit of the sweetest pleasures of the lower Brahman's world is attended with the deepest loathing. The aspirants grow weary and turn away with disgust from their life in *Hiraṇṇiagarbha's* world. They again meditate upon the true Self and discover by degrees that the true Self has yet to be obtained and that their union with it alone constitutes their highest good. Thus during the Great Latency they and *Hiraṇṇiagarbha* are detached from their instrumental bodies and absorbed into the true Self or the higher Brahman in which they enjoy their absolute or final release characterised by eternal bliss.

This explanation is required to meet the objections raised against the theory of the Unity of the Self.

The individual soul as such is of course false. The Self is its true nature. With the dawn of right knowledge the individual soul parts with its false nature and is established in its true nature as the Self. This is what is meant by merging. The false nature of the individual soul vanishes altogether.

The reward of most aspirants after release is the blissfulness of preliminary release, enjoyed in the world of *Saguṇabrahmā* for æons, extending to the following Great Latency and the beatitude of oneness with the higher Brahman thereafter. Those who are indifferent to the pleasures of preliminary release secure ultimate release directly. How to enjoy the felicity of final release will be explained later. The reward pointed out constitutes the motive for aspirations after release.

The individual soul is by no means an absolute nonentity. The substratum Self is indeed real, though the limiting adjuncts forming the super-structure may be false. Even the limiting adjuncts have practical validity. The plurality and manifoldness are as valid for practical life, as if they were real. There are various forms of the qualified Brahman assuming the nature of various deities invested with various gradations of power and helping on the devotee towards his exaltation and final release. Though they are all phenomenal, they are useful and valid up to final release. They are lords of intense sympathy and love, keenly alive to the wants of their devotees, whose service and personal devotion never go unrewarded. They purify the hearts of their devotees, lead them on to realise the futility of all earthy aspirations and exaltation to the world of Indra on the ground of the impermanency of those states, incline them towards the cultivation of dispassion and the practice of meditation. In short a deity

tends, with the fostering care of a parent, his worshipper whose filial devotion deserves it, until he is restored to the independence of more or less right knowledge and preliminary release.

When the aspirant grows indifferent to the enjoyments of inferior worlds, the attractions of the world of the lower Brahman may prove too powerful for him to resist, he succumbs to them, and grows weary of them until the Great Latency, as it were, is absorbed into the absolute and unqualified Brahman in which he loses his individuality and enjoys the thrill of eternal bliss.

Here we are confronted with a fresh difficulty. If we lose our individuality in our union with higher Brahman, how do we enjoy the felicity resulting from that union? How can felicity be felicity, unless it is enjoyed? The Brahman is enjoying eternal bliss; but that does not relieve us from the cares, toils and hardships of earthly life! In the absence of our distinct existence and specific enjoyment of pleasures we are practically dead in our union with the higher Brahman. Preliminary release of course prolongs existence and augments pleasures; but final release all at once puts an end to our existence.

The following provisional solution of the difficulty with which we stand face to face may perhaps satisfy many. The reward of our self-restraint, self-denial and other disciplinary observances carried through life or lives is the blessedness of preliminary release indulged in for an indefinitely long period. Habituation to the intense pleasures of the world of the lower Brahman causes the released to loathe them and wish for absorption into the unqualified Brahman, no matter whether they retain or do not retain distinct existence and the sense of individuality. But this view is open to the following objection. Distinct conscious existence in the state of final release runs counter to the *oneness* of the Brahman or of his being One without a second.

Before the origin of the worlds, with their manifold objects, every thing was one and this One was without a second. This unity presented itself as manifold through the instrumentality of a power called *avidyā* which, hiding the true nature of the original unity called Brahman, built superstructures on it. But the Brahman is both in and out and everywhere.

Our release consists in our discovery of our real character as Brahman. The blessedness of the Brahman is my blessedness, when my adjuncts, consisting of mind, body, senses, egoity and self-love are dispelled. This kind of final release is by no means a state of death, but of maximum life and beatitude enjoyed in our true nature as Brahman. The chance of such a release may perhaps be but cold comfort to us who are still implicated in the *samsāra* and who have not yet risen to a complete mastery over egoity and nescience. We still cling to distinct existence and individual pleasures in release, because we are still subject to the sway of egoity. As long as we remain under the grip of egoity we are unable to appreciate or conceive the felicity of ultimate emancipation. When egoity relaxes its grasp the frame of our mind undergoes a change and we come to relish the release, in our character as Brahman which is nothing but the most general and indivisible knowledge of blissful nature.

A forecast of the real nature of our consciousness in release or union with the Brahman is next to impossible; we are still under the yoke of egoity which divides us from the Brahman. A rough idea of it may perhaps be furnished by the following illustration. A man in a dream is distressed to find his skin rather thickened, and his ears, face and extremities grown dusky red. He deplures that he has become a leper for life. He wakes from his dream to discover his error and realise with satisfaction that he is not a whit impaired in health! Here substitute the released soul in

union with the Brahman for the waking man, and the soul implicated in the *samsāra*, for the dreamer. The case is nearly parallel.

The above argument may be refuted thus: The subject, the object and their relation are the categories of the phenomenal world, but not of the noumenon which is one only. The Brahman enjoys bliss and knowledge, the Brahman is bliss and knowledge. The Brahman's knowledge and bliss are independent of external objects which are phenomenal; they are natural and coeval with himself. They do not admit of change or existence in different degrees and are characterised by no surfeit or disgust. We are all phenomenal beings, subject to the operation of the laws relating to the categories. We have had no actual experience of the noumenal Brahman and therefore we are unable to conceive the same Brahman as the subject, the object and the relation between the two in respect of knowledge and bliss. Just as the Brahman transcends time and space, while a phenomenal object cannot help being in time and space; so the Brahman transcends all laws relating to the categories, where phenomenal objects are governed by them.

The Sāṅkhyas repudiate all faith in the existence of an eternally free and pure Being which is the cause of the origin, subsistence and reabsorption of the world. They recognise released *purushas* or souls and regard *Kapila* as the first released. They infer the causes of the sentient and insentient world from their effects. Each living being is composed of an intelligent soul and a body consisting of unintelligent matter. The body they derive from the *pradhāna* (primordial matter) which they however admit to be again composed of *sātvic*, *rajasic* and *ṭamasic* atoms. The souls or *purushas* undergo no change. They have the nature of intelligence, but are inactive, indifferent and purposeless. They are all-pervasive

and motionless. Living beings originate from the conjunction of the souls with the varying modifications of the *praḍhāna*. The different kinds of animate and inanimate objects are produced by the varying proportions in which the three kinds of atoms unite together, the *purushas* being connected with the animate. Souls see; bodies are seen.

No doubt individual beings see or are conscious or intelligent. Because animate beings are countless, they argue that the conscious *purushas* are also countless. If they are countless, they cannot be ultimate. Their common characteristic which is consciousness or intelligence is the ultimate entity and that is one. The diversity of *purushas* is an error. The *Sāṅkhyas* aver that each *purusha* is all-pervasive intelligence without any substratum and so the countless *purushas* must of necessity coalesce into one.

The whole apparent world with its orderly arrangement, the mutual adjustment of its parts, the systematised laws governing it, the mutual subservience of gods, men, animals and plants, creation in harmony with previous merits and demerits and the like disclose the grandest of designs. Such designs cannot proceed either from the unintelligent *praḍhāna* or from the inactive, indifferent, changeless and purposeless *purushas*. So the *Sāṅkhyas* cannot help positing, as the cause of the world, a Being whose nature is intelligence capable of forming designs and governing the subordination and superordination of the three kinds of atoms with due regard to previous merit and demerit.

With the *Vedāntins* the Self or intelligence as the ultimate nature of the apparent world is not a mere hypothesis, but a truth established beyond a doubt by the testimony of consciousness. The whole universe we can eliminate in imagination, but not the Self. Even when we, by a violent stretch of the imagination strive hard to eliminate the conscious self, it obstinately persists or reappears as the agent of

elimination. Material bodies reveal no substratum. All that we are conscious of in material bodies is definite clusters of sensations, which, as mere states of consciousness, may be traced to the fundamental self. The assumption of a material cause over and above the Self is an error and a luxury.

Can the ultimate atoms be the cause of the world? The world consists of the Self and matter. The Self is revealed to us by our own consciousness and actual perception is the essence of gross matter. Gross matter is reducible to the subtle or invisible atoms. So the essence of the subtle atoms is latent or potential perception. But all-perception is a state of consciousness which should proceed from the Self or intelligence.

Can a homogeneous and all-pervasive subtle fluid be the primitive cause of the world? No, even such a cause may be reduced to the primeval Self. Besides, no homogeneous substance can by itself be modified into the manifold objects of the world without the action of extraneous agents. Even the change of milk into curds depends upon heat and other extraneous causes. In the beginning of creation extraneous agents are unavailable for the pristine nebula to modify itself. The requisite design for determining the nature and method of evolution is also wanting in the case of such an unintelligent cause.

The apparent world is not the effect or modification of any primary matter. No matter is available before creation. The world is *avivarttha* or illusion. The one Self has intelligence for its nature. Without altering its real nature as unity and intelligence, it can become or look many by an act of will. The act of will is accompanied by an elaborate design. The formation of the design involves the bringing into being of the fundamental materials of evolution such as ideas, appearances or false presentations with no real substances corresponding to them. These collectively are the *avidyā* or an illusive and

false entity. It springs from the will of the Self and modifies itself as the apparent world. In as much as the *avidyā* proceeds from the will of the Self, the Self is the material cause of the world. In as much as the Self determines the nature and method of evolution, it is also the operative cause.

An act of will on the part of the Self is not whimsical. It is a stern and inviolable law. It governs the *avidyā* even in the most minute details of its change and modification with due regard to the conditions of time, place and operation. The specious causes of all natural phenomena are the laws of nature discovered by scientists. They are in invariable harmony with the will of the Self.

We are conscious that the Self bears witness to all our actions and enjoyments. This direct consciousness is the most authoritative proof. If it be argued that this direct consciousness too is merely phenomenal it may be observed that one thing is declared false with reference to another thing which is true. The external world has in the foregoing paragraphs been proved to be false. If now a critic argues that the self is unreal, the self-same false argument proceeding from the critic's own false self proves that the self is real. An absolutely false being is consistently and invariably false. Just as no right conclusion can be drawn from wrong premises, so no truth can come from the lips of a false being.

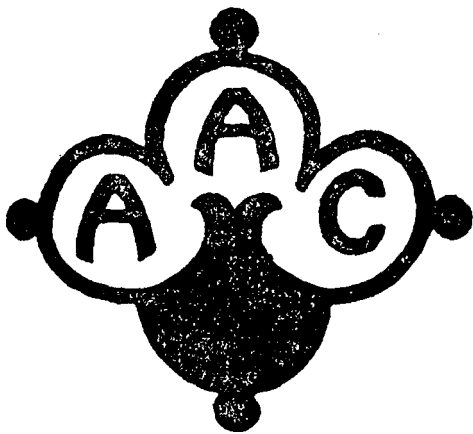
There is always an element of pure, untainted consciousness even in false thoughts and perceptions. This pure element is the nature of the Self. There may be an absolute cessation of all specialised consciousness in a swoon or profound sleep; but the unspecialised consciousness or the self still continues. We are unable to recollect the unspecialised consciousness filling up the gaps of swoon and sleep, because the self, as the self itself is hidden from us by

our limiting adjuncts and we are only conscious of what they substitute for the self. Besides, the experiences of our gross and phenomenal existence are imprinted in the instrumental body and memory recalls them, provided that the impressions are not too faint. Our experiences as the pure Self are not recorded in the instrumental body. They are beyond the province of memory, the operation of which is confined to our limiting adjuncts.

The reality of the Self is the fundamental postulate on which all human enquiry and progressive evolution are based. If the Self is unreal, the world is a phantasmagoria and we are mere shadows.

Thus the whole apparent world, all metaphysical controversies, you and I, and this thesis as well, must after all end in the Unity of the Self.

P. Sankunni Menon



THE ART OF HAPPINESS

ACCORDING TO NATHALIA CRANE THE POETESS

By JAMES H. COUSINS, D. LIT.

THE Muse of Poetry has two special modes for the transmission of happiness to her devotees; the mode of the lightning, in which the first moment of illumination is also the last, and therefore everything; the mode of the flower, in which the last fructifying moment is fragrant with the memory of the first and of all the moments between. For the administering of the happiness of lightning-surprise, Poetry asks the aid of a creative mind that has mastered the art of withholding, of reticence, of a sure intuition of the right moment for smiting the surcharged cloud to a flash. In this process the creative impulse is in special league with the shaping power of the intellect. The poet is here truly a maker, as the word indicates. But the quality of the making will be more or less æsthetically poetical according to the measure of the feeling that condenses like a cloud around the

poet's guarded secret. In the shadowed approach to that secret, the poet surreptitiously touches into existence all the imaginative world that is to be disclosed at the destined moment. We move through it as participants in some dimly understood but alluring ceremonial. We are touched as the delicate mystery of a forest before dawn. When the flash of surprise comes, in the zig-zag of some luminous idea or the fang of a brilliant phrase or word, the poet's heretofore misty world suddenly stands out in glorified clarity. But it does not fall back into its original shadow to be called forth again. It has emerged once for all into the steady light of understanding.

Poetical surprise is eternally alone. It is the offspring of what the Japanese poet, Yoné Noguchi, calls "the unique moment." It is a door that closes on itself in the act of its opening. It dies in its birth. Two compensations are left for the irrecoverable moment; the special richness of the world that is suddenly revealed before it passes into the valuations of comprehension; and the pleasure of seeing the moment of surprise in others, with its evocation of the ghost of our own original surprise. These pleasures are, however, only attainable when the surprise-poem is read in one's presence. They arise out of the movement from word to word and idea to idea towards the climax. But when the poem is put down in static print, the repetition, in the experience of others, of one's own original pleasure of surprise can only be assumed. That is the case with the poem which, because not only of its element of surprise, but because of certain other intellectual and intuitional features, I propose here to subject to a detailed exposition. Still, if the surprise fails, I have, as will be ultimately seen, other consolations of criticism.

The poem is from the third volume of the American poetess, Nathalia Crane. She was born in August 1913, and her new book published in 1926, *The Singing Crow*,

contains poems written prior to her thirteenth year. The poem is as follows :

THE HAPPY LAND

All the flowers are learned,
All the bees are wise,
Tortoises with pinions,
Moles with sapphire eyes.

Peacocks there are poets
Equal to their tails ;
Hermit crabs usurp not
Houses of the snails.

Everyone is happy,
Even mastodons. . . .

I hang the climax in the air for a few moments above the two hemispheres of a critical parenthesis.

The happy land of our poetess is a realm in her fourth-dimensional imagination, where time and space have lost some of their boundaries, for certain of the creatures in her poetical menagerie would look on one another as strangers, and the mastodon would be regarded by all except itself as, if not so self-conscious an affair as an anachronism, certainly as a very ancient bad dream. That they are happy we take for granted, for their keeper has told us so. But there is no indication as to how they show their happiness. That they can be as foolish as any human being in the expression of their happiness we also know; for in another poem, ferns and rushes shout *hurrah*, oaks roar, birds blow horns, "bumble bees lay down and kicked," and what these have done, the other creatures can easily do if put to it. But in "The Happy Land" the poetess simply states the conditions through which "everyone is happy"; flowers, once condemned to being merely decorative, are given the responsibility of knowledge; the blundering rowdy bee attains wisdom; the grovelling tortoise is

endowed with the machinery of aspiration; the blind underground delver gains celestial vision; the two normally incongruous ends of the peacock are harmonised; what the snail gains from the renunciation of the hermit crab the latter gains, we surmise, in a good conscience.

We shall add two words to the last stanza.

Everyone is happy,
Even mastodons,
Just because. . . .

Now we know that the happiness of this new Noah's Ark is not merely congenital, but acquired. It is a recent acquisition, and has an explanation. We feel, too, that the explanation is not all positive, but that in addition to individual levelling up of capacity some common element that previously had held happiness back has now been eliminated. Not a hint, however, of the secret is given to the very last word.

Just because a planet
Dropped. . . .

Suddenly the child in the invisible seer, who has been playing (rather, pretending to play) in a jungle of the imagination, is transformed into the seer in the child who casts the whole burden of their myth into a word that is a complete incongruity at the surface level of the poem, even among animals in the revised and enlarged editions here presented.

Everyone is happy,
Even mastodons,
Just because a planet
Dropped comparisons.

The happy land is no longer a land but a planet and all upon it. The incongruity of the climax suddenly transforms itself and the poem from a play of the fancy into a grave admonition to humanity which is permitted to look into "the happy land" from its own far from happy realm, and learn, if it has the gumption, the simple way to happiness. From time

immemorial the religious teachers along the southern slopes of the Himālayas have unfurled their painted banners in the market places and told what the World-Teacher, in the form of a cuckoo, taught the birds of the Way of Salvation. To-day in New York a girl does the same, though her banner has not yet found its painter.

With the complete poem before us, we realise that every word in it was directed and attracted towards the final one; and we are sent on the quest of the poem within the poem—its fundamental idea or intuitional seed from which it grew, its definition into ideas, its elaboration into thoughts and images, its æsthetical accompaniment, its vital impulse, its embodiment in a verbal structure. This is the order of poetical creation. But the external approach to poetry is in the reverse order. Our first contact is with words. From their grammatical groupings arise mental and æsthetical responses. These are at first mainly processional; but ultimately they merge themselves in an intelligible whole whose intelligibility and power are enhanced to the extent that it is also beautiful.

The vocabulary and external form of "The Happy Land" are not of themselves remarkable, save in the negative quality of economy. The words are adequate and just, but have none of the felicity and magic of some of her other poems. The verse-form is the simplest possible. The poem is alive, yet not aggressively so. Its vigour is that of an athlete, even an ascetic. Æsthetically it is bald. Only one substantive has a qualifying adjective ("sapphire eyes"), and even that adjective is not used for decoration but for explication. It has no metaphors. Such pleasure as we derive from it on a first reading arises out of the obvious whimsicality of promoting flowers to the rank of paṇḍīts and turning tortoises into airplanes and out of the brilliant unnamed but inescapably implied co-ordination of sound and colour in the voice and tail of the peacock. But these pleasures are not æsthetical,

they are intellectual; and it is when we examine the poem for its "fundamental brain-stuff," that we begin to realise the genius of this wizard of words, and to feel also that the sources of her genius are at deeper levels of her nature than those that are usually affected by external influences, and that she is not merely a prodigy of literary mediumship, but an authentic creator, probably an opener of the new era in poetry.

The mental structure of the poem seems at first sight quite simple. We witness a procession of creatures which moves in the world of the imagination with complete unity until the last word. But then that curious transformation of significance, the surprise to which we have already referred, takes place. The last line, which seemed the last descending step on a verbal staircase, is suddenly found to be the turning-point on a treadmill that throws us back to the first line to begin the descent all over again, this time with both eyes (rather, with both the outer and inner eyes) open to the *double entendre* of the poetess. We are in a *Midsummer Night's Dream* of human types masquerading not only for their own pleasure but for our profit. Bottom the Weaver has not donned the ass's head here; but the compassionate wisdom that shines from somewhere behind the allegory makes us feel that, if he had done so, it would not have been the mask of the breed on which humanity has fastened its own dullness, but of that mystical species—the ancient symbol of the intuition—which entered Jerusalem bearing on its back the embodiment of Divine Humanity.

Translating the young poetess' apocalyptic creatures into human types and their individual completion, we see that the purely decorative person adds knowledge to beauty; blunderers attain wisdom—without, one fancies, losing energy; the lethargic are given speed and exaltation; the only blind receive sight—which the term "sapphire" lifts to the height of the

heavens; the gorgeously equipped are not stripped, but have their expression from within carried up to the level of their external splendour and beauty; the selfish become otherwise. Thus each defective type is perfected by the achievement of its complementary virtue in its own "rôle" as the poetess calls the parts they play in another poem, and individual completion leads to collective happiness. The ancient and "odious" folly of "comparisons" has ceased, at least at the stage of the poem. But it is not inconceivable that there may come a time when flowers will cease to be satisfied with knowledge and will want to fly, and moles will want to lift up their voices in song. But that is another poem.

Such is the outer significance of "The Happy Land." It is laid on with a curiously geometrical design which probably few readers will have noticed and which may (such is the mystery of poetical creation) have been worked out without the conscious co-operation of the author's external mind. An invisible vertical line separates the first stanza into western and eastern hemispheres, the creatures and their implied limitations being ranged on the left of the meridian (flowers, bees, tortoises, moles), and their extensions of faculty on the right (learned, wise, pinions, eyes). The second stanza is divided into two horizontal planes and each plane into two sub-planes, the upper sub-plane in each case holding the creature, the lower holding the quality. The third stanza is divided into two planes, the upper announcing the happiness of the creatures, the lower stating the cause of their happiness. This structural sense is innate in Nathalia Crane. It is evident in practically all her poems. It goes deeper than any possibility of imitation. Indeed there is little in English poetry from which it could be imitated. It is not merely a mechanical construction such as any mediocre melodist for music-halls turns out to order, nor is it the

product of long practised verbal sophistication like George Herbert's "Call." It is organic in our poetess' genius, and in "The Happy Land" has a closeness with the inner structure that would be admirable in any writer and is amazing in one so young.

That inner structure, which takes us a step nearer the ultimate thing in the poem, is seen when we make a further translation, not this time into an allegory of human types, but into underlying psychological qualities. The first stanza is entirely subjective. It sets out the qualities of knowledge, wisdom, aspiration and vision. Notwithstanding the rapidity with which the poetess appears to seize scientific and other facts and ideas and turn them to poetical uses, we can hardly assume an extensive knowledge of psychology in either its experimental or philosophical aspect. But her ability to contact reality is evident. Her eye is on the essential things from which systems elaborate themselves. Psychology has not made her poem, but her poem has made psychology, and made it in the exact order that both inner vision and outer science have apprehended—knowledge that is accumulated through experience, wisdom that is distilled from knowledge, aspiration that wisdom induces, vision that is aspiration's reward . . . The second stanza is the horizontal projection into expression of the qualities of the vertical aspect of the first stanza. The first plane of the stanza visualises personal expression under the glyph of the peacock turned poet. The second plane visualises collective or social expression; and with deep wisdom the authoress expounds the ancient and eternally valid doctrine that the attainment of human happiness in society is only possible through the giving up of selfishness and the usurpation of mere power . . . Little wonder that, with the attainment of such individual qualities, with personal expression at its fullest, and collective expression at its freest, happiness should

be the natural atmosphere of this good Land of the imagination, a happiness so complete and so firmly established that even that gigantic and vague creature, the mastodon, that is casually glanced at, and that, one feels, is the embodiment of the poetess' inner perception of the crude elemental impulses in humanity, joins in the general felicity. The poem is, indeed, almost a paraphrase of the spiritual evolution of humanity as set forth in the hoary scriptures of India with whose thought the poetess has many points of affinity. The end of that evolution is the reattainment of the temporarily lost Bliss (*Ananda*) of the Cosmic unity. Thus the vision of the wise men and women of old is reiterated in poetry by this the "youngest of the seers." Her utterance is less convoluted than theirs, but not less true. Its *naïveté* is not that of childishness but of the true originals who herald the new eras in poetry with discovery, this time with the discovery of the spirit. The classicists have sung from the mind, the romanticists from the heart. Nathalia Crane, it seems to me, has tuned her music an octave above either, and has already welded into a single expression the formal sense of the one and the adventurous impulse of the other.

The central concept of the poem, from which its outer and inner theses elaborated themselves, is the attainment of happiness through a balanced expansion of capacity and the elimination of unnatural distinctions that provoke disintegrating comparisons. These two aspects of the art of happiness are not treated in the poem as mere "literary ideas." They are a true reaction of the essential nature (the intuition) of the poetess to the condition of false distinctions and stultified capacities that she has sensed around her. They have subterranean connections with other poems which show that they belong to the substance, not the accidents of her inner life. The tortoise and the mole appear in "The Forms of Poetry" (an extraordinarily clever verse summary of a book of literary

criticism under the same title by Louis Untermeyer). Here she sings of

The flask of oil marked to anoint the mole,
The wings the tortoise spreads within his soul.

This destining of the burrower in the darkness to the highest consecration, and the attributing not only of the rudimentary capacity but of the desire for ascension to the "soul" of the tortoise, belongs to prophecy, but to a modern prophetic vision, and perhaps particularly to articulate womanhood. Tennyson believed "that not a worm shall be destroyed" but he did not set his worm on the Pilgrim's Way to the highest. Emerson got nearer the inevitable conclusion of a complete law of evolution when he overheard the grasses plan

What they will do when they are man.

Our twelve-year-old poetess carries her vision forward with a fearless unflinching sweep, for she is certain in her heart of hearts that, for all that she can conceive in the imagination, and that may confuse others,

Somewhere there rests a reason,
Somewhere a royal code.

But Nathalia Crane's vision is not all forward. Some instinctive logical necessity of her mind moves a step backward for every step it takes forward. Her sense of evolution feels the need of a balancing involution. The higher her branches the broader and deeper her roots. This bends the lines of her thought. Like all the true seers her vision is not linear and therefore obvious, but spherical and therefore significant. Her music has the vertical quality of harmony. It has contrapuntal austerity relieved by caprice. But it has not yet taken fully on the charm of melodic line. This will come, one believes and hopes, with the development of life.

The circular motion referred to brings her naturally to the region of the archetypes. She apprehends an originating intelligent Purpose behind the phenomena of life. In "The

Hyena" she notes the capacities lacking in the creatures that reappear in "The Happy Land." Then she sings:

The hyena limps on his left hind leg,
 He has done it these ten thousand years,
 With a laugh all his own, half gurgle, half groan,
 And an eye on the Freudian seers.

The sideways glance at the psycho-analysts by the limping hyena, with the hint in the next stanza that there are certain things which even they have not explained, gives the same impartation of human implication that we find in "The Happy Land" with its indication of a hidden dialectic. "The Hyena," with its doctrine of the watchful and justifying archetype for each expression of the Cosmic Life, is indeed the prologue to "The Happy Land."

The hyena limps on his left hind leg,
 The eyeball still sleeps in the mole,
 But back of the beast is standing his priest—
 The symbol that sanctions the whole.

The word *rôle* is not merely a rhyme for *mole*. The poetess might have put any other of her imaginary beasts into the second line of the stanza. But in the depths of her creative consciousness she was moving towards the expression of the idea that everything in the outer world is performing its proper part in what a Hindû would call "the Play of Brahmâ." No single English word could better express the idea than *rôle*, and the mole may consider itself favoured by the exigencies of rhyme. One climacteric point in that Play is reached in the attainment of happiness in "The Happy Land;" and nothing is more stimulating in the literature of to-day than the remarkable vision of this ancient child, across and beyond the skyscrapers of the complex mechanised civilisation in which she has taken incarnation, into the verities of nature and humanity and the intentions of the Divine Mind.

James H. Cousins

MARTHAS AND MARIES

[The following note was sent to the Editor of *Notes and News*, London. Overzealous persons in the T. S. and in the Order of the Star are apt to forget that both Marthas and Maries are necessary in the world; they are complementary, not opposed, to each other.—A.B.]

DEAR SIR AND BROTHER,

May I express my deep regret for the appearance in your columns of the flippant and somewhat sarcastic note which appeared on our revered Krishnaji's address to the Theosophical Order of Service at Ommen. The nervousness which the writer mentioned has passed away completely since the consciousness of Krishnamurti was merged in that of the World Teacher. It was natural to a young man, essentially modest and reserved when speaking before one whom he regards as Mother. No trace of that is now visible, as all know who heard his Camp Fire Talks this year.

There must be Marthas, and Maries, as each body must have a brain and a heart. We who are the Marthas of the world need to be reminded not to be "careful and troubled about many things," for there is but One Worker, without whom as Shri Kṛṣṇa said, "the worlds would fall into ruins," and we are the channels of His Power; when we are "careful and troubled" we are forgetting the One Worker, and are thinking of ourselves instead of His Power, His irresistible Might.

The Maries should remember that the Marthas make it possible for them to bask in the sunshine, while the Marthas toil in the heat. Jesus and His disciples would have gone fasting and sleepless, if Martha had not supplied the food and the bed. Why then should we be critical and lopsided? It is better to remember that He who said of the Maries that they had "chosen the one thing needful," said in the final judgment to the Marthas who had fed the hungry, given drink to the thirsty, visited the sick and the prisoners: "Inasmuch as ye have done it to the least of these My brethren, ye have done it unto Me."

ANNIE BESANT

THANKS FOR BIRTHDAY GREETINGS

I SEND grateful acknowledgments to all who have sent me birthday greetings, but it has not been possible to arrange the list in due time. Friends will pardon the delay caused by travelling.—ANNIE BESANT.

Sections: England, Scotland, Ireland, Norway, Australia, Italy, Argentine, Austria, Sweden, Bulgaria, Denmark, Germany, Holland, New Zealand, Burma, Java, Jugoslavia (Convention), Porto Rico, Roumania, Portugal.

Lodges: Leadbeater, Besant, H. P. B., Doncaster, Southampton, Shanghai, Hongkong, Leadbeater, Krishnaji, Gothenburg, Orion, Colwyn Bay, Glasgow, Olcott, Wayfarers, Chelsea, Bath, Leadbeater, Besant, Barry, Gautama, Brisbane, Melbourne, Blavatsky (Sydney), Kew, U. S. A.; Herakles, S. Germain, Omaba, Batavia, *Java*; Solo, Bandoeng, Orion, Annie Besant, K. H. Nachikelas, Youth (2), H.P.B., Frankfort, Malinö, Langside, Medan, Huizen, Melbourne, Brisbane, Blavatsky, Gotenborg, Batavia, Berlin (5), Loto Blanco, Santiago, Onfeo, Annie Besant, K. H. (Havana), Egyptian Lodges, Shri Krishna (Guntur).

Centres: Bow, Huizen, Gibraltar.

Star Members; Porto Rico; Burma Group; Madanapalle, Hampton.

Star Groups: Poland, Poona, Luxembourg, Hampton, Holland, Earde Community, Wales, Denmark, Burma, Porto Rico, Norway; Indonesian, India, Italy.

Round Table, English Section, Scotch Section, Australian Section, Sweden, India.

LIBERAL CATHOLIC CHURCH: Denmark, S. Michaels, Huizen S. Mary's Pro-Cathedral, S. Alban's, Sydney.

CO-MASONIC: *Chapters,* S. Michael, Holy Grail, Australian Chapters, S. Albans, H.R.A.; Folkstone.

Lodges: Harmony (Southampton), Harmony (Bombay), Australian Lodges, Whitestone Mark, Jupiter, Service, S. Alban, Brethren in Finland.

Miscellaneous: T. S. Meeting, French Theosophists; Kroona Community; T. S. Members University Club, Minn., U. S. A.; Theosophical College, Madanapalle; Russian Theosophical Group, Berlin; Hilarion House, Headquarters Staff (England), Guindy School and College, Benares Schools and College, T. P. H., Adyar, Adyar Residents Vegetarian Society (Manchester), Italian Order of Service, Czech Psychological Society (Finland), Theosophists in Ireland, Theosophists in French Headquarters; North Wales T. S. Group; Young Theosophists Barry; Argentine 9th Convention, The Manor (Sydney); Iceland Brethren; Italian Order of Service; China Lodges; Besant School, China; Young India, E. S. Members, Denmark; Samaj Samas Sangha.

THE PASSING OF THE PRESIDENT OF THE BARBADOS LODGE

THE Barbados Lodge of the T.S., British West Indies, deeply regrets to have to record the passing over of its President Mr. Edward Drayton which occurred on 31st day of May, 1927. Mr. Drayton was a sincere and enthusiastic Theosophist of many years standing, and displayed untiring energy in the work and upkeep of this Lodge. His was the work of planting the seed of Theosophy in this Island, and the duty is ours to continue the good work which he began, and to do all in our power to assist the growth of the tender plant he has left us, and to join in the work of Our Masters and Elder Brethren. May They Protect us by Their Power, inspire us by Their Wisdom, and energise us by Their Activity.

G. CLYDE WILLIAMS,

President

REVIEWS

The Theosophist's Attitude, by the Rt. Rev. C. W. Leadbeater; The Rt. Rev. G. S. Arundale; Yadunandan Prasad; C. Jinarājadāsa. (The Theosophical Publishing House, Adyar, Madras, India. Price Re. 1.)

The book is made up of the four Convention Lectures of the T.S. Convention held in December, 1926. The four topics are as follows:

To Death and the Unseen,
To Nationalism and Internationalism,
To Science and its Message,
To Art and the Arts.

To any one the above names are enough to guarantee the value of the book, but to the ten or twelve hundred who were wise enough to make the effort and be present at the time of their delivery there is the added value of awakened memory, memory of a rare and sacred event. For it was unusual for so many keen minds and noble souls to be together, many more than those above listed.

The venerable elder brother was at his best, he gave us a review of the situation in 1882 when he joined the T.S. and rapidly yet fully covered the salient points that make death a wise provision and the unseen worlds at least charted oceans for each navigator who sails forth at the end of his life on Earth.

George S. Arundale was his usual inimitable self, pointing out the fine line that makes the citizen of the world none the less a perfect exponent of the race and nation, of his physical body. Showing the gift of each to be a message to the whole humanity, he gave much common-sense advice as to our duty to the state, art, religion, food, etc., of our home and country. Brotherhood, and its practical, not theoretical, application was his watchword.

A lover of Truth like Y. Prasad cannot but link the Science of Truth and the truth of Science in a sympathetic and understanding spirit. The essence of it is admirably given in this book, and will help our youth to see the facts without losing the vision of the Real.

The closing lecture of the four is Mr. Jinarajadāsa's, but much shortened, yet giving all the more succinctly his stirring advice by which each one of us may reach the appreciation of Beauty, the use of Beauty, the stimulus of beautiful surroundings.

So the whole 104 pages are worthwhile to the reader who would relate his ideals to the work-a-day world, or vice-versa.

A. F. KNUDSEN

The New Civilisation, by Annie Besant, D.L. (The Theosophical Publishing House, London. Price 2s. 6d. net.)

The four chapters of this book are four lectures delivered at the Queen's Hall, London, in June, 1927. The headings are:

- I. The Crumbling of Civilisation.
- II. The Religion of the new Civilisation.
- III. Education in the new Civilisation.
- IV. Economics of the new Civilisation.

In the first Dr. Besant shows in a few words, what so few are willing to admit to themselves—the collapse of our social order or rather the absence of those fundamental principles, consideration, mutuality, veracity, without which order cannot be maintained. Then, realising the need, she shows us in few words, the way to Truth in religion. The New Education will give us the insight, now ignored, with which we will consider, understand and adjust all our values, and then in the end, make better men. Without the new economics we will go on breeding badly, feeding poorly, housing indecently the masses of our humanity, especially in Europe. How then can we hope for a finer average man and woman, how eliminate the "submerged tenth" that poisons the whole body politic. No chain is better than its weakest link, nor is any city above its own slums. The degraded are preventable rather than curable. In a book of but ninety-one pages the whole is outlined. The responsible citizen will get here the stimulus to read deeper and act nobler. The need for quick action, to save what is good before all is lost, is very clearly set forth.

CO-OPERATOR

The Annie Besant Calendar, by Theodore Besterman. (The Theosophical Publishing House, Ltd., London. Price 5s.)

This is uniform in size with *The Mind of Annie Besant*, and in a sense it is a complementary work. The book is arranged with space for three days on each page, and for each day of the year a quotation of at least a full line is given. These are grouped in each month round a certain subject, and in the month all excerpts deal with the same topic. For January the topic is Self-knowledge and Self-discipline; February: Law and Justice; March: Thought and Discrimination; April: Peace, Joy and Beauty; May: Wisdom; June: Truth; July: Love and Service; August: Knowledge and Understanding; September: Freedom and Duty; October: The Future; November: Tolerance; December: Religion and Morality.

All the quotations are good, few if any are prosaic or commonplace. Anyone not acquainted with Annie Besant will get from this a fine introduction to the whole field of her writings, and few will be so dull as not to wish for more. Mr. Besterman has in these two books earned the thanks of the whole Theosophic Movement, for it is easy now to put something small yet attractive in the hands of every enquirer. It is enough for the superficial, it is a doorway to a world of literature for the thinker.

A. F. K.

The Mind of Annie Besant, by Theodore Besterman. (The Theosophical Publishing House, London. Price 5s.)

The book is neatly gotten up, and a convenient size, it comes out also well timed, for nothing could be a better memorial to the heroic life-work of the President of the Theosophical Society than just such a record and analysis of her line of thought, on her eightieth anniversary.

Mr. Besterman is to be congratulated on his careful yet enthusiastic presentation and criticism, and more so perhaps on the accumen with which he has chosen the excerpts from her own writings with which he illustrates the various points of the discussion. He knows her writings as few do, and that adds much to the value of the book.

The fields of Dr. Besant's mind, the fields of her activity, taken into consideration show at once the genius and greatness of her soul. Any one of them would make one prominent in his field. They are:

Education; Crime and Punishment; Four Social and Humanitarian Problems; The Status of Women; Socialism; India; Race and Nationality; Theosophy. The number of quotations is taken from 145 of her books and magazine articles. On all of these subjects she writes as an expert, for she is an authority, having first-hand knowledge through personal observation and tests. In all that Dr. Besant writes about she is first and foremost the scientist, exact science and fearless allegiance to truth being her two great characteristics; hence her power and her charm. The book is invaluable for all truth-seekers, for it gives an introduction to the Annie Besant literature, which was already too large and diversified for the ordinary reader. With this as a guide each can find readily the books on his own special line, be it India or prohibition. In whatever it is one is sure of finding a new and forceful line of attack.

KAHUNA

The Mental Body, by Lieut.-Colonel Arthur E. Powell. (The Theosophical Publishing House, London. Price 12s. 6d.)

This volume is the third of the Series by Lieut.-Colonel Powell; may we expect another, on the Causal Body? The book is purely one of compilation from the recent literature on Theosophy. The Author selects well, and the busy man of to-day will find in each volume a consistent and to some extent detailed account of what has so far been discovered in the three planes covered by the series. In *The Mental Body* we have the selected informations of six Authors, taken from 39 different books, and woven together to make a most readable text-book for the study class. It saves one years of reading and recollecting, it is also a handy reference book for those who lead study and question classes.

The only criticism one should make is the size and price of the book. The Author has run a little too far afield in the chapters on the mental plane and its geography. In fact Chapters XIX and XXII to XXXIV, belong to another book, and the causal-body heavens, the akâshic records, etc., merely outlined where they touch the life of the mental body. The price is too high for the casual reader, who is the average man, and travels third class. But that complaint is born of a desire that many may have access to the book as a whole, for the 331 pages are full of what man wants to know.

A. F. K.

Reincarnation and Islām, by Nadarbeg K. Mirza. (The Theosophical Publishing House, Adyar, Madras. Price As. 14.)

As Reincarnation has been repudiated by many Moslems, on account of its being "not in the Korān," it is with real joy that we hail a Defender of the Faith finding some reference to it. The book is by a real Son of Islām, and he seems to find the law quite compatible with the teaching of Mahommed. The book is small for such a weighty subject. But as far as quotations go in support of the matter, there is evidently no abundant supply. The research seems to have been thorough and the proof convincing, to one whose education is liberal. If it will convince anyone who is sure there is no truth except in the extant words of the Prophet (blessed be his name) is for the future to show. There is much in God's Universe that is not in Bible or Korān, the fact of rebirth may be one of them, that does not prevent the LAW from operating. May the book stir many to deeper interpretations of their holy scriptures.

A. F. K.

Zodiacal Influences from Seed to Flower, by Ethel Bret Harte. (The Theosophical Publishing House, London. Price 3s. 6d.)

A very readable little book of 62 pages. The Author brings out some very new ideas, and suggests correspondences that to many are not self-evident. For these a deeper analysis and discussion as well as proof would be appreciated. The reader discovers in the Introduction a chart of the Globes in the various Chains, and each Globe has a Zodiacal Sign assigned to it, as if each Globe had but that one influence for the term of its life. As all are simultaneously active, the idea of the chart does not seem clear.

Nothing further is given in the text on this matter. But the six chapters are devoted to the six pairs of Signs, paired as opposites, and it is in these that the "Seed" comes to "Flower". It is rather a fanciful sketch of the influences, emphasising similarities rather unduly and ignoring the innate and individual values of each Sign. One would like to ask the question as to the number of incarnations an ego spends in making the circuit. The implied regularity is the weak point in the scheme.

VIRGO-GEMINI

CORRESPONDENCE

No one can quarrel with Lady Emily Lutyens for holding the views which she expresses in THE THEOSOPHIST¹ nor even for expressing those views if she thinks them of general value and application. But I think many people will agree with me in objecting in the strongest possible terms to the *way* in which she has expressed herself. In the first place, it is scarcely possible to read the *title* which heads her remarks without putting the stress on the last word, and that converts the all she has written into a challenge to every reader. I do not think it is unfair to say that it amounts to this: "I have decided to throw up everything—to abandon every other line of work—in order to devote myself and all my resources wholly and solely to helping Krishnaji in his work." So far admirable and unexceptionable; but, in effect, she adds: "Do not you, dear reader, think it is time you did the same!"—this being the obvious implication of the title.

Suppose we apply it to individuals; does Lady Emily think Bishop Leadbeater should resign his office as Presiding Bishop of the Liberal Catholic Church in order to place all his resources at the service of Krishnaji, and that Dr. Besant should resign her office as head of the Co-Masonic Body for Britain and its Dominions, and that Mr. Jinarajadasa should resign his office in the T.S. and so forth? If not, then nor should anyone of us resign a single one of the obligations we have entered into or the responsibilities we have voluntarily taken on ourselves.

The objectionable implication in Lady Emily's remarks is that all the movements which she refers to have now really lost their value or importance; or at least that they have become, relatively to Krishnaji's personal work, so unimportant that we can afford to neglect them. What is the use of the Freemason's mystical building when the great Master-Builder is building a new social order in our midst? What is the use of a backward-looking Church whose principal Sacrament is "primarily a commemoration of the past" when the living Teacher is with us? This is what her remarks amount to.

Lady Emily's remarks could not do any harm were it not for the well-known tendency of the mass everywhere to flock to support the latest movement or development with the utmost enthusiasm, but without first making sure that they are not neglecting responsibilities they have already undertaken. Will the time never come when we

¹ P. 679 for September.

are able to realise the Great Work as one, and are able to see all the different organisations and lines of activity as so many departments of that one Great Work?

D. H. STEWARD

PĀRSI THEOSOPHISTS

At a time when the whole of India is making a forward step in crushing the demon of Communalism which has been working havoc in this great Land, that it should have been reserved for a President of a Theosophical Lodge at Navsari to launch a campaign in favour of a clique of Pārsi Theosophists is not merely pitiable, but, shall I say with all deference to the gentleman concerned, ridiculous.

The gentleman has ransacked the past records of well known Pārsi Theosophists to bolster up his plea, notwithstanding the very discreditable records which some of these very names are associated with in the T.S. world.

Apart from all this, I am sure that every Pārsi Theosophist, especially the young Theosophist, who wants his community to merge itself in the Indian Nation and thereby deliver what message the community has to give through his chosen Motherland, will revolt at the separatist tendencies which, from time to time, have been marring our record of progress. To-day we want to be Indians first, and everything else next. Following the religion of our great Zoroaster, adoring the Sun, the Great Physical plane expression common to Humanity, we Pārsis look upon India as the land through which Zoroaster's great faith can express itself fully. It is to this great adopted Motherland that we were sent when our religion was threatened with extinction, that too to help in keeping our "Fire" alive; and it would be sheer folly were we to start communal tendencies now within the fold of the Theosophical Society already chosen as the nucleus of the "World Religion" to be. The chance fact of our being called Pārsis is no excuse for attempting disintegration. Let the old go their way. Why should they impose their narrow judgments upon those of us who want to be of the present and of the future? We unhesitatingly state that the writer and his ilk do not represent young Pārsi opinion. They are of a far-gone past. Let the dead past be.

B. H. MEHTE

NATURAL PIETY

The point raised by Mr. Rawdon Briggs¹ is an important one: if the pain that is inflicted on the lower creation produces results from which good ultimately emerges, then surely it is commendable and

¹The October THEOSOPHIST, p. 109.

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"it is therefore presumption on our part to endeavour to mitigate or prevent all man-caused pain and terror."

In the first place I should mention that when I spoke of the pain inflicted by "relentless persecutors," I had in mind *animal* persecutors chiefly. Even if we succeeded in establishing *Ahimsa* as a settled policy, adopted and practised by the whole of humanity—supposing such a thing were possible—there would still remain the cruelty inflicted by animals on each other, which, it must be admitted, constitutes most of the cruelty that there is in the world. There appears to be no way of eliminating this except by destroying the greater part of the animal world, which would in itself be a massive stroke of cruelty. Nor is there any hope, except by adopting certain methods, of making the whole of humanity renounce cruelty. The spirit of destruction is imported by us from the animal state, and it is only when we are far advanced in the human state that we see the folly of it all.

But we must also consider the effects of cruelty upon the author of it. Ruskin has said, "It is in the blunt hand and the dead heart, in the diseased habit, in the hardened conscience, that men become vulgar—nay, bestial, brutal." It has a retrograde effect upon one, dragging one down in the evolutionary scale. There is, in fact, nothing that so hampers one's spiritual advancement as cruelty of nature. We are told in *At the Feet of the Master*. "Intentional cruelty is purposely to give pain to another living being; and that is the *greatest of all sins*—the work of a devil rather than a man . . . The karma of cruelty is the most terrible of all". In connection with the passages I have italicised let me quote again from Ruskin: "Great men do not play stage tricks with the doctrines of life and death; only little men do that . . . means what he says; and means it with his might too".

If, then, we are to deter men from inflicting pain, it must be by pointing out the effects of their action upon themselves. It is a sad reflection that pain is necessary in this world—whether it be the Kali Yuga or any other age—and not only for the animal world, higher or lower, but for men and the very best of men. How many of the world's masterpieces, literary and otherwise, have been wrung from their authors by sorrow and distress. But, whatever the effects upon the victim, the infliction of pain always has very serious effects upon the doer.

"Woe to the world because of offences: for it must needs be that offences come; but woe to that man by whom the offence cometh."

Joy and sorrow have, each of them, its own uses for us in this life, but it is only the giving of joy that is a blessing both to him that gives and him that takes.

ARTHUR ROSS

BOOKS RECEIVED

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

Reincarnation and Islām, by Nadarbeg K. Mirza ; *The Hindu Colony of Cambodia*, by Prof. Phanindra Nath Bose, M.A., *The Religion of Zarathushtra*, by Trach Jehengir S. Taraporewala, B.A., Ph.D.; *The Theosophical Attitude*, by Rt. Rev. C. W. Leadbeater, Rt. Rev. G. S. Arundale, M.A., LL.B., D.L., Y. Prasad, M.A., B.Sc. (Lond.), C. Jinarājadāsa, M.A. ; *The Dramatic History of the Christian Faith*, by Dr. J. J. Van der Leeuw (T.P.H., Adyar) ; *A Traveller Through Time*, by Laetitia Wilhall (Percy Lund, Humphries, 3 Amen Corner, London) ; *Zodiacal Influences from Seed to Flower*, by Ethel Bret Harte ; *Progressive Mentalism*, by M. Zumsteg ; *The New Civilization*, by Annie Besant, D.L. ; *The Annie Besant Calendar*, by Theodore Besterman ; *The Mental Body*, by Arthur Powell ; *The Mind of Annie Besant*, by Theodore Besterman ; *A Syllobus on Esoteric Christianity*, by Daisy E. Grove ; *Bulwer Lytton as Occultist*, by C. Nelson Stewart (T.P.H., London) ; *The Ring of Return*, compiled by Eva Martin (Philip Allan, quality Court, London) ; *Economic Righteousness*, by Archibald Stewart, C.A. (C. W. Daniel, London) ; *Burials of the Algonquian, Siouan and Caddoan Tribes, West of the Mississippi*, by David T. Bushnell, Jr. (Washington Government Printing Office, 1927) ; *Child Training in the Light of Theosophy*, by Prof. R. K. Kulkarni ; *Occult Methods of Healing*, by Jane K. Adams, A.B. (The Theosophical Press, Wheaton, Illinois, U.S.A.) ; *A Few Problems Solved*, by Durganath Ghose Tattvabhushan (D. N. Ghose, 31/2, Harrison Road, Calcutta) ; *Tantrik Texts*, Ed. by Arthur Avalon, Vol. XII, *Tantrarāja Tantra*, part II, Chap. XIX—XXXVI, Ed. by Mahāmahopādhyāya Sadāshiva Mishra (Agamānusandhāna Samiti, Sanskr̥t Press, Depository, 32 Cornwallis St., Calcutta).

BOOKLETS RECEIVED

The Temple of Silence, by Salome Isabel Lakeman; *The Divine Message*, by Dinshaw S. Paowalla (L. N. Fowler London); *Verses Various*, by D. H. Steward (Published by the Author, Adyar, Madras, India); *Little Essays in the Philosophy and Religion of Vedānt or Vedānt for the West*, by Ganesh Prasad Gupta.

OUR EXCHANGES

We acknowledge with many thanks the following:

The Messenger (September), *The Theosophical Review* (October), *Theosophie in Ned.-Indie* (October), *Yuga Pravesha* (October), *League of Nations Journal* (September), *Modern Astrology* (October), *The World's Children* (October), *The Canadian Theosophist* (September), *Bulletin Théosophique* (August, September, October), *Light* (October), *Revisita Teosofica Chilena* (September), *The New Era* (October), *The Herald of the Star* (October).

We have also received with many thanks:

The Journal of Oriental Research Madras, (July, 1927), *The Vaccination Enquirer* (September), *Theosophisch Maandblad* (October), *La Revue Théosophique Le Lotus Bleu* (September), *Kölnönea* (October), *Teosofisk Tidskrift* (August, September), *Bhārata Dharma* (October, November), *Teosofia en la Plata* (August, September), *Persiana Theosophie* (October), *The American Co-Mason* (September), *Theosophie* (October), *De Theosofische Beweging* (October), *German Printer*, 1927, *National Living* (July, August), *The British Buddhist* (October), *Heraldo Teosofico* (September), *Theosophy in Ireland* (July, September), *Carnival Number*, *Toronto Theosophical News* (October), *Blavatsky Press Bulletin* (November), *Cherag* (October), *The Vedānta Kesari* (November), *The Dawn* (October), *Grah Laxmi* (October).

The Fifty-first Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN :

For the second time since my feet first touched the sacred soil of India, I am far from her shores on the Anniversary of our beloved Society. The distance is so great that it was not possible for me to receive the Annual Reports in time to write my own Report, but my beloved Brother, the Vice-President, takes my place. Now, long afterwards, I write the Presidential Report, that no gap may remain permanently in our records. I cabled my usual yearly invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality.

May Those, who are the embodiment of Love Immortal, bless with Their Protection the Society established to do Their Will on earth ; may They ever guard it by Their Power, inspire it with Their Wisdom, and energise it by Their Activity :

The General Work of the Society

The Theosophical Society, long ago in the days of our revered Teacher, H. P. Blavatsky, was consecrated by One of its inner Founders as "the corner-stone of the religions of the Future". That it will ever remain, adding to the pearls forming the "Mala," the Rosary, of our Human Race, the religions of the sixth and seventh sub-races of the Aryan Mother-Race, onwards through the sixth and seventh Mother Races and their daughters yet to come. That is its glorious destiny, of which none may rob it. As I glance back over my own three Presidentships, I see how it has grown from the eleven sections, forming the

Society when it placed itself under my leadership, to the number of forty-two. It will continue to increase, despite the prophecy, repeated when a handful of members, who have reached the saturation point of their capacity to receive the Divine Wisdom, crystallise at the point they have reached at the touch of a new gift from its inexhaustible treasury, and leave the common Home, carrying with them, happily, those gifts which they have received.

The exterior aspects of the three objects—the Fellowship of Faith, the World-University and the Revival of the Mysteries—are growing slowly, for growth in physical forms is slow: “Nature makes no leaps.” The first has advanced most, for an American organisation of the same name was started within three or four weeks of the same time, and has worked well in the United States, and ours has had some success in India.

The World-University is acquiring some land, and has three teaching centres at present in Adyar, Java, and London; in the first, Dr. Conis directs the Brahmavidyāshrama; in the second a union of Educational movements is under it; in the third Professor Marcault is the Director. These render invaluable services.

The Revival of the Mysteries has its outer basis in Masonry and is progressing steadily.

Our International Lecturers

Of these no report was sent to me, so I can say nothing.

Adyar Day

Adyar Day received Rs. 20,375-1-8, of which Rs. 19,717-4-0 were contributed by members in U. S. A. The Treasurer's report mentions how I have allocated the gift.

Revised List of Charters up to the end of 1926

The number of charters granted from the commencement of the Society to 1925 was 2429; it rose in 1926 to 2519. Hitherto the number has been given for each year from 1878, but this repetition

Lodges and Members

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States ...	274	7,511	1,299	
2	" England ...	154	4,974	644	
3	" India ...	437	6,751	835	
4	" Australia ...	30	1,688	205	
5	" Sweden ...	43	1,091	56	
6	" New Zealand ...	19	964	88	
7	" Holland ...	45	2,744	282	
8	" France ...	79	3,258	603	
9	" Italy ...	33	612	93	
10	" Germany ...	31	609	91	
11	" Cuba ...	34	749	120	
12	" Hungary ...	12	403	33	
13	" Finland ...	23	616	78	
14	" Russian T. S. outside Russia ...	12	300	—	
15	" Czecho-Slovakia ...	8	100	60	
16	" South Africa ...	11	424	65	
17	" Scotland ...	32	765	69	
18	" Switzerland ...	10	162	38	
19	" Belgium ...	12	375	66	
20	" Dutch East Indies ...	30	2,145	206	
21	" Burma ...	11	387	79	
22	" Austria ...	14	461	80	
23	" Norway ...	12	270	20	
24	" Egypt *	—	—	—	
25	" Denmark ...	10	530	35	
26	" Ireland ...	7	120	17	
27	" Mexico ...	23	470	86	
28	" Canada ...	24	562	50	
29	" Argentina ...	18	449	79	
30	" Chile ...	15	260	66	
31	" Brazil ...	24	360	90	
32	" Bulgaria ...	8	200	40	
33	" Iceland ...	7	293	30	
34	" Spain ...	18	340	61	
35	" Portugal ...	10	280	26	
36	" Wales ...	16	310	48	
37	" Poland ...	17	292	101	
38	" Uruguay ...	11	185	62	
39	" Porto Rico ...	19	340	152	
40	" Rumania ...	7	140	14	
41	" Yugoslavia ...	9	140	38	
42	" Ceylon ...	8	76	—	
	Non-Sectionalised Countries ...	15	332	49	
	Canadian Theosophical Federation ...	8	187	36	
	Federation of the Lodges of the T.S. in Egypt ...	5	76	43	
	Grand Total ...	1,645	43,301	6,233	

* See below, for statistics.

I omit, as anyone can refer to former lists. It suffices to say that 85 new Charters to Lodges and 6,127 diplomas to new members were issued during the year. The total number of members in 1926 was 43,301, showing a net increase of 1915 members during the year, despite the exceptional numbers of resignations, partly due to the false statement that the Objects of the Society had been changed, but chiefly to my own persistent delivery of the good tidings of the approaching Coming of the World Teacher. Most of the members who claim, quite rightly, to state their dissent from my views quite wrongly deny to the President of the Society the right to hold opinions different from their own.

Our National Societies

United States. 462 is the net gain in membership. Numbers are not true measure of progress. Enthusiasm has grown enormously in America. America is busy with establishing a new Headquarters at Wheaton, Ill. The entire amount required for this edifice is being amassed. Members in general are not very rich and only a few can afford to donate freely, and yet the large sum required is being put together.

Libraries all over the country are utilized by our members where free books are placed in the service of the public. "One of our members spends her entire time in this useful work, travelling from city to city . . ." The Theosophical Press continues its useful work.

England. 644 new members have entered, less by 29 than the entries of last year. I had the pleasure of presiding at the Conventions of the four National Societies in the British Isles; at the English one the following resolution was passed, with only three dissentients:

"That in view of world-wide endeavours to re-interpret the fundamental basis of religion, this Convention welcomes all new expressions of religious truth from whatever source, and urges upon Fellows of the Theosophical Society an open mind and a receptive attitude towards every declaration of such truth, with a view to the fuller realisation of Universal Brotherhood."

Mr. Gardner, the General Secretary, reports plans for assisting Lodges to purchase their own premises, and I draw the attention of the

National Societies to this scheme proposed by the National Council of England. A most noted activity has been begun, "The Theosophical News Bureau," to supply newspapers with accurate information. If members who have some journalistic experience would supply the newspapers with terse statements when necessary, much can be done to correct the errors often made in the newspapers concerning the Society and its aims. But for this work to be done efficiently, training is required, as newspapers will not put in columns of diffused and rambling matter. England has made a point during the last few years of "Students Week Ends," and reports a great stimulation of interesting activity among members.

India reports a new Section of Ceylon from among the members who have so far been attached to the Indian Section. Six hundred and twenty new members as against 388 in the previous year have been added, and a fewer number ranked as dormant. The scheme of decentralisation was approved, and eight Federations have applied for autonomous powers. A sum of Rs. 50,000 has to be collected for the erecting of a marble temple in Shānti Kunja for congregational Hindū Pūja, and of this sum, with the help of boys and girls and other workers, already Rs. 5,500 have been collected. Much success is reported in broadening Hindū institutions wherever Theosophists are active. The Section reports the gift to the Indian Section by the President of that branch of the Adyar Theosophical Publishing House which has existed at Benares, and says that the gift is calculated at about thirty to thirty-five thousand rupees. I am very glad to pass this business to the Section, now that it is working at a profit. Regret is expressed that there are not more lecturers to go about the country, especially to lecture in the various vernaculars.

Australia sent no written report, leaving it to its General Secretary, Bishop Arundale, to report its activities. I can only therefore chronicle the magnificent enthusiasm and power of inspiring activity in others, only inferior to his own; Australia has started a Broadcasting Station, which was opened by the Minister of Education, and is the first of our National Societies to have made this forward step. It has a National Magazine, *Advance Australia*, edited by the General Secretary. The heart and soul of the Section is Bishop Leadbeater, whose untiring work is the admiration of all, and whose wisdom is one of the pillars of the Society.

Sweden. The thirteen members who came to the Jubilee Convention took back with them many slides and cinema films of Advaita and the Convention. These have naturally provided much interesting material for the instruction of members and for general propaganda. Sweden is organising her Lodges into Federations for the closer linking up of members. A new venture is the Theosophical Book Shop and Studio, which has become a centre to disseminate not only Theosophy, but all advanced ideas.

New Zealand reports a year of steady work during which the General Secretary has toured as National lecturer. The veteran worker, Rev. W. S. Short, I.S.O., has also visited a number of the smaller Lodges and given his aid. A new Lodge building has been completed in the chief town of the South Island, Christ Church, bringing the number of buildings owned by the Theosophical Lodges in New Zealand to six.

The Netherlands report many misrepresentations concerning the announcement of the "World Religion," and hence much controversy. One group proclaimed that the Masters of the Wisdom have withdrawn from the T.S. The General Secretary decided to issue all controversial matter in a special supplement, and also to call a special Convention where all could amicably discuss the different points of view. In spite of the temporary turmoil, the work in Holland is stronger than ever. Its Convention was presided over by the President. The subsidiary activities report a healthy development. Needless to say, owing to the International Headquarters of the Order of the Star in the East being in Holland, the Dutch members are given unusual opportunities to show their special abilities in organisation.

France reports two visits from the President. Special stress is laid on the fact that one of the most vital elements of propaganda is literature, and that the Publishing Concern is increasing its sales. Eight new Lodges have been formed, one being in Athens. France has acted as foster-mother to several National Societies, and is now watching over the Lodges in Greece. Prof. Marcault has visited many Lodges in the south of France. Regret is naturally inevitable that he should be called away from France to England, to work in connection with the World University.

Italy. As with France, so with Italy. A large part of the propaganda is through literature. The General Secretary reports a fall in

membership, one reason being the usual lapse for non-payment of dues. The reason is stated by him as follows: "Another cause is the delicate situation in Italy arising from the recent law on secret societies and the personal and arbitrary interpretation given to it by some members, who think the Theosophical Society comes under that category, whereas the General Secretary points out that T.S. teachings are open to the public and have naught to conceal. Defections in both the above cases may be regarded as gains rather than losses to the efficiency of the National Society, which is thus relieved of carrying a dead weight."

Germany reports that a certain number have left the Society owing to misunderstanding of my announcements at Ommen in 1925. The misconceptions concerning the rôle of the T.S. regarding Star work and religious activities, like those of the Liberal Catholic Church, which have been going the round of the various countries, have evidently reached Germany. There is little doubt that in Germany, as in other countries, when these misconceptions disappear, the Section will come back again to its original strength and go forward with greater vigour. The report mentions the distress still existing in the country and the activities of many members to cope with it. An attempt is being made to bring the various organisations in Germany, which have separated from the main Society, to work together with the T.S., at least so far as general lectures are concerned, while retaining their individual freedom of thought and action. Hearty thanks are expressed to Herr E. Peiper for his help in publishing various German editions of important Theosophical works.

Cuba. After eighteen years, the veteran Theosophist, Don Rafael de Albear, resigned as General Secretary in order to allow the work to be re-organised by the younger men. The whole Executive resigned with him in order to facilitate the work. A new Board was elected, and the new General Secretary has already outlined many lines of activity which are given in detail in his report. A movement has been started to form a Federation of all the Spanish-speaking Sections so as to link them closely together for the common work. Many Lodges in Central America belong to the Cuban Section, and it is hoped that presently these will form themselves into a National Society of their own, though many difficulties exist owing to the poor means of communication among the various countries of Central America. I wish

to add my warm recognition of the fine work done by the late General Secretary, who has been the father of Theosophical activity in the Central American countries, and the inspirer of so much good work.

Hungary reports two new Lodges formed, and specially mentions the value of the young Theosophists, who have done work amongst the blind, the poor, the destitute and the unemployed. The finding of a new locality for the Section Headquarters, due to the generosity of Mrs. Rathonyi, enables the work to be developed with fewer drawbacks than in the past.

Finland reports a healthy year's development with no great outstanding feature. Music and song are constantly promoted in connection with the Theosophical work, and the movement is kept on a broad and cultural basis.

Russia. Ever since the persecution of Theosophy by the Soviet Government, the Russian National Society has not been able to exist in Russia. Those exiled Russians who were Theosophists have clung with greater devotion than ever to the ideals, and made scattered groups throughout the world. These groups were made into one National Society, though outside Russia, and the first Convention was held in Prague, a great centre of Russian exiles. The Secretary is our devoted and veteran Theosophist, Anna Kamensky, who this year has received from the University of Geneva a doctorate, for her thesis on *The Bhagavad-Gitā*. The membership of the Russian T.S. is nearly 300, with Lodges in Europe, Asia and America, and members in all the Continents. One of the most severe handicaps among the Russian members is their want of books, and a Committee has been elected to take up this matter. A magazine, *Vestnik*, is regularly published.

Czecho-Slovakia has sent no report, beyond the encouraging fact that it has enlisted 60 new members during the year. It has 8 Lodges.

South Africa reports the formation of a special Lodge, "Brotherhood Lodge" at Capetown, with the object of bringing "our coloured brothers of mixed blood into the T.S." While the first object of the T.S. proclaims Brotherhood without distinction of race or colour, it has not been possible to impose it as an obligation on members or Lodges. Hence in countries where race prejudice is overwhelming, as in South Africa, or in the Southern United States, white people have strenuous

objection to the presence of coloured Theosophists in Lodges. It is therefore a good sign that South Africa is attempting to surmount this difficult problem by having special Lodges where the Brotherhood ideal can be carried out in spite of the prevalent race prejudices. The National Society has been strengthened by the arrival of Captain and Mrs. Ransom, the latter on the termination of her work as General Secretary for Australia. The late General Secretary, Mr. Bischoff, is devoting himself entirely to the spreading of Theosophy among the Dutch-speaking members.

Scotland. I have received no report.

Switzerland reports that at last the Section and the Swiss Federation have amalgamated. The organisation of the Swiss Federation of members who were outside the National Society was an abnormal occurrence, and one that was bound, in a small country like Switzerland, to handicap the development of the work. Theosophists, as they work together, often intensify their personal equations, and hence sometimes very great difficulties of co-operation. In such a case, it is always best for similar-minded Theosophists to form Lodges to do work in their own way. But so far as the propaganda of the whole country is concerned, it is eminently desirable that there should be one National Society only. Special effort has to be made to develop the German part of Switzerland, where Theosophical propaganda hitherto has been weak.

Belgium sends a report which is a statement of work regularly and conscientiously done in the various Lodges with no great outstanding fact. During my travels in Europe, I visited Belgium. Small National Societies, like small Lodges, are more vital in the growth of the whole movement than Sections and Lodges that are numerically large on paper. Sometimes the devoted persistence and loyalty of small groups does far more to help the movement than they realise, when working under somewhat depressing conditions. Various subsidiary activities are fostered by the members.

Netherlands-Indies. Java reports going beyond the two thousand mark in its membership, with 905 Indians and 206 Chinese. The term, "Indian," is used in Java for the Javanese inhabitants. The Theosophical Order of Service is working strongly. The various movements with an educational trend have now been organised as a Theosophical World University Association.

Burma reports a thirty per cent increase of membership. Some members of the Rangoon Lodge encountered difficulties regarding the statement as to the World Religion. But the Lodge by an overwhelming majority refused to dissociate itself from the Fellowship of the World Religion. Maung Maung Ji is a welcome addition to the work. An outstanding event was the visit of Mr. and Mrs. Jinarajadasa. The former lectured on "Theosophy and Buddhism," and the latter on "Child Welfare" and "Aspects of the Women's Movement". A night school has been started with a special view of giving English teaching to the Buddhist Pongyis, or priests, a piece of work for Buddhism greatly necessary, though very much against the wishes of the older priests of Burma. The Burma Educational Trust works under serious difficulties in trying to carry on its two splendid schools for boys and girls.

Austria reports an increase of two active Lodges and also one dormant Lodge being revived. Many members have worked in propaganda, and among the foreign brethren who helped for a while are mentioned Bishop Wedgwood, and from Adyar, Miss A. C. Bell and Mr. Yadunandan Prasad.

Norway. No new activities have been begun. The number of members has diminished, largely due to the economic conditions, and also to the dropping out of the active roll of members who are in arrears. Lady Emily Lutyens visited the Section, but did not speak from the T.S. platform.

Denmark reports the cancellation by the Danish Government of the permission granted to broadcast Theosophical lectures by radio. The result has been an agitation and the creation of an organisation "consisting of as many as possible of the organisations outside the T.S. who are all fighting for the new time, each according to its conception of the ideals of the new time". Forty-two different organisations have joined together, and it is hoped to disseminate the broader ideas by some new method. There has been a certain amount of confusion in understanding the parallel movements and their relation to the T.S. The Executive Committee of the Section has advised the members "to pronounce its sympathy with and understanding of the work of the parallel movements," but at the same time recommending the members to "support every activity which tends to the creation of a definite and clear working-basis for the Theosophical work—a working basis which in no

way deviates from the Objects of the Theosophical Society, so that these always may be clear as well to the members as to the public, and may not be veiled by the work and the authoritative conceptions which the parallel movements might find occasion to convey to our time". Another activity has been the offering of Theosophical lecturers to outside organisations, which has met with much success. The Summer School has become a prominent part of the work.

Ireland reports my visit. The members are taking an active part "in outside activities which aim at relieving the sufferings of animals, and the general economic situation also receives our attention". The National magazine has changed its appearance, and good work is being done through its pages. On the whole in a country "in which the great majority of the inhabitants are strictly forbidden to attend Theosophical lectures," the work is holding its own steadily.

Mexico reports steadiness in the growth of membership, which has risen to 470, a course of public lectures on religion was organised for a lecturer who was not a member of the T.S. to show that the T.S. platform was one of spiritual tolerance. During November 15-22, 1925, a Theosophical Week was organised "with several public and private festivals which big crowds attended". The Lodges in Yucatan similarly held meetings in halls and theatres.

Canada sends no report, nor does Argentina.

Chile reports that more than 250 public lectures were delivered throughout the country in addition to the usual members' meetings and various T. S. Anniversaries. The Jubilee Anniversary was celebrated by a specially illustrated number of the Section magazine, which has been helpful in drawing the attention to the work of the T. S. Many members have taken part in "naturist" activities, as also in work for animals, for new education for boys and girls, and other work of a social character. The year's work is "signallised by a marked improvement in the extension of our ideals". Well done, Chile.

Brazil reports the completion of the Portuguese translation of the first volume of *The Secret Doctrine*, an invaluable gift to the country. The Section publishes two magazines. In Rio, a good deal of propaganda work is done by members writing for the daily papers. Some members are working for convicts and for the blind. The T.S. Order of Service has been organised. One Lodge has made a plan of organising

"trips of propaganda" to three cities of the interior, and has succeeded in founding three Study Centres. Mention is made of the fact that the press of the country is extremely sympathetic to Theosophy.

Bulgaria reports that the public interest in Theosophy has been roused by lectures on India, and on India being the country that could give the most suitable body to the World Teacher. More commodious quarters have been secured for the work, the expenses having been covered by special donations of 33 members, who are giving ten per cent. of their income for the work—a most generous action. Would that all members followed it.

Iceland. During the absence of the General Secretary at the Jubilee Convention, two public lectures were organised. The typewritten magazine has appeared regularly, and two books have been published, one being a translation of *Education as Service*. The Section has decided to publish a journal for the purpose of propaganda. Many Clubs have been organised by the members to develop and apply the spirit of Theosophy in the daily life of service.

Spain sends no report.

Portugal reports being much handicapped by the political crisis which has caused hindrances in the way of holding private and public meetings. A few members have resigned owing to misunderstanding of the policy of the Society. Much work has been done for animals and the T. S. and Star members have joined in developing a National Society for the prevention of cruelty to animals. The high cost of publishing books seriously handicaps propaganda. The General Secretary suggests increasing the dues to Adyar by ten francs per member, so as to create a Central Fund from which loans could be granted to Lodges who are desirous of purchasing or erecting premises.

Wales reports steady work. I visited the Section and presided at its Annual Convention, as already noted.

Poland. No report, probably owing to political troubles. None comes from Uruguay.

Porto Rico held its Annual Convention in July. Though the Section had a cyclone which made roads unfit for travel, forty delegates representing thirteen Lodges were present. Forty lectures were delivered in nineteen towns of the Island, and study groups organised in seven towns. Two papers are published by two members.

Rumania mentions the loss to the Society by the passing away of Madame Fanny Seculici, who was present at the Jubilee Convention and who passed away at Port Said on her way back to Rumania. The National Society has been formally recognised as a legal institution, which enables the Society to hold property, and facilitates obtaining permission to hold meetings in towns under martial law. The work is proceeding steadily, though not rapidly.

Yugoslavia reports the visit of Bishop Arundale, who gave much help. Also there were other visitors, who were Mr. A. F. Knudsen, Mrs. A. E. Adair and Miss A. C. Bell. Two new Lodges have been added.

Ceylon resumes its life as a National Society, having been a Section from 1887-1889. Many visitors have come to help the Lodges to become strong enough to organise a National Society. A magazine is being issued regularly, and funds are being collected for the erection of a Headquarters building. The Youth Movement has been started, and is very slowly making headway. The work has lost a great and enthusiastic helper in the passing away of Mrs. Musæus Higgins.

I heartily welcome Ceylon, our Forty-second National Society, as its culture is different from that of India, and it brings its National Mission to the helping of the Theosophical Society. Besides, it was so dear to the heart of our President-Founder, and he worked so nobly and so successfully there in the cause of Buddhist Education.

Unsectionalised

China. The work in China is progressing steadily and all the Lodges are very active. The news of the appointment of Mr. Manuk as the Presidential Agent for China was received with gratification by all the Lodges.

The Shanghai Lodge shows renewed activity under Mr. Calatroni and is doing good work. The Besant School in Shanghai under Miss Dorothy Arnold is working on successfully and is a real factor in spreading Theosophical teaching in China.

At Hongkong during the absence of Mr. Manuk, Mr. Lanepart did good propaganda work by lectures and articles in the daily papers, clearing away many misconceptions about Theosophy and the

Coming of the World Teacher. Besides, the visits of Mr. Max Wardell, Bishop I. S. Cooper, Prof. Labberton, Mr. and Mrs. Rogers and other Theosophists are recorded. Owing to the increase in the number of Chinese speaking members a new Chinese Lodge was formed under Mr. Wei Tat and Mr. Wong Man Keung, and is doing very good work especially in bringing out publications in the Chinese language. In China Lodge at Shanghai, Prof. Shastri and Dr. Wan A. Hee are doing very good work by holding weekly meetings and lectures which have created marked interest in the Theosophical movement among the Chinese.

Egypt. Three Lodges out of eight in the Egyptian Section returned their charters, so the remaining Lodges are temporarily attached to Adyar Headquarters and are federated under the Presidential Agency of Mr. J. H. Pérès until the Section is revived. The political conditions in Egypt are not favourable for the present so the T.S. work is going on very slowly, but the Section will soon be revived by forming new Lodges in due course.

T.S. Outposts in the Wilderness

Nairobi. The Lodge reports the addition of two new members during the year and congratulates itself "on faithfully and devotedly keeping the lamp of Theosophy alight under exceptionally difficult circumstances".

Barbados. The Lodge is doing its work steadily. Owing to the ill-health of the President, Mr. Edward Drayton, the Lodge elected Mr. Clyde Williams as Vice-President, who delivers lectures and conducts study classes. The death of Mrs. Drayton, a very sincere and enthusiastic worker, is recorded with deep regret.

Japan. The Mahayana Lodge reports very little activity owing to ill-health of its principal workers. Since Prof. Labberton's departure from Japan the "Orpheus Lodge" in Tokyo has been suspended, but Capt. B. Kon with a few other members has re-started a small centre.

Canadian Federation. The Federation reports a gain of 3 Lodges and total membership of 200. It is very active and is trying to make Theosophy a living influence in the solution of the problems of human growth and happiness. It testifies its hearty appreciation of the cordial

co-operation it has always received from the American Headquarters' staff, and from its National President, Mr. Rogers, who visited Canada on a lecturing tour.

Russian Lodges-Federation within the Finnish Section. The Russian Lodges in Finland have unitedly formed themselves into a Federation and have joined the Russian T.S. outside Russia with the approval of the Finnish Section, but have kept their connection with the Finnish Section undisturbed.

The Adyar Library

The Acting Director and his staff record profound feelings of sorrow at the death of Pandit Mahadeva Shastri, the late Director, and express their sympathy with Mrs. Mahadeva Shastri and family. The learned Pandit has left behind him a lasting monument of valuable work, and I lose a valuable friend as well as an able colleague.

The work of the Library records the bringing out of at least the first part of a revised catalogue of Samskrit MSS. in the Library. Dr. C. Kunhan Raja, M.A., D. Phil. (Oxon.), as Assistant Director in the Eastern Section, and Dr. J. H. Cousins, D.Litt. (Keio), as Librarian of Western Section, have reorganised the Library and the reference work is very much facilitated.

Brahmavidya Ashrama

Dr. J. H. Cousins reports to have initiated several new lines of study of a scientific nature which promise to yield good results in the future. Mr. Ellis' lectures in Phrenology and Dr. P. K. Roest's special lectures on Anthropology, when taken with former lectures by Messrs. Trilokekar and Tristram, have added substantial material for the science of Anthropology. Thus the Ashrama goes on with its work of forming a synthetic nucleus of knowledge and illumination.

The Theosophical Educational Trust

The work of the Trust is going on very well though much handicapped by want of funds. The National Theosophical College at Adyar

is growing in popularity, and all the schools under the Trust keep up their high standard of efficiency. A Montessori Home is established at Guindy where 30 boys and girls learn and play together. The College at Madanapalle has been affiliated for the B.A. in History and Philosophy and is under the Andhra University. The scheme for the world University is progressing slowly.

Olcott Panchama Free Schools

The Superintendent reports that 3 out of 5 schools have been transferred to the Corporation of Madras with the condition that the old name of the schools be retained, and the trained teachers of the schools be taken into Municipal service. The Deputy Inspector of Schools remarks "the general condition of the schools continues to be efficient," and "it is one of the best schools in the range". The spinning and weaving section has been started in one of the remaining schools, and it is going on satisfactorily. The special feature of the school is that the children are made to feel free, happy and joyous.

The Round Table

A full report comes from Kt. Libra recording the new inspiration and clearer vision the Order received during the T.S. Jubilee Convention at Adyar, whereby the basic object of drawing young people into closer relations with the Masters of Wisdom was once more emphasised.

England and Scotland show steady progress. France carried out propaganda by posters about the coming of the World Teacher. Sweden forms links with Norway, Denmark and Finland, and Holland, Belgium, Italy and Germany are all doing steady work. The Chief Secretary for London encourages all to go on and do better, for the Life of the Hierarchy is apparent in the branches of the Order. Australia, Adelaide and Brisbane report substantial increase in membership and great activity. In Melbourne the movement is "marking time" while in Sydney the movement progresses well. The International Headquarters of the Order permits the formation of an Indian Section with Shrimati Rukmani Arundale as Chief Knight.

The Golden Chain in Spain

The Golden Chain in Spain goes on doing its work as usual under the guidance of Señorita C. Guyard in spite of difficulties.

Order of the Brothers of Service

Ever since the organisation of the Order its work has been one of the most vital contributions to the development of the Theosophical movement, especially in India. The Brothers are severally active in various places allocated to them by their Head, the Brother-Server. One of them, Mr. A. Ranganatha Mudaliar, holds a responsible position of a Minister of the Crown in Madras, and is now in charge of the departments of Public Works, Development, Registration, etc. There are at present 25 full-pledged Brothers, 6 novices, 50 Lay Brothers and 43 Associates.

International Theosophical Order of Service

Bro. Ralph Thomson, the International Chief, sends reports from 20 different countries, all of which are doing useful work along one line or another. The various groups of this Order are internationally linked together to effectively carry on the work of helping the whole humanity on their own lines.

Women's Indian Association

The Association reports large increase in membership and formation of six new branches during the year. The admission of women into the Legislative Councils, and the complete equality between men and women, which is now established in Madras and Bombay Presidencies, have created great enthusiasm among its members. The Association offers a training ground to those who choose to serve Taluk and Municipal Boards and do public service. The Women's Home of Service and Child Welfare work are doing splendid work, but more money is needed to carry them on successfully. At the International Congress of Women in Paris four members represented the Association and

Mrs. D. Jinarājadāsa carried on propaganda on her tour in Bengal and Burma.

League of Parents and Teachers

The League enters on its 12th birthday and promises to do its work steadily under the fostering care of its energetic Secretary, Prof. R. K. Kulkarni.

International Fellowship in Arts and Crafts

Considerable activity is reported of this International Fellowship which has linked up 26 countries of different parts of the world by correspondence, exchange of plays, music, etc., and more beauty is thereby brought into Theosophical work. Community singing is introduced in various Lodges and valuable work is done in music and drama. India and Switzerland are reported to be studying National Arts and Crafts. There has been a good deal of activity also in the dramas and mystery plays. Polish and Belgian groups have produced a number of mystery plays, and well known dramas are being translated into English.

T.S. Muslim Association

The Association has a useful career before it, but needs many workers to bring closer co-operation between Hindus and Muhammadans. The addresses delivered by Dr. Abul Fazl, Superintendent of Education in Allahabad Municipal Board, Mr. Saiduddin Ahmad, Sub-Judge of Allahabad, and Mr. Abdul Karim, during the T.S. Convention at Benares were much appreciated.

Association of Hebrew Theosophists

The Association reports the formation of two more Sections one in England and another in Holland, and the publication in California of a quarterly magazine, *The Jewish Theosophist*, by Mr. H. S. Samuels, the President of the American Section of the Association. Some money

is collected towards the Synagogue Fund, and Mr. A. Horne of San Francisco is busy collecting materials for printing books on Theosophy and Jewish religion, so as to interpret Judaism in the light of Theosophy.

**Theosophical Society Employees' Co-operative
Credit Society, Adyar**

The Co-operative Credit Society grows in membership and is getting popular among the employees, who feel grateful to the T.S. for giving them such help in their difficulties. The decrease in the amount of loans taken and increase in repayment of loans show a sign of progress, as some of the members are getting free from debts gradually and are coming forward to deposit. The real advantage gained by membership is in their moral uplift, for they stand surety for others and are willing to pay for those for whom they are responsible. The Society expresses its gratitude to the President and the Vice-President of the T.S. for their support and co-operation, and hopes to open a "Store" for the benefit of its members.

In concluding, I salute the members of the Society with deep gratitude for the love and helpfulness they have shown me in every land I have visited, and from every other land in which the Society is organised. I strive not to repay them, but to show my gratitude, by working as hard as I can. That is all I can do, and that I will continue to do. The times are difficult, of ever increasing difficulty. But the Great Brotherhood is with us, and Star of the KING shines over us; to that I lift my eyes in all moments of indecision, difficulty and danger.

AND IT SHINES

THE PRESIDENT'S RETURN TO HEADQUARTERS

At the welcome Meeting at Headquarters, Dr. Besant said—

Brothers of the Theosophical Society and the Order of the Star

I cannot well thank you for the wonderful welcome that followed us from the Madras station to our home in Adyar. On the way in the train also welcome came to us at one station after another growing, I thought, not warmer, but with a new note of joy as we came really home to Adyar, to us the Masters' land. I have been away from you, it is true—not quite two years: you need not make it longer than it was! still it was a very long time for me, longer than I have been away from India since I first touched in 1893 its sacred soil. And wherever I go, my heart is in the Motherland, as the work is consecrated to her dear cause, and to the service of those Great Ones who are working for her uplift.

In every town that I went to in America, two were the subjects on which I spoke—one "India Bond or Free: A World Problem," and the other "The Coming of the World-Teacher". Now, the first time that the latter was the subject of a lecture was in 1909, when Krishnaji was a very little boy, when my brother Leadbeater and myself were told by the Jagat-Guru Himself that He had chosen Him as the vehicle for His approaching visit to our earth. Since then Krishnaji has grown from boyhood to youth, from youth to manhood, fulfilling to the utmost the condition that was made by the Jagat-Guru, when He said He had chosen him. The condition was that Krishnaji should be worthy in his manhood. And I, who know him very very closely, I, who have loved him in past lives and in other worlds as well as in the physical, coming back here to Adyar, where he took as a boy his first initiation, I bear witness that he has been accounted worthy of that for which he had been chosen, worthy to blend his consciousness with that of a fragment, an *amsha*, of the omnipresent consciousness of the World-Teacher, and That which dwells in him is to lead us to the way of happiness, of peace.

In America, the impression made was great. Not one unkind word was spoken of him by the reporters of the great papers that pressed everywhere round him, after they had seen him. And the reason was a simple one. I quote a Californian reporter who said to him: "You are so human, and so friendly!" He so won hearts of those far-away people, accustomed to meet men

and women of every type, and generally feeling perhaps a kind of barrier between themselves and the visitor; but here they felt no barrier. And so he won the liking and respect of those who are said to be, to use an American expression, "hard-shelled" reporters. And America too felt the value of his message, ere yet that great blending of consciousness was completed; felt it with the call to a higher happiness, not a happiness of the body, frivolous and often mischievous, but the call of the Spirit to the Spirit in man, of God who is Bliss; He dwells in every one of us, and can manifest in us that splendour.

And it is a great happiness, I think to all of us that it has pleased the Jagat-Guru to choose for His great mission to our world one of His own race, that is, the Indian race. When He came two thousand years ago in Palestine, He chose as the body He would use that of a member of subject race, subject to Rome. And when He has come to us, He has chosen a body that may almost be called of His own race—although He has no race, He belongs to all the world—but His physical vehicle, as before, He has chosen from among the despised and the rejected of the world. And to us that is the greatest of privileges, because in India wealth and luxury have never been regarded as the sign of the spiritual man. Sometimes He may be born as King Janaka, a King, but He has nothing that He regards as His own. Sometimes He may come as a great ascetic, outwardly as well as inwardly. But every Teacher who teaches the highest truth helps those who follow Him to win their way everywhere to His Peace.

And so to us now, Indians, brethren, this great joy has come. Only a few months have passed since the long and steady growth attained its completion in union with "the Beloved". That is the great Door into the greater services, with the possibility of becoming one of the Helpers, the supreme Helpers of the world. And for all of us who look up to that height which we have not yet reached, we who hold it a privilege to serve him in any way we may, we bear testimony, who have lived by him long, that many a lesson of conduct has been learned as we watched him, ever rising into more splendid manhood. And now that he has come back to you, to his own people, to his own race, yet transcending both, for he belongs to the whole world, you have the joy that your race has given a body to bring the great Message of help. Those of us who do not share it, have the joy to recognise in him another of the mighty race of the Teachers of the world. And we know as we look to him that he comes as the helper of every people, of every race, of every nation. Yours is the privilege of giving the body, but the Consciousness rays out its splendour to the world at large.

CONVENTION COMMITTEES 1927

THE members of the Executive are members of all Committees formed during Convention.

The Committees are allowed to co-opt additional members to facilitate their work, but the names of such should be notified to the Executive.

I. *Supervising Committee for Leadbeater Chambers:*

Mrs. P. D'Amato, C. V. Shah, Miss E. Banks, Miss J. Taylor, Mrs. D. Jinarajadasa, Baroness J. von Isselmuden.

Convener : Mrs. P. D'Amato.

II. *Supervising Committee for Bhojanasala, Quadrangle and Rajapuram:*

G. Soobiah Chetty, B. Ranga Reddy, J. Srinivasa Rao, C. Subbaramiah, S. Rajaram, Mrs. B. Sri Ram, Mrs. R. Mudaliandan Chetty, Mrs. D. Rajaram, Mrs. R. Madhava Rao, Dr. G. Srinivasamurti.

Convener : J. Srinivasa Rao.

III. *Sub-Committees:*

1. *Building:*

K. Zuurman, J. Srinivasa Rao, B. Ranga Reddy, G. Soobiah Chetty, S. Rajaram.

Convener : K. Zuurman.

2. *Food:*

(a) *Leadbeater Chambers:*

Mrs. P. D'Amato, C. V. Shah, Miss E. Banks, Miss J. Taylor.

Convener : C. V. Shah.

(b) Bhojanasala :

J. Srinivasa Rao, G. Soobiah Chetty, G. B. Verma,
B. Ranga Reddy, C. Subbaramiah, D. K. Telang,
Mrs. D. Rajaram, Mrs. R. Mudaliandan Chetty,
A. Venkatesiah, K. Shankaranarayana Rao.

Convener : B. Ranga Reddy.

3. *Sanitation and Conservancy* :

K. R. Jussawalla, and Dr. G. Srinivasamurti with
assistants selected by him.

Convener : Dr. G. Srinivasamurti.

4. *Inquiries* :

Y. Prasad (in charge). Assistants : G. B. Verma,
L. B. Raje, C. Vasudevayya, V. S. Ratnasabhpati,
D. Gurumurti.

Convener : Y. Prasad.

5. *Conveyance* :

J. R. Aria, G. Soobiah Chetty, M. Krishnan,
V. Subramaniam.

Convener : J. R. Aria.

6. *Decorations* :

Dr. J. H. Cousins, Mrs. A. E. Adair, M. S. Sundara
Sarma, A. V. Ramaswami, C. M. Vasudevan.
Mrs. M. Patwardhan, Miss J. Whittam, K. R.
Jussawalla.

Convener : Dr. J. H. Cousins.

7. *Entertainments and Games* :

G. V. Subba Rao, Dr. J. H. Cousins, Mrs. M. E.
Cousins, Mrs. W. C. Handy, Mrs. M. Patwardhan,
K. J. Sharma, C. N. Vaideeshwaran, V. R. Sastri.

Convener : K. J. Sharma.

8. *Medical* :

Dr. G. Srinivasamurti, Dr. T. Manikkam Pillai,
Dr. N. R. Deobhankar, Dr. N. Sivakamu.

Convener : Dr. G. Srinivasamurti.

9. *E. S. T. :*

Miss A. J. Willson, C. Ramaiah, M. Subrahmanian
Iyer, Miss J. Whittam.

Convener : Miss A. J. Willson.

10. *Volunteers :*

G. V. Subba Rao, Y. Prasad, B. Rajagopala
M. Krishnan, Mrs. M. Patwardhan.

Convener : G. V. Subba Rao.

11. *Post Office :*

L. M. Prabhu, K. A. Venkatagiri.

Convener : L. M. Prabhu.

12. *Refreshment Stall :*

G. V. Subba Rao.

13. *Fire and Watchmen :*

K. Zuurman, A. Schwarz, M. Krishnan, G. V.
Subba Rao.

Convener : A. Schwarz.

14. *Publicity :*

B. Sanjiva Rao, N. Sri Ram, Atmaram Mangaraj
B. Shiva Rao, N. S. Rama Rao, M. S. Madhava Rao.

Convener : N. S. Rama Rao.

15. *Programme :* B. Sanjiva Rao, Y. Prasad, Miss A.
J. Willson, Dr. C. Kunhan Raja, Mrs. D. Jinarajadasa

Convener : B. Sanjiva Rao.

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHIST

ON THE WATCH-TOWER

To every reader I send a wish for a useful and therefore a Happy Year, and the hope that the First of January, 1929, may find each of you stronger, calmer, more tolerant, more loving, and therefore a better channel for the rays of the Spiritual Sun, ever shining down on our world.

* * *

Two valuable workers threw off their physical bodies, during the last three months. Dr. Mary Rocke passed away on her voyage out to India and Australia, suddenly becoming unconscious and falling down while descending the stairs. Two or three of our party had seen her the day before, and had noticed nothing wrong with her except that she seemed a little vague in her talk, but not sufficiently so as to cause any alarm. She will be greatly missed in Australia and Holland, in both which countries she had proved herself to be a worker with much initiative, energy and perseverance. The Amphitheatre in Sydney remains as a permanent monument of her work.

* * *

The second gap in our ranks was caused by the departure of Sir Sadashivaier, a retired Judge of the Madras High Court. When he left the Bench, after a successful career, he carried with him the respect of all who knew him, carrying on

the tradition of the admirable Theosophical Judges who have adorned that high position. He then changed his life by entering the third stage of the orderly Hindū life, giving over to his sons the charge of worldly affairs, and devoting himself, accompanied by his life-long companion, his wife, to preaching the great truths of religion to his village fellow-countrymen in their own vernacular. An ideal Hindū, as simple in his life as he was learned on the Bench, saintly in his conduct, with a delightful touch of humour in his speech, a devout Hindū and a broad-minded Theosophist, he was of a type rarely to be found in modern life. We shall long miss him in our service of the Masters, in Their work for the uplift of India. But while India has such sons as Sir Subramania Aiyar and Sir Sadashivaier, her uplift is sure.

* * *

Two years ago the opportunity of forming a good centre for work in Allahabad presented itself—a large house, but in very bad repair, which had belonged to a Chief Justice in the city, and had unusually large rooms. An energetic and devoted young barrister drew my attention to it, and we decided that an effort should be made to secure it and its large compound, sloping down to Gaṅgāmai. The effort was made and succeeded. The coming to Allahabad of Mr. and Mrs. Pearce—the former as Principal of the Kāyastha Pāthshāla helped us greatly. A Montessori School was started and the first eight pupils are now 48. Mrs. Pearce has been most useful, and Mrs. N. G. Paranjpe and her daughter are utilising their experience in Madras and Cawnpur; there is a clamour for a hostel, and for more land, so that Krishnāshram may expand—and expand it will. Mr. Sankaran Saran, by whose devoted work the place was started, in ending the first year's report, expresses the hope that it will be known as a place where men and women who work try to learn and to teach how to "live nobly". So may it be.

* * *

There was a very pleasant function at Poona on December 9, when I opened the new building of the Poona Lodge, the

foundation-stone of which I laid on a visit to Poona before my last journey to Europe and America, in 1926. It is a pretty building, and very convenient. On the ground floor there is a hall for meetings, and an E. S. Room, and above a Masonic Lodge building. The Lodge was chartered in 1884, and for long Khān Bahādur N. D. Khandalawala, one of our oldest Theosophists, kept the young Lodge going by his devotion and knowledge. Then, one of our members, Mr. L. R. Gokhale, generously gave a plot of land, and there the foundation-stone was laid. I learned from the Report, read by the President at the opening ceremony, that five or six members are building homes for themselves near the Lodge, so as to approach the ideal of a community. A Bhārata Samāj Temple is to be erected by the generous donor of the site. The Lodge is remarkable for containing Hindūs, Pārsīs, Hebrews, Christians and Musalmāns, and is thus practically exemplifying the Fellowship of Faiths. A useful activity, visiting the local gaol, is carried on by some members, and the Superintendent states that the visits have reduced gaol offences and improved the morale of the prisoners. "I was in prison, and ye visited Me." A Released Prisoners' Aid Society was started two months ago. Some members are busy in educational work for women; others in training women doctors and nurses; or in Infant Welfare work and the Prevention of Cruelty to Animals; one or two are active in Municipal duties; one has organised a Village Service Society, and so on, in lines of useful activity. In fact, the Lodge is working for the diminution of ignorance and misery around it, the result long ago pointed out by a Master of the Wisdom as the duty of a Theosophical Lodge.

* * *

I am writing in Bombay on the first day (December 11) of a Jamboree, which has attracted nearly 12,000 Scouts from every Province, distant as well as near; and also from Ceylon and Burma, from Kashmir, Patiala, Travancore, Mysore, the Naizam's dominions, and even from Porbundar, and

Baluchistân. H. E. the Viceroy, the Chief Scout of India, came to Bombay this morning, and opened the Jamboree in the afternoon, accompanied by the Governor. He made an admirable speech, full of kindly feeling. The Provincial Commissioner, Sir Chunilal Mehta, told us that Bombay Presidency started in 1921 with 346 Scouts and 129 Cubs; it has now 18,289 Scouts and 3,390 Cubs, a striking growth from 475 to 21,679. The Viceroy also noted the rapid growth of Scouting in India, the last census showing over 108,000 Scouters and Scouts. (The two interesting speeches will be found in *New India* of December 15.)

* * *

May I venture to mention to my readers that we are now entering on what I hope is the last stage of our struggle for Home Rule in India, and that they would do well, if they care for this struggle, to take in *New India*, which is now a Weekly, and in which I am writing nearly every week. We are following the precedent set by Australia of presenting to the British Parliament a Constitution framed by Indians, members of the Legislatures—except for 19 outstanding figures in the public life of India, 18 of whom were Indians. I trust that the National Congress, the All-India Liberal Federation, the Muslim League and the Home Rule League, will all, at their approaching Annual Meetings, appoint committees to consider any Constitutions presented to them, and to blend them into a single Bill, to be sent up to Parliament as India's demand.

* * *

The *Evening Standard* (London) says that :

The idea that acquired characteristics are never inherited is evidently not accepted by Dr. Annie Besant, who declares that there is springing up a new "sixth race," the children of which have a quickness of mentality amounting to intuition, and do not require to have things explained to them as fully as they are to the average child.

Mrs. Besant says that these superior children are especially numerous in California, and the other day I was solemnly assured by a leading Harley Street physician, who is also something of an anthropologist, that the finest physical type in the world to-day is

being produced in Western America by marriages between the Chinese and the Irish!

My own view is that the human ego brings with him germs of the qualities which he has wrought out of the experiences of his last life on earth, during the period intervening between death and rebirth, added to those of other preceding lives; that he is guided to parents fit to provide him with a body suitable for the growth of these germinal qualities, which suitable education and surroundings can help him to develop during his present life.

* * *

A correspondent, writing of Krishnaji as "The Life-Giver," says:

Krishnaji appears to me as the Sun, the Life-giver. The Sun radiates its light, its warmth, its power. Down here its energy is absorbed; all material forms, the stone, the plant, the tree, the animal and physical man are but expressions of solar energy assimilated and transformed into myriads of varied forms. The Sun is not concerned with those, they are shaped by other agencies and forces in Nature, the Sun only shines and radiates life.

I imagine that in its consciousness as Sun, he looks on all forms as illusory since they are transient and he knows that ultimately they will all disappear as forms and the energy, the life he gave to those forms, will return to his crucible.

We, living in the world of forms admire the flowers, we use the metals and stones; those forms embellish our life and are necessary to our growth. However let us not blame the Sun who has a wider vision and expresses his consciousness as *Sun*. Let us open ourselves to his wonderful life, absorb it, assimilate it and express it according to our own capacity whether we are a daisy of the fields or a beautiful rose of the garden, and let us give thanks and praise for the gift we receive.

Therefore let us try also to understand Krishnaji's way of looking at forms. He sees so many of us entangled in the form-side of things, forgetting the life, and he suffers to see our consciousness imprisoned and cabined and wants to help us to release it. Surely he does not wish to destroy all those

beautiful forms ; on the contrary, as an artist he admires them, and all his images are taken from the world of forms ; what he wants to do is to release consciousness from the entanglements of forms.

Forms are not harmful if while living in them and among them we have the magic key which opens the secret door in the prison. This key is understanding or rather realisation of the One Life ensouling all forms and transcending them.

Forms are useful *as means*, and nothing could be manifested without them ; at the same time we must be able to leave all forms so as to feel our consciousness liberated from them, contacting the great Unity of Life, and knowing The Beloved.

A paradox ? Yes, a paradox like all the paradoxes we meet in Occultism. The path of Occultism oscillates between life and form, and its paradoxes have to be reconciled in Unity. Paradox begins with the first pair of opposites, with the first polarity of manifestation. Krishnaji wants us to transcend, *in our consciousness*, all pairs of opposites and to be free from them in the One Life.

Let us get there first and then we shall return to our special form : Church, Science, Art, Philosophy, Psychology, Teaching, Lecturing, etc., with full understanding, and free. As Krishnaji says we shall then be creators.

Let us get there, Brothers, while a wonderful opportunity is given to us, instead of kicking because we fear to be taken out of the prison we love.

Let us get there, and all our difficulties will vanish, our arguments fall. Let us free ourselves, break our chains and put on our wings. Let us dare, and we will never be bound again though living into forms and using them.

When Krishnaji says : "Leave your books and ceremonies," he certainly does not mean that we should make a bonfire with our books and pictures and demolish our churches ; he means we should break the shell of those forms, and find a way of escape from them in order to join him in the Kingdom.

Some say : "Why did he not say that more clearly ? It would have been so easy." Of course I do not pretend to know his motive, although surely he had a reason not to say

it more clearly. May it not be that if he had said the things as those people would have liked him to say them, we should all have remained quietly in our entanglements, none of us realising that we were entangled. Perhaps he wanted to cause that turmoil in us and to act as a volcano, to give us shocks; and the very proof that we were entangled is that we have been shocked. Let us thank Krishnaji for that shock, which I believe is not the only one we will receive. From shock very often light is born. Krishnaji has thrown a stone into the dormant waters and all the creatures in the lake are suddenly wide awake (ned). Or to use a more gentle picture, the Charming Prince has come, and the Palace of the Sleeping Beauty, (Truth) is now full of life and activity. What a wonderful thing!

* * *

The Theosophical Society in England is starting a "Reincarnation Campaign"¹ in January, 1928, in order to spread the teachings of Theosophy, emphasising especially that of Reincarnation, perhaps the most illuminating of all. The General Secretary truly says that it "opens the mind to wider views, promotes a tolerant attitude, and brings a sense of the reality of the ego," and "becomes a vital factor in daily life". The appearance of a series of articles on it in the *Spectator*, shows that it is being discussed among the thoughtful and cultured public, and the moment is propitious for its wide circulation. I cordially wish the movement success.

* * *

Mrs. Duckworth writes an interesting letter from Egypt. English, Italian, Greek, French and Arabic contributions, in connection with the World Peace Union, have been sent to the press of Alexandria and Cairo, and interviews have been granted to Mrs. Duckworth by the Greek Orthodox Patriarch, Le Grand Rabbin, the Anglican Archdeacon, and other clergymen. The Stock Exchanges in Cairo and Alexandria observed the two minutes' Silence on Armistice Day. Mrs. Duckworth has also been invited to lecture to the Mothers' Union and the Girls' International Club. She

¹ See p. 511 for details.

has formed a group in Alexandria who daily recite the Peace Prayer: "O Hidden Life of God," and a long and valuable letter of hers on the use of thought to substitute Peace for War appears in *The Egyptian Mail*. The following passage shows how skilfully she presents the idea:

Perhaps we do not realise that the field of energy in which, or through which, telepathy operates (the world of Mind-Stuff, Professor Clifford called it) is a highly sensitive medium; so much so, that a habitual thought creates as definite a track in the waves thereof, as, for example a tramway route on our roadways. Just exactly as trams run easily along the prepared tram lines, so does human thought flow more easily along the tracks or vibrations created by constant thought and discussion of any given subject. Hence the development and growth of public opinion which, associated with suggestion, brings many things, be they good or hurtful from the world of "mind-stuff" out into the world of physical fact and happening.

* * *

Mrs. Duckworth also gives, in *The Egyptian Gazette*, a useful letter from Miss M. B. Sanders, Bath, England; she writes:

At 11 o'clock, on November 11 every year, a two minutes' Silence is held in many countries, in memory of those who gave their lives for the future in the Great War.

A group of International Peace Seekers, being anxious to use the supreme opportunity which the Great Silence offers, proposes that people shall unite in sending a thought of World Peace into this quiet time. To this might be added a thought by those who care to do so, in support of the League of Nations, as it seems to be striving to work especially for the concord of Nations.

We hope in this way to establish the observance of the Great Silence all over the World, and thus form a universal thought-chain of World Peace and Unity. Already twenty-two countries have decided to organise themselves so as to work together, and each is asked to give out a definite strong thought of Peace for at least the first minute of the two minutes, on November 11, exactly at 11 o'clock according to the established time in their country.

All willing to co-operate in this, either by forming groups, or in working alone, are requested to write to me stating approximate numbers, so that a report may be made to the International League for the Federation of Nations.

Mrs. Duckworth hopes to form an Alexandrian group to help in spreading the thought of Peace. I cordially wish her success.

A LETTER

DEAR FELLOW WAYFARERS,¹

Your President, his wife and Mr. Warrington are having a strenuous tour in the United States. After reaching New York on Sep. 23rd, we proceeded to Chicago for the American Convention, which lasted a week and was full of joy and brotherhood. We all had a most happy time together and I was immensely impressed with the cordiality of our American brethren. We felt quite at home from the very start.

Then came the tour, which takes us to the following places: Spokane, Seattle, Vancouver (B.C.), Tacoma, Portland, Oakland, San Francisco, the Ojai Valley, Hollywood, Pasadena, Los Angeles, Salt Lake City, Denver, Omaha, Minneapolis, S. Paul, Milwaukee, Chicago, Kansas City, Oklahoma City, Dallas, Houston, New Orleans, Atlanta, Birmingham, S. Louis, Lansing, Detroit, Cleveland, Columbus, Pittsburg, Buffalo, Toronto, Rochester, Boston, New York, Richmond, Washington, Baltimore, Philadelphia. And then the "Olympic" on November 19th for Southampton and London.

Everywhere I discover the audiences to be most enthusiastic and in many places there is eagerness to follow up the exhortations I deliver. I speak on "America: Her Power and Purpose," and point out to our American brethren the real greatness of their wonderful land, and the fine promise before it. I talk of the past, of the great Americans—men and women—who built into America the nobility of their own fervent and altruistic spirit. I speak of the fine Declaration of American Independence, with the wonderful

¹ A Letter addressed to the members of the Wayfarer's Lodge [National Society in England] of which Bishop G. S. Arundale is President.

note it sounds in the words "the pursuit of Happiness," of the Constitution with its notable amendments, especially the Prohibition Amendment, with regard to which I say that if it be right, as I think it is, then it must be supported at all costs, while if it be wrong, then at least it must be fought honorably and openly, and not as the bootleggers and rich people fight it—in a cowardly, underhand, unpatriotic manner.

I then refer to the Negro question and to the Jews, saying that the problem of equality may be difficult but sooner or later it must be faced, for all are God's children and equally cherished by Him. I then analyse the American character, suggesting that it is composed of two ingredients: First, a very real brotherhood, free, unconventional, easygoing: Second, a spirit of practical idealism, which often runs into excess, but which is substantially sound. I proceed to point out that these qualities fit America for the great mission to which I conceive that she has been dedicated from the very beginning, a great twofold mission. First, to show by her own prosperity that material ease, wealth, comfort, can be reconciled with spiritual growth, that a rich man can enter the kingdom of heaven, provided that he uses his wealth to serve others and not for his own exclusively selfish purposes. I believe that America is being tested as to her fitness to show such a reconciliation. In the past, Empires, Nations, have fallen because of the evils attendant upon luxury and ease. To-day it is to be seen if the world can, as it ought to, become well-to-do and yet remain spiritual. The experiment is being tried in America, and so far I think the experiment is proving a success. If it does, then America will be able to show the whole world how to live comfortably, prosperously, and yet seek after the Real. I elaborate this point, and then I go on to say that if America was cradled in greatness it was supremely because it was ordained that she should have the opportunity of standing

beside the Christ on His return to earth. Hitherto Great Teachers, or some of them, have not been welcome. Two thousand years ago the Christ was but three brief years on earth. To-day it is hoped He may remain a longer period, and America has been prepared, is being prepared, to the end that a great Western Nation may listen to him, welcome Him, and because of her prestige and power gain for Him at least the attention of the world. On His right, India, the land which has ever welcomed the Great; on His right, India, because of her past and of her future; on His left, the young Western country America. Will America prove worthy of her marvellous opportunity? I think she will, but there is much to be done to ensure that she shall. I exhort to this end, and wind up with an appeal for Brotherhood in His Name.

T. S., Star meetings, luncheons with Rotary and other clubs, reporters, interviews, make up the strenuousness, and it is a case of travelling by night and lecturing by day, at all events very frequently.

I have mentioned this lecture, because it is the keystone to my activities; but the heart of our tour is my dear wife, who wins others' hearts and inspires them by her mere presence. I may do most of the talking, though she addresses women's meetings wonderfully, but she sends everywhere the refreshing breeze of purity and truth. So she contributes enormously to the success of the tour, even if I make the most noise. Mr. Warrington is a fine comrade to us, and we do not know what we should do without him. He is a wonderful person.

What shall I say of Ojai? No words can express my sense of the spirital grandeur of the Valley, to say nothing of its physical beauty. Indeed it is the home of the new sub-race and of the Great Lord Vaivasvata Manu. I do not think that I have ever experienced the same sense of uplift and of bliss-peace that I felt in Ojai Valley, though I have been in many

wonderful centres. My wife and I long to return there some day, for the inspiration of Ojai is in its way supreme.

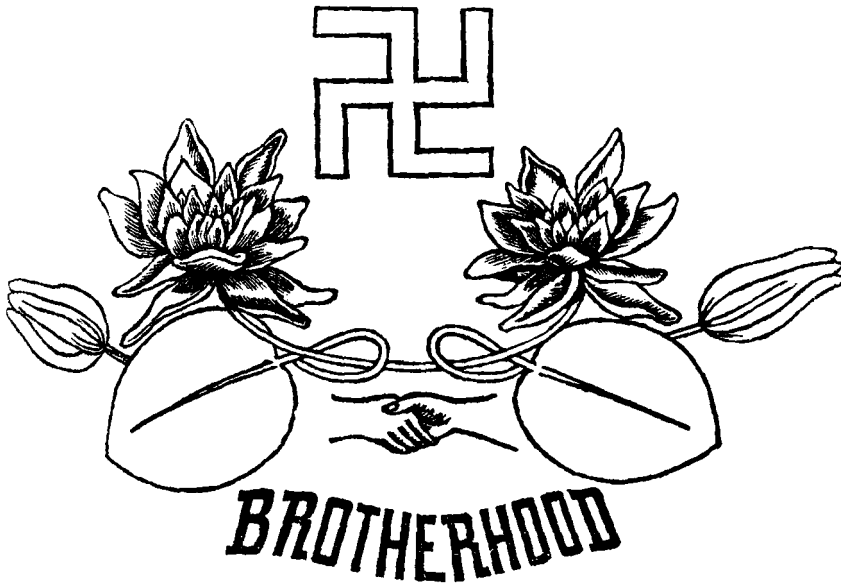
How interesting has been my life during the last few years. First, the study of European conditions in 1924 and 1925. Then in 1926 and part of 1927 Australia, a land equally endowed with the spirit of Brotherhood and with its own glorious mission to fulfil. And in Australia, our great brother Bishop Leadbeater, deeply beloved and revered by one to whom he has been more than words can express. What an inspiration was our stay in his beautiful home overlooking Sydney harbour. Then back to Europe where the great mother of us all met us and blessed us as she alone can bless. And now to America, the Western hope of the world, as India is the Eastern hope, and even more than the Eastern hope, for she is the world's mother and thus the hope of all the world.

I have been deeply privileged during these years of joyous insight into the working of Their Plan for their younger brethren, and I hope I may be the more efficient for the insight I have gained.

I find I have forgotten to note in the description of my lecture that I urge most strongly that American animals be admitted to the rights of their American citizenship, for they are no less citizens of America than the human beings. I speak in the strongest possible terms against the horrors of the stockyards, saying that they are a disgrace to America and to her great destiny. I suggest that just as there has been the Prohibition Amendment, so there should be another Amendment to get rid of the cruelty and evil of meat-eating. If America can do the one, why should she not do the other?

And so the happy work goes on.

GEORGE S. ARUNDALE



THE DEVAS AND HUMANITY¹

By E. A. WODEHOUSE, M.A.

(Continued from p. 281)

II

I ended my last lecture with an image—the devic warp, the human woof. Translating our world into terms of living force, the basis of all manifestation is to be found in those countless lines of force which, in their natural state, stream freely outward from the heart of things, lying, as it were, separate and parallel to each other and combining, where they do combine, only by aggregation (*i.e.*, by the

¹Two lectures given under the auspices of the Brahmagiḍyā Āshrama, Adyar, on October 24th and 26th, 1927.

addition of one to another) and not by fusion. These, in their totality, are the forces of the *devic*, or Nature-world; and each line of force has its own special set of Nature-lives, who embody it and manipulate it and are, in a very real sense, the force itself. Taken together, these threads make up what we called the warp of life. They are the primal threads stretched across the loom of manifestation, and so they remain, single, separate and for the right, until something else enters into the scheme of things which attacks them, as it were, from the side and begins to work across the warp, gathering up these separate threads into unities, selecting from them and combining for its own purposes, and imposing upon them its own creative synthesis. This new energy is the creative energy of man, his *manas*. The threads which it spins make up the woof; and out of this dual working the whole of the human life-tapestry is spun. Thus are wrought all human arts and sciences, all religions and politics and civilisations. All are but the human woof spun across the *devic* warp.

Generalising the whole thing up to its ultimate Reality, we may say that God, in His *devic* manifestation, lays the warp; God, through His human and post-human manifestations, weaves across this the woof; and out of this complex of interwoven forces is wrought that glorious garment, which is the consummation of our world-system and the living vesture of the Logos-to-be.¹

Let us be careful, however, as I recommended in my last lecture, not to let our formula escape up into regions where thought cannot cope with it and language toils after it in vain. We must examine it in relation to things that we know, not to things that we can only guess.

¹ In the language of technical Theosophy, this *devic* world of natural forces working in their own natural way, is the world of the Second Outpouring of Divine life. Collectively, it is Nature, as she exists everywhere and always untouched by the forces belonging to the Third Outpouring. It is only after individualisation, or the Third Outpouring, that what I have called the wearing of the woof begins. The life of the Third Outpouring, in other words then, works across the life of the Second.

Before we do this, let me just point out one or two thoughts that we should bear in mind in order to grasp more clearly this dualism of warp and woof.

1. The warp is anterior to the woof. It is laid first. These devic threads are the primal elements out of which everything has to be built up. From man's point of view, they are the living material which he finds waiting for him on his entry into the world of Nature. No human creation, it follows, can be *ex nihilo*; it is always out of an existing material; its task is not origination, but selection, combination, elaboration. Look where we may, therefore, in the whole world of human creative activity, we shall always, if we probe deep enough, find beneath it, as its ultimate substratum, this devic warp.

2. In order to fill out this conception of the omnipresence of the warp and of its adequacy for all future human elaboration, we must imagine these devic threads as practically infinite in number, as existing on all planes and, finally, as infinitely diversified—each thread, that is to say, having its own special quality, colour, rhythm or idiom; and being, in virtue of this, unique. So that all the threads, taken together, are as it were the elemental expression of the many-ness of life. They are, to use a phrase of Emerson's "God in distribution"—His infinite modes of life, manifested as units and working as separate force-lives or pulsations.

This is important for two reasons. First of all, it will help to explain those fundamental differences of tone and quality, which we find in human arts, religions and civilisations—between, *e.g.*, the art of one country or age and the art of another. These differences are ultimately devic; and the only figure we can suggest, as a formula for them, is that for each, as it were, a different devic warp is laid—a special selection of warp-threads out of the infinity at Nature's disposal; these changing selections being governed

by the World-Plan. And the second thing which it will help to explain is the importance of these devic warp-threads in the man-woven tapestry. The business of human creation—what is, in terms of our formula, human cross-weaving, the human woof—is not to smother and conceal the devic warp. Rather the health and life of all human arts and institutions, all religions and civilisations will depend almost entirely on how far the underlying warp is permitted to show through. For if the devic threads are overlaid too heavily, and if the glowing life and colour in them is thereby stifled and concealed, such a thickening of the human woof is always disastrous. It is an unfailing mark of the decay of the art, the decline of the civilisation, the corruption and devitalising of the religion. Only when the warp-threads shine through freely, when the woof is shot through and through by their radiance, is there real health and life; and it is better, if anything, to have too much of the warp showing and too little of the woof, than the reverse. But, as a matter of fact, the natural history of any art or institution is, from one point of view, only the story of the changing balance between warp and woof; and we shall glance at this in a moment.

And now let us approach our formula from another side, working back to it from the concrete.

All sensitive students of literature and the arts will be aware of a particular note or quality, which meets them every now and then in poetry, or music, or painting, and which, wherever it is found, is unmistakable. I refer to the note of elemental simplicity. In poetry we sometimes borrow Milton's phrase for it and speak of "wood-notes wild". In music there is no very good name for it; but it seems to be a little what musical critics mean when they talk of the "folk-element". In painting, a common term for it is *naïveté*. But none of these words, except possibly Milton's, give the real significance of the thing; and to my mind, Milton's only

suggests one particular kind of simplicity. Possibly a better term than any is Matthew Arnold's "natural magic". For the peculiarity of the thing, when it breaks upon us, is always its charm; and its magic is of something virginal, unutterably innocent, primal, spring-like, unspoiled. We can get it in a line of verse, even in a single epithet, sometimes (though rarely) in a whole poem. A phrase in music will give it to us; and it is the indwelling life or quality of certain pictures. And always it baffles us with the sense of its belonging to an art beyond art. It is unanalysable, elemental, utterly and completely elusive.

Now what I would suggest to you is that it is at such moments that we get a glimpse of what is meant by the "devic warp". The poet or musician, has uncovered a devic thread; or rather, by lightly laying a thread of his own across its line, has made that devic thread manifest to us. He has made audible a phrase, or cadence, out of the basic song of Nature itself. It was always there, sounding its magic note; but we could not hear it until the human thread, crossing it, touched it into audibility.

And this suggests a principle of far-reaching importance. It is that these threads of the devic warp, although living and active in their own world, do not become actualised for us and a part of our own life, until each has been reached and touched by human cross-weaving. It is therefore man's task to cover an ever greater and greater range of these with his extending wool; but it is, at the same time, his task—as he does so—never so to overlay them that their own free-flowing life is stifled and buried. Better indeed, in some ways, as I have already said, the small range, with the devic threads left glowing and free, than the wide range, with the devic threads thickly worked-over and smothered. Best of all, the wide range, the great elaboration, shot through and through with the free-flowing life of the warp, in this the ultimate

World-Purpose is more fully realised, and its far-off end fore-shadowed. And this is a formula that can be applied to anything that human beings do or make. To illustrate it, let us go back to the simplicity, the elemental "natural magic," of which we were speaking a moment ago.

Every art, in its earliest beginnings, has much of this primal freshness, this devic quality, which we were mentioning. That is because we have, in the first stage of any art, the tentative weaving of a few thinly placed threads of human invention across a few threads of the devic warp. The range is narrow, but the warp shines freely through. To such a phase of art belong poets like Chaucer or painters like Cimabue. Their mark is *naïveté*, and they possess, a charm which is not wholly their own—perhaps not their's at all—but is due to the fact that, by their very limitations, they just touch and quicken the devic warp and leave it to sing its own song. They are then at the very beginning of the specifically human task. They have brought a certain range of the warp into human life and experience; but beyond it lie whole immense ranges, which can only be reached by the slow evolution of the art and by the cumulative effect of human effort.

The great musicians, the great poets, the great painters are those who, coming at the appointed time in the development of their respective arts, are able to gather up and cover the greatest range of warp, reaching far across it and appropriating it for their purposes, and at the same time to weave their tapestry over it without arresting or burying its devic life. Great art, the greatest, is thus always an elaboration; but it is an elaboration shot through and through with living devic threads. And, at this stage, what was once *naïveté*, or elemental simplicity, takes on a deeper note. In criticism, we call it "inevitableness". Or, from another view, it is the "singing quality" in verse, or paint, or music.

It has still the same mark of seeming to be rooted in an art beyond all art; and it still, wherever we find it, tells the same story. For it is the quality of the devic world. Wherever we find it, we know that the great synthesis has been achieved—the synthesis of human and devic in perfect blending; and it is this which gives the immortal quality to the rhythm and diction of a Shakespeare at his best, to the music of a Beethoven, at his best, to the sculpture of a Phidias; and it is this that meets and baffles the critic in all the greatest painting. Matthew Arnold, who has a habit of inventing critical formulæ of which he can never somehow explain to us the full truth, speaks often of the “grand style” in literature; and it is obvious to those, who try to follow his thought, that “grand” here has little to do with our common conception of “grandeur” since the very lines which he is fond of quoting and re quoting, as illustrative of the style, are sufficient to disprove this.

I am convinced that Arnold, in his formula, was struggling with the very conception, with which I am struggling in mine and that the quality, which he was trying to express, is the one which, in terms of my formula, we find when any fully matured art has achieved the elaboration of maturity, without losing the fundamental simplicity, the singing quality, which is its devic substratum—in which (as I have said so often that you must be getting tired of the phrase) we have an elaborate richness of the woof, which yet permits the devic warp to glow through it. Matthew Arnold knew nothing about devas, and so nothing about devic warps; thus he had to talk of the “grand style”. But I am sure that what I am thinking of, *he* was thinking of. In ordinary critical language one might perhaps say that the point marked, in literary evolution, is where *naieté* has been left behind and “inevitableness” has taken its place; but it is a matter, in which terms count for little and ideas for much.

When we pass to the decay of an art, it is clear enough whither our formula will lead us. For such a decline will always come, in terms of our generalisation, by a stifling and overlaying of the devic element. This I have already mentioned. It may perhaps be of interest, however, to note briefly, in passing, one or two of the ways in which it is likely to come about. Keeping literature as our example, we may note first, the natural changes through which any language passes in the course of its history, tending towards a degree of woof thickness (if I may coin a word), in which the devic freshness is more and more lost. Human speech, it should be remembered, is the first laying of the threads across the warp—so far as literature is concerned—for the original devic threads, in spite of all their potentialities of music, are inarticulate in our world until the human *manas* has laid hold of them and turned them, however rudimentarily, into words. When creative literature begins, therefore, it has already to deal with a woof (however thin) and not merely with the warp; and the tendency of this woof, as time goes on, is to get thicker and thicker, as the language grows in complexity and its manifold threads are used over and over again. The result is that there comes a time when the language begins to be as it were, spoiled by use, and poets find it more and more difficult to employ it magically. The reason is that the units of their vocabulary, the words at their disposal, have had the devic quality stifled in them by over-laying.

It is noteworthy, for example, that, while a poet like Chaucer can say the simplest and baldest things and yet give to them an impression of spring-like charm, the poet of to-day is absolutely precluded from doing the same thing by the mere fact of the evolution of the language at his disposal. In Chaucer's day the English tongue was very near to its devic substratum; it had been but thinly overlaid; and so almost any word in it is, for us, full of elemental charm and magic.

To-day, on the other hand, the would-be poet has to cope with a language which has been woven and over-woven, until the devic quality in it has become smothered. An interesting essay, by Hazlitt entirely fits in with what we are saying. For Hazlitt's thesis is that there is, in the history of every language, a culminating moment, in which complexity and freshness are perfectly blended. An Elizabethan or a Jacobean prose-writer, he maintains, could not write badly, because he had at his disposal a language so naturally noble that it practically wrote itself. In Matthew Arnold's phrase, the "grand style" was there, ready to his hand. In one phrase, the language had reached that central point of balance, at which elaboration of the woof co-existed, with the free-flowing, life of the warp.

The other typical symptoms of decay in a literature, as viewed under our formula, suggest themselves so readily that, in speaking to an audience of students, it is not necessary to work them out in detail. There is, for example, imitativeness, which is merely working over the woof already spun by other men; and the defect of it is that it begins, as it were, at one remove further from the underlying warp and is precluded, by the interposition of that which it imitates, from touching this warp at all. Then another symptom is aridity, hardness, sophistication—the quality which spoils most of English eighteenth-century verse. This I can only image as so tight a weaving of the woof, that the devic threads, across which it is spun, are literally strangled. The fault in Pope—and still more in Pope's imitators—is that they are the most "human," *i.e.* undevic, of poets, they are woof without warp. Of the perfect blend of devic and human, which is the ideal of all great literature, they represent only the human side. And it is not surprising, therefore, that the great reaction against them, which is usually spoken of as the Romantic Revival, or the Romantic Revolt, was, in its essence, a reaction to the devic. It was a deliberate getting back to the warp.

A whole army of critics have endeavoured to give a name to the precise thing which was at the heart of the Romantic Revival. Then Walt Whitman speaks of the "Renaissance of wonder"; other critics speak of the "return to Nature"; and the thing is one of the perpetual conundrums of literature, tempting every new critical writer to try his hand at putting the ineffable into words. Looked at in the light of our formula, it is, I think, not difficult to get at something of its deeper meaning. Wordsworth's celebrated *Preface* gives us the hint; and the best of his own work and that of Coleridge shows us the thing in practice. The Revolt was an instinctive harking-back to the ðevic simplicities. It was a laying bare of the warp, the bringing back of the ðevic note once more into English poetry. And so the greatest verse of that age is verse in which something elemental sings through, in which the actual words written seem to evoke a magic which is not of themselves, but something almost independent of them; and the characteristic qualities of the great poets of that epoch are to be found in the particular kind of ðevic-human blend, which the personal genius of each enabled him to produce.

Possibly the nearest of all to the warp is Blake, much of whose verse seems almost to move along the lines of the warp itself, rather than of the woof. Coleridge, in *Kubla Khan*, succeeded in writing a poem, of which the thought-movement is almost wholly ðevic; and *Christabel* and the *Ancient Mariner* are poems where the whole effect is produced by leaving the warp, as far as possible, free through the strictest economy of woof-threads. In Wordsworth and Keats we get what is more specifically the mark of a maturity—namely an equipoise or blend. Here warp and woof work in together—Wordsworth's special art consisting in imposing on the warp a mode of his own which, as it were, stilled and calmed its restless elemental movement, while not disturbing

the flow of the life itself; while Keats, within his own lesser range, reproduced that richer elaboration of the woof, combined with the free flowing-through of the warp, which had been lost in English literature since Shakespeare's time; and this is perhaps why he has been sometimes called the most "Shakespearean" of the poets since Shakespeare. In Shelley we have I think a different phenomenon; for the more I study Shelley's life and works, the more convinced do I become that he was that rare creature, an importation from the devic world into our own. And I am glad to note that recently quite a serious literary critic, altogether unconnected with theosophical thought, has maintained that Shelley was an air-spirit in human shape. Into the literary consequences of this transference from the devic to the human world, I am not prepared to enter; nor can I, at the moment, turn aside to deal with the adjustment of our formula to his case. I can only say that, if my conjecture and that of the critic in question (whose name has unfortunately escaped me) be true, then we have an additional confirmation of the essentially devic motive of that Revival, in which Shelley played so conspicuous a part.

The Romantic Revival in English literature, however, I do not hold to be a unique, or even a special event, in its relation to devic life. For it is my opinion that all revivals, which are reactions against human elaborations and complexities, are as it were, endeavours, to get back to the warp. When, for example, an over-elaborated and over-sophisticated society, like that of the late eighteenth century France, responded almost hysterically to the "Back to Nature" gospel of Rousseau, it was not the intellect which responded; it was instinct. It was human nature, tired of itself in isolation, longing for its lost companion. It was man's instinct craving for the ancient simplicities, the elemental freedom, the naked naturalness of the warp. And I would go further than this

and suggest that beneath all human stirrings and upheavals, beneath man's groping idealisms, and his vague reaching out after the intangible, we may in most cases detect what we may call "warp-sickness". It is this which generates what Cleopatra called "immortal longings"; this which, in the last resort, goads the poet into writing and the artist into painting and tortures the dreamer with vague hints of something which he cannot grasp, but which, for all that, he feels to be very near, "nearer than breathing, nearer than hands or feet". How few of these warp-sick folk can explain themselves! The reason is that the life, which is stirring in them, lies in a region which is too elemental for utterance; so primal, in fact, that it is almost impossible not to misinterpret it, when the endeavour is made to turn it into speech.

And now I have come to a point in the composition of my lecture when I find that, contrary to my original expectation, I shall be prevented by other work from spreading my talks over three mornings and so shall be compelled to get the rest of what I have to say, or as much of it as I can, into the remainder of this. Had I known this earlier, I should have shortened the first part of this lecture. As it is, we must do the best we can. I wish therefore, in the brief time at my disposal, to pass in review one or two topics which seem to me to be illumined by our formula, making a few remarks about each. Let us keep in mind, as we glance at them, the general notion of the warp and woof, and of the essential simplicity of the threads of devic life.

The first topic is the general relation of the devas to Art, which seems to me a little different from what is usually thought. There is, I believe, a common idea amongst theosophical students that the devas are pre-eminently art-intelligences and that a great part of their work has to do with such things as music, painting, literature, and so forth. This last point is true, and I have already said a good deal about

the devic contribution in this sphere. But let us not think that the devas themselves are artists, any more than the colour man, who manufactures and supplies paints, is an artist. The devas, at least in their simple state—and what I mean by these words will become clear in a moment—supply the wherewithal, but they do not construct out of it. That is man's task; and it is one of the most important distinctions between the devic and human links. We shall see perhaps what is meant if we turn, for a moment, to that great world in which we get devic activity manifesting in its pure state—namely, the world of visible Nature, the world of the Second Outpouring.

Now the point about everything in the Nature-world, at any level below that at which that revolutionary alien, *manas*, makes his first incursion into the scheme of things, is its perfection. Take any leaf, any stone, any blade of grass; take the body of any insect or an animal—and we recognise at once that it is perfect, with that baffling kind of perfection which is not a matter of comparison, but which belongs to everything just because it *is*, because it exists. This is the perfection of Nature, and it belongs to all her works. But you or I using the prerogative of humanity can take any two leaves, and can say of them that one is, for us, more beautiful than the other. *That* is an artistic judgment, and it is purely human. Nature herself knows nothing of these comparisons. And so, when Nature builds—which is only another way of saying when the devas build—she does not build artistically; she builds in terms of her own natural perfection which can never be anything else than perfect. In art, on the other hand, the whole essence of the thing is that the artistic effort may succeed or fail—it may approach more or less nearly to an ideal of perfection; and this point was emphasised long ago by Aristotle, who selected as the leading mark of all art that it was “contingent”—that is, the result was not certain

beforehand. All art, then, let us remember, is something laid across Nature's lines of creative activity, and it is laid across by man.

But here comes in a possibility, which is in itself a very attractive one, and arises naturally out of our image of warp and woof. It is that of evolution through interaction. It suggests that the *devas* may *become* artists through their contact with man; and not only artists, but everything else that man is; that man, in short, by his own creative efforts, is developing and enriching the *devic* evolution; just as it suggests also that the *devic* life-forces are, in their own way, developing and enriching humanity. For, as we have already seen, whenever a human woof-thread touches a *devic* warp-thread, there by galvanising it into objective actuality, something out of the *devic* world—a life-pulsation or line of force—is added to the range of man's experience and achievement. He has conquered a little fragment of new territory. Similarly, at the point of contact between the human and the *devic* thread, something out of human life has been added to the world of the *devas*. There is an intermingling, an interchange, of the life of warp and woof. Each has learnt something of the life that runs across its own. And it may well be that, after æons of this kind of commerce, the result must become palpable, and that the tendency will be for the human race to grow more *devic*, and the *devic* race more human. More and more, too, it may come about that the two sets of threads will cease, as it were, to lie merely across each other and, in some mysterious fashion will come to combine this cross-relation with a common movement in a single direction.

In order to make what I mean, by these last words, a little clearer to you, let me suggest to you an interesting symbol, which may possibly contain the very secret at which we have just hinted. You all probably know the *caduceus*,

the rod of Mercury, with two serpents intertwined round a central rod and, at their heads, a pair of wings. This is usually taken as the symbol of the serpent-fire, the *kundalini*, and its passage through the *chakrams*. But I have seen it applied, with absolutely convincing success, to the genesis of the chemical elements, as revealed in *Occult Chemistry*.

I now suggest that we may have in this sacred and immemorial symbol a graph of the interaction between devas and humanity—possible even of the evolutionary world-process as a whole. For if we substitute for our image of two sets of threads, laid across each other on a flat loom, that of the same two sets of threads crossing and re-crossing each other and at the same time moving onwards in a common direction, we get at once a spiral as in the serpents of the *caduceus*—the central rod typifying the line of direction (which we may interpret as the line of the Divine Will or Plan) and the wings the final completion of the task. For, as each piece of work is finished, when the crossing and re-crossing strands have wrought it to its appointed end, the thing as it were, takes wing and breaks free—a completed product, an accomplished perfection, a thing of beauty and a joy for ever. So perhaps at the end of our Solar System, shall the Thing, for which all the hosts of Ishvara have laboured for uncounted æons, break free in Its perfected majesty of completion, and a new Son of God, a new Ishvara, take wing into the void of Being.

This possibility that each of the two great kindoms, devic and human, is by its contact developing the other, is one that would repay much further study. As a point of interest, we may note, in passing, that here the initiative would seem to lie with the human evolution, since the great world of devic forces, the world of the Second Outpouring, lies, as it were, undisturbed and in its own state until man, the product of the Third Outpouring, begins to work creatively across it; and this

suggests that human individualisation may stand perhaps to devic individualisation as cause to effect ; in other words, that it is through contact with the life-forces set up by individualised man that the *ḍevas* themselves become individualised. This would explain the statement, made by Bishop Leadbeater, that individualisation comes at a relatively later point in the devic evolution than in the human. It would also suggest that one purpose, at least, of man's perilous adventure down into grosser matter is to win a great prize which he can afterwards share with his *ḍevic* neighbours they being exempted, by the nature of things, from the hardships and dangers of the quest. Man may be, in one sense, the Prodigal Son of Nature's household. But when he does return, weary and travel-stained, from his wanderings, he does not come empty-handed, he brings with him a treasure that the stay-at-homes could not have found for themselves. And this, finally, throws light on something which appears in many places in our occult literature—and I am particularly thinking of a passage in one of the letters of the Masters—namely that, occultly speaking, it is a greater thing to be a man than a *ḍeva* ; and it explains why, when any advanced human being enters the *ḍeva* kingdom, he enters it, not as an ordinary citizen, but as a prince.

Another point which we may note here is that if, through contact with humanity, the *ḍevas* come more and more to absorb human characteristics, then an explanation is to hand of the apparent similarity of the more advanced *ḍevas*, *e.g.*, ruling *Ḍevas*, to their advanced human neighbours. The essential simplicity, which is the *ḍevic* way of living and working, may in time give place to a greater complexity, simply by derivation from man's complexity ; so that, as time goes on, the original distinction between *ḍeva* and man, which was emphasised in my first lecture may tend to be diminished. And we may develop this thought into the speculation that the perfected product of each evolution human and *ḍevic*, may

be, in the fullest sense, a blend of the two—with this distinction (which, one imagines, persists to the end) that the natural direction of the devic life-forces, and the special type of work which the devas, even the greatest, contribute to the world-scheme, lies along the lines of the warp, while that of man lies along the lines of the woof. And this idea of the ultimate blending of the two kingdoms leads me to the next topic on which I should like to touch; and that is the co-existence of devic and human elements in every one of us, as individuals, even as we are now.

Here I must be very brief. Let me refer you back to the distinction between Nature and Art, which we touched upon a few moments ago. We noted, there, the unself-conscious perfection of Nature, as contrasted with those self-conscious artistic activities of man. Now for present purposes, I want to disentangle from the general complex of Nature and of man just those two attributes of unself-consciousness and self-consciousness, Nature, until *manas* gets to work within her, is unself-conscious; man is self-conscious. And since Nature in her own state, is essentially the field of devic forces, one distinction of a general kind which we can draw between devic and human life, is that devic life is characteristically unself-conscious, while human life, *quod* human, is self-conscious. And from this I would draw the bold generalisation that all unself-conscious life is technically devic, and may be regarded as working along the lines of the warp, which are as we already know, Nature's lines. In the animal kingdom, for instance, we see this unself-conscious life working as instinct; and if we look closely enough at man we shall observe that large parts of his life, which were once matters of conscious life, thought and effort, have been handed over, in the course of evolution, to the instinctive. The specifically human element in them has, in other words, done its work, and the thing has now become devic—that is to say, a matter for the

unimpeded flow of natural forces. It has been handed back to Nature. It has become a thing of the warp.

Now the inference here—applying the generalisation which I have just mentioned—is that all man's progress must, in one of its aspects, consist in just this handing over of more and more of human nature to the devic warp. If, for example, after working long at the development of some moral quality, I make it at last so much a part of me that it has become what is called a second nature and I no longer have to think about it, then what I have done has been to transfer this part of me to the unself-conscious. I have vitalised within me a certain part of the devic warp, so that it now sings through me without my having to pay it any further attention. And the more advanced I become, the more of me will have been relegated to this region. That is why, I think, the moral qualities of the very great are often, so to speak, so elusive. They are there; but they are there in some form which we can feel rather than define.

Take, for example, our President's strength. Who could be more gentle on the surface? Yet oppose to her something which would seriously interfere with the Master's work, and all the latent power would instantly leap into manifestation—the explanation being that the very opposition could recall it from the region in which it normally lives. I can remember a time, if I am permitted to say so, when the President's strength was habitually far more in evidence than it is now. What has happened since then is not a lessening of that strength; it is rather a further stage in the evolution of this quality, which has handed it over to the instinctive or unself-conscious. It is her own now, in a deeper sense than it was. It is part of the warp. For that quality or capacity, in the nature of each one of us, is ever truly ours, which, having by our cross-weaving been touched and awakened into actuality, can at length be left to sing through us unaided. The wool,

having done its work, is removed; the warp, now fully vitalised, remains. And such, at every stage, must be one formula of progress. Each one of us, as he advances, is reclaiming and vitalising more and more of his own devic warp. More and more of our potentialities have been realised and, when realised, have been handed back to Nature, to live their own life through us, as the basic under-song of our being.

I spoke a moment ago of "one's own" devic warp. What does this mean? It means that, just as for a new civilisation for instance, a new warp has to be laid, consisting of all the devic threads which have to be vitalised in the development of that civilisation, so for each one of us, when we come into evolution, a warp is laid. This, in its collective diversity, makes up that uniqueness which belongs to the Monad. For every such warp is different. It is a different selection and combination of devic threads; and the whole has its own collective pulsation, or rhythm, which is the note of our individuality. To vitalise this warp, by cross-weaving, and later, to incorporate ever more and more of it into the unself-conscious, devic, or natural substratum of our being, is our evolutionary task.

And one point which deserves an emphasis here, which perhaps it does not get in parts of our literature is the quality of individual uniqueness. The warp which I have to vitalise is *my* warp. And however much my life, as it widens out, has to be blended with the universal life of things, this has still to be done, if one may phrase it so, in terms of my basic note, or rhythm. For it is this note which, as I expand, makes that larger life mine, and possibly many of the more obscure points about the path of progress may have something to do with this basic rhythm and its relation to the unfolding of the spiritual nature. For instance, for a man to have found his work, to have hit upon the one thing that *he* can do and so to have learnt to sound his note, may be really the

beginning of true progress. This I cannot say. I merely leave it as one of the things that suggest thought—adding only that, as a quality of the warp of life, this note belongs essentially to the devic line of forces, and that, if we like to think of all these together as a single devic life, we may speak of everyman's spiritual evolution as being the task of realising, and vivifying his own deva.

Possibly that which, on the causal plane, appears as the Augoeides, is merely this deva with all his potential qualities externalised as actualities and projected into visible shape. Possibly, too, what is sometimes spoken of as a man's Guardian Angel is not so much a celestial policeman, or watchman, engaged in warding off dangers, as the man's own devic counterpart, in so far as already developed—the expression, as it were, of the already realised life-forces of his devic warp, and so of his own unfolding spiritual uniqueness. And every vitalising of new threads of the warp, every reclamation of them from latency into actuality, may be figured as a strengthening of the Guardian Angel, by projecting him into a fuller and richer being.

One more matter I should like to refer to before I stop, but time is now so short that I can only do so in a sentence or two. We are at one of those great turning points in history which bring with them the founding of a new civilisation and the religion and the coming of a great Spiritual Teacher. What hint can our formula give us about this? Surely it is, that in the beginning of everything we have first the laying of the devic warp. The human cross-weaving comes later. So that, while in centuries to come we shall get that gradual elaboration, across the lines of the warp, which will give to the new religion its dogmas, its rituals and its institutions, and to the new civilisation all those complexities of outward form through which it will become manifest in the world of men—just at present we must look for none

of these things. We must look only for the warp. "Heard melodies," says Keats, "are sweet, but those unheard are sweeter"; and it is to the unheard melodies just now, that we must open our ears. That is both the magical charm, and the difficulty of a time like the one we are in. There is so much to feel, to catch at through the intuition, so little that we can grasp intellectually and formulate into words. For the Teacher must keep His warp clear; He must not allow it to be overlaid too soon. The time for all that will come later, when the new sub-race is organised and has come into its own. At present, we are in the devic beginnings of everything. The song is there for us to hear it; its divinely simple cadences are already pulsing through the world. But it is still in that phase where the grosser ear of man cannot detect it and only the spiritual ear can avail.

One final point. We have been told that such institutions as the Liberal Catholic Church and Free-Masonry are of the future, that they are part of the Plan. But as to what precise part of the Plan, some of us, perhaps, are not quite clear. Our formula may help us. The fact that these two institutions are already elaborately overwoven shows that they are not, specifically, of the new civilisation which is now being born. They are rather a connecting link—what, in military language, is called a *liaison*—between the older civilisation and the new. This function, Masonry would seem to have performed many times already in history. The Liberal Catholic Church is performing it for the first time. And the explanation of this latter link is that on this occasion, we are told, the older civilisation is, for the first time, not to be destroyed in preparation for the coming of the new. In the language of our formula, the old warp is being kept, with all the elaborate woof that lies across it; but, in order that this may fit in with the life of that new warp which is even now being laid, it must itself be revitalised.

The devic threads in it must glow anew. That is the work which the Liberal Catholic Church is doing for Christianity. It is part of the work which the Theosophical Society has long been doing for religions in general. There have, indeed, been in the history of the Theosophical Society two great motives or tasks. One has been the revivifying of the world's old warps, in order that they may be carried on into the new age. The other has been, not so much the laying of the new, but the summoning of the world to learn and note that the new is being laid. The actual laying of the new was not its work. For that task belongs to mightier Hands.

I turn aside now, reluctantly, from a subject which might have carried us much further, if we had only been able to pursue it. The synthetic method of study has, I feel, a vast field for its inquiries in the body of facts, as revealed to us in Theosophy. And it is pleasant to feel that, in the Brahma-vidyā Āshrama, we have here in Adyar an institution, which has for sometime been engaged on this task and is likely to be more and more so engaged in the future. As a casual visitor to this pleasant corner of Adyar life, and as lecturer under its auspices I wish it every possible success.

E. A. Wodehouse

LARGESSE

If the frail blossom could repay the Spring,
Or herb and flow'r hold audit with the dew,
Or seeds refund, for their free-scattering,
The winds of heav'n—then, haply so, I too
Might make my compt with You.

If in the master's hand the violin,
Turning to gold the strain that hand hath stirr'd,
Could pour the thanks it feels—then might You win
From my poor music (but for You, unheard)
Haply, Your golden word.

If Moon and Sun, for light receiv'd and given,
Could square their books, or fields compound
for rain
With April skies—then might I from Your heaven
Borrow sweet show'rs and warmth, as I was fain,
And pay You back again.

But no—like these, You give, You do not lend!
Unbook'd, uncheck'd Your bounties fall too swift
For heart to thank, or burden'd strength to spend.
Pardon me, then, a load I cannot lift:
Master, forgive—Your gift!

E. A. WODEHOUSE

THE BROTHERHOOD OF MAN: ITS PRACTICAL REALISATION¹

By MRS. BAYLY

THE speeding up of material progress brings with it acuter forms of dissension in social and industrial life. This is partly because the actual differences between wealth and poverty are becoming relatively greater than they ever have been in the world's history, and partly because of the growing intelligence of the mass of the people. Where formerly poverty was accepted without much question or hope, now very pointed questionings are arising in the minds of the people, and aspirations towards a fuller expression of life for all are seeking recognition.

True, these aspirations are expressing themselves in many different ways, groping and blundering towards the light; and my aim in writing the following essay is to hasten progress and so to save much unnecessary effort, loss and suffering by indicating the path by which we shall attain to social (and in the end, spiritual) salvation.

The pressing present need of humanity which has to be satisfied—and which can only be satisfied by the natural working out of the law of God—is freedom from strife between individuals, between groups of individuals ranged against each other because of antagonistic interests, and between nations;

¹ We do not agree with either the religious or economic arguments in this article, but it represents in its economic views a large party, and is therefore informative to many.—ED.

freedom from the evils of poverty and unemployment; freedom from cut-throat competition of workers for the means of earning their daily bread, and from rivalry between capitalists, manufacturers and tradesmen for markets; freedom from exploitation of the weaker by the stronger or the simple by the cunning; freedom from tyranny of powerful privileged classes and of Governments; freedom from militarism; and last but by no means least, the assurance to every worker and producer that he shall have full enjoyment of and property in the produce of his labour. Whilst it may be to some degree true that a great reform cannot be made by politicians until there is a sufficiently intelligent public opinion behind it, yet we may properly expect a certain amount of leadership from them. The confessed ignorance, impotence and failure of politicians in regard to principles of social progress shows them to be bankrupt of ideas in the matter. They are full indeed of temporising expedients which prove, time after time, to be incapable of mending what is becoming a very grave situation. Right action can only arise out of an appreciation of fundamental principles, which means the Law of God, and our pastors and masters are peculiarly shy of even discussing anything so drastic.

As bearing upon my interpretation of the Atonement (At-one-ment) or salvation, which implies a brotherhood of all humanity, and every one a worker, it should be noted that Jesus was born in a manger, that as a young man he worked as a carpenter, and that when he came into his ministry he said "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God."

The most fundamental fact in man's life—beyond which he cannot go deeper—is religion, the relationship between himself and God.

God can only be worshipped through Jesus Christ (God-in-Man) "No man cometh unto the Father but by me".

We cannot love or worship an abstraction. There must be some medium or vehicle through which our aspirations may pass upwards to God. The various church rituals are attempts to create the necessary form or link between God and Man. These attempts are not very successful, being too set and narrow in their scope and limited in their appeal. Whatever value may be found by some in such "services," it is through the realisation of Brotherhood, the only true and real link, that we shall in the end approach God. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Our only way of salvation, of achieving Atonement, is through Jesus Christ (God-in-Man).

God has ordained laws by which his universe is sustained and carried on. These laws are inevitable in their action. We may try to evade or circumvent them; such attempts can result only in suffering to ourselves, the pressure of which remains until we return to the path. Man is God's partner in the scheme of developing His universe, and has free-will in order that he may freely co-operate in carrying out the great Plan.

As in all work or play in which we humans engage there is a best way of doing things—a technique—so God has a technique, we may call it God's Law, or natural law, or simply nature, by which He carries out His Plan; and if we as partners are to associate effectively with God in His work we must follow His technique. "Nature is conquered by obedience." Nature is the "form-side" through which God is expressed. Real practical progress towards Brotherhood—the realisation of God-in-Man, the acceptance of Jesus Christ—demands from us the outworking of God's Laws by the method, or technique, which most effectively and harmoniously manifests God's Will. "Thy Kingdom come, Thy will be done in Earth as it is in Heaven." Vague generalities and

mere pious aspirations without the practical technique carry us nowhere.¹

The fundamental, natural, practical facts upon which our life here on earth is based are that the earth is the birthright of all mankind; that God has imposed upon each one of us, as a condition upon which we are permitted to live, the obligation to work. "In the sweat of thy face shalt thou eat bread. . . ." "If any would not work, neither should he eat." Further, God has placed no man under the domination of another, nor has given any man a privilege which is not to be equally enjoyed by all others. "For one is your Master, even Christ, and all ye are brethren . . . Neither be ye called Masters."

Reviewing these facts in the light of actual circumstances, it is obvious that on every point we are breaking the law. The earth, the birthright of all, is monopolised by the few and bartered like any commodity. Those who have laid hands on our common birthright, calling it theirs, live, not only without working, but with inordinate luxury. In even worse case are those millions of men who are *compelled* to live without working because they are debarred access to their natural birthright—the land. Workers all are forced to call those privileged ones who have taken their birthright from them, and those who, because of that original wrong are enabled to exploit them—Master! To these must all go for permission to work for their daily bread; and no man may work without paying tribute to these masters. Is it any wonder then—when land, which is provided for the beneficent use of *all* mankind, is monopolised by *some* of mankind, its use restricted or even entirely prevented; when a price is demanded by one section of the community before the rest of the community may be permitted to have use of the common birthright—that strife,

¹ "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in Heaven."

discontent, poverty, unemployment and disorder of every kind are rampant?

Land is the common heritage of mankind, and its alienation an injustice to the dispossessed and an outrage upon the ideal of Brotherhood.

As to how this heritage is to be enjoyed in common is shown by Henry George¹ when he points out that rent—being a communal product and not an individual product—should be appropriated for the common use, and not, as now, for the private use of individuals or group of individuals. When the rent of land is so properly appropriated it would become futile—indeed impossible—for individuals to hold the God-created and God-given powers of Nature inherent in land out of use. Restrictions against use of land being removed, all men may work.

Such a state of freedom can only be ensured upon the assumption that every individual has equal opportunity of access to the gifts of Nature. What each individual will make of his opportunity is entirely his own concern. Some would be satisfied with but small achievement: others would aim for more. In essence men are *not* equal, but that is no reason why, on this earth, each should not be free to develop himself within the limits of his capacity, and to provide himself with necessities and luxuries to the full legitimate extent of his power. For every mouth that comes into the world, there also comes a pair of hands, and it is the rankest blasphemy to suggest that the All-Father has not provided most abundantly for His children: or that He has provided well for some but badly for others. Equality of opportunity—even though there may result inequality of achievement—would at least enable everyone to provide himself with a sufficient living.

It is very necessary to distinguish between "land" as property, and "wealth" as property. The one is entirely

¹ *Progress and Poverty.*

unjustifiable and the other completely justifiable. Land value is a community value and belongs to all. Wealth is a product of effort applied to land, and therefore belongs to those individuals who expend that effort. Land is limited in extent and cannot be produced by man, and therefore its monopolisation is a deprivation bearing upon the dispossessed. The possible production of wealth by man is unlimited, and no other individuals suffer deprivation when the producer retains all that he produces.

Admitting, as in truth we must, the inherent equal right of all people to the use of the land of their country, proposals to effect its restoration to the people by purchase are, in themselves, a contradictory acceptance of the idea that the land really does belong to those who at present hold it, and consequently a virtual denial of communal rights. Such proposals, which are apparently based upon solicitude for the so-called rights of the relatively few holders of land as against the rest of the community, entirely overlook the real rights of the great dispossessed majority. It is as though, in the abolition of negro slavery in America, the slaves themselves had been required to purchase their own freedom. It may be thought that the whole American Nation should have raised a fund for buying the slaves from the slave-owners, since the whole American Nation had acquiesced in the system of slavery. We know that this is not what happened, since the slave-holders were compelled by legislation to relinquish the slaves without compensation. The plea of "acquiescence" in regard to the land is considerably weaker than was the case in regard to slavery. In the slavery question there were three parties concerned; the slave-owners, the slaves, and the generally acquiescent public who were not actually slave-owners. In the land question there are but two parties concerned: the possessors and the dispossessed; and it is claimed that the dispossessed, because of their "acquiescence"

should compensate the possessors when resuming their natural rights. There is not, nor ever has been any such acquiescence by the people. True, they may have lost their rights by default through ignorance; not by acquiescence. History quite clearly shows how land has been granted to persons by rulers who either had no right to give or who, in giving, demanded some service, either religious, educational or military, in return. Landlords have gradually and subtly shifted such obligations on to the general community, and thereby made themselves, to all intents and purposes, absolute owners. Further, landlord-packed Parliaments¹ passed Acts of Enclosure of common land, particularly in times when the commoners were absent on fighting-services for their country.

Legal devices conveying and confirming possession of land, whether long standing or of recent date, whether in regard to land given or land bought, cannot stand against the fundamental and sovereign right of the people. Even should one generation be so foolish—which is unlikely—as to acquiesce in the alienation of its collective birthright, it has no power to dispose of the birthright of unborn generations. Those who attempt to raise an outcry on behalf of persons who have “bought” land should bear in mind that the vendor “sold” something which he had no fundamental right to dispose of in such a way; and further, that they are claiming to withhold justice from the many and so to defer real social progress on the plea of a problematical injustice to the few. They may also be reminded that what Parliament has done Parliament can undo.

Without entering into tedious detail as to how this fundamentally just assumption of common rights would affect our lives, we may yet consider what would be its effects on a few significant questions.

¹ At one time the essential qualification for M.P.'s was land-ownership.

As regards war: Powerful international financial interests with aims of aggrandisement in "new spheres of influence" could no longer exist. No claims for the necessity of finding new, or of maintaining existing "world markets" could be substantiated—each country would find ample scope in the development of its own resources and home markets. No great armies or navies or other warlike forces would be required to protect "national interests," and consequently no great industrial interests—either of capital or labour—would be induced to press for the continued production of armaments. Labour now employed on armament production would easily find alternative employment. There would be no military class to foster the war spirit, and there would be no economic pressure to force men into armies or navies. No Nation would have any inducement to fight another when all individuals in each Nation are economically satisfied. "Where the people are dispossessed and, consequently, haunted by the fear of want, they may easily be persuaded that a successful war will mean a bettering of their conditions. Security in the International sphere depends upon security in the National sphere, and this in turn depends upon security in the individual sphere. Banish the fear of want and there will be nothing to fight about."¹

As regards conflicts between Capital and Labour: With the new orientation of these two now opposing interests that would take place under a just land law, a state of harmony and natural co-operation would be reached that would preclude antagonism. The belief—now so widely held amongst the working masses—that "Capital" is the enemy to be attacked and overcome, will fade away into nothingness when it is realised that though "Capitalists" may *employ* economic slaves, they do not *make* them. It is, as was pointed out by Marx, the monopolisation of land which alone makes the economic

¹ *The Commonweal*, 11th April, 1925.

slave in the first instance, and but for that monopolisation no man could exploit one single other fellow-being.

Concerning unproductive labour: This, especially such as is involved in Government administrative departments concerned with taxation, rating, control of various kinds, state insurance, pensions, prisons and workhouses, would be mostly eliminated. Under this heading should also be classed a great deal of the work involved in administration to hospitals and asylums, the necessity for which is now largely due to poverty conditions. The alleged necessity for vivisection of animals would, with the certain large reduction of diseases, also disappear. Obviously, with the elimination of so much unproductive labour, much money, now taken from the people in taxes and rates, would be saved. It may appropriately be mentioned here, that, of course, there would be no taxes and rates collected, since the Government or Administration would have for its use a large rent fund, ample for all necessary purposes. Further, money now spent on destructive purposes would be available for constructive services.

Then, as regards blood sports: These forms of amusement, which involve the hunting of wild or semi-wild creatures—often specially bred for the purpose—could no longer continue, since they are essentially bound up with privileges attaching to private ownership of land.

From the above it is sufficiently obvious that given the right principle—the Law of God—as a foundation, all that is built upon it will also be right. Evil effects cannot possibly follow upon right principle, nor can good effects follow where there is no principle. “Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.”

Practical details of the outworking of that natural law of Land which I have already indicated are summarised in the declaration of principles made by the Commonwealth Land

Party, taken from Henry George's *Progress and Poverty*. It is for those of us who have been privileged to see, ever so faintly it may be, the gleam of that star, to follow the light. So long as we fail to understand, or wilfully neglect, the Law which God has ordained for our well-being, the civilisation of the whole world is surging nearer and nearer to the centre of the maelstrom of destruction; and meanwhile it is futile for us to look for any other means of salvation. The message for our acceptance is Brotherhood. The method of achieving Brotherhood is by following the Righteousness and Justice of God's Law. We ignore it at our peril!

(Mrs.) Bayly

SIR J. C. BOSE speaking on control of mind and the influence of will in controlling the nerves related the following incident which may well be given as an example of great heroism :

"I had gone on an expedition to the borders of the Himalayan Terrai in Kuma. Terror prevailed among the villagers, as a man-eating tigress had come down from the forest and numerous had been the toll of lives exacted. When all hope of deliverance had nearly vanished, the villagers appealed to Kaloo Singh, a simple peasant, who possessed an old matchlock. With this primitive weapon and with the entreaties of his fellow-villagers ringing in his ears, Kaloo Singh started on his perilous adventure. The tigress had killed a buffalo and left it in the field, Kaloo Singh waited there for her return to the kill; there was not a tree near, only a low bush behind which he lay concealed. After hours of waiting, as the sun was going down, he was startled by the sudden apparition of the tigress within six feet of him. Trying to raise his gun, he could take no aim, as his arm was shaking with uncontrollable fear.

"Kaloo Singh explained to me afterwards how he succeeded in shaking off his mortal terror and I will repeat his very words: 'I quickly said to myself, Kaloo Singh, Kaloo Singh, who sent you here? Did not the villagers put their trust in you? I could then no longer lie in hiding and I stood up and then something strange happened. All trembling went and I became as hard as steel. The tigress with eyes blazing and lashing tail crouched for the spring; only six feet lay between us. She sprang and my gun went off at the same time; she missed her aim and fell dead by my side.'"

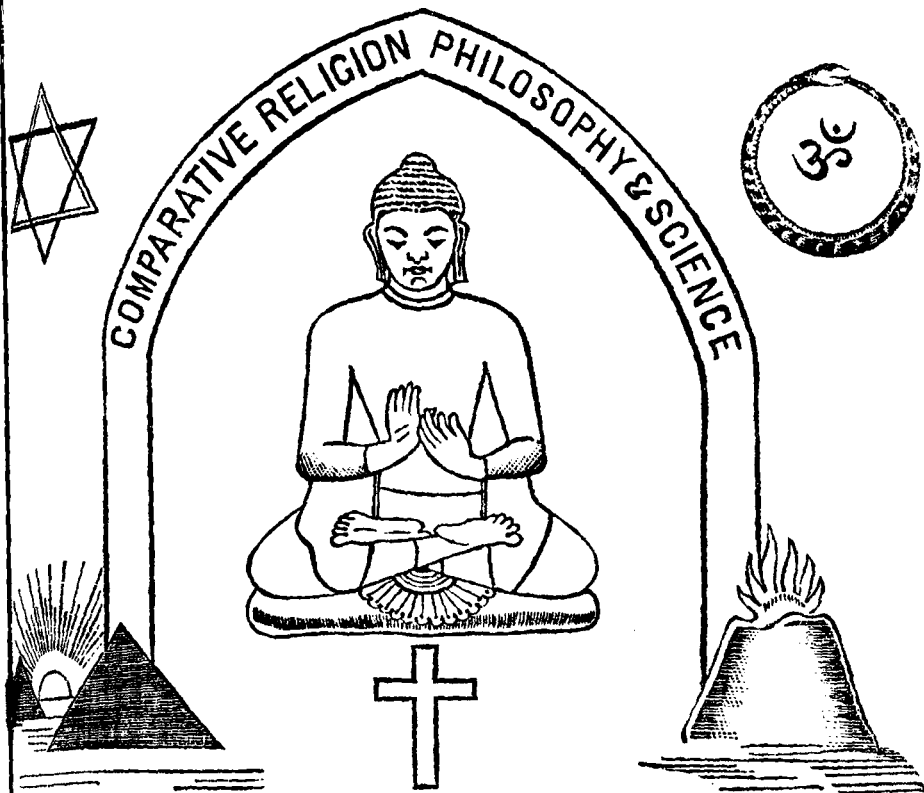
MOTHER AND SON

THE people who have passed beyond the veil
Are people still—their thoughts can never fail.
They have a farther, deeper, wider view—
Seeing all the old within the new.
Success and joy they now must truly find
In lives of those whom they have left behind.

Blest is that Mother when her span is run
Who leaves the world a useful noble son.
Through him she mends the tatters of her life;
In him she finds the harvest of her strife.
The judgement of his deeds she must abide;
They bring her happy smiles—or wounded pride.

The world needs men whose mortal hearts are br
Yet speak aloud with voice that will not choke.
I pray that mine can stand in answered call,
And free his tortured life by giving all
That draws the living race toward the good
Of Man's Estate of Holy Brotherhood.

M.



THE ANCESTRAL WORSHIP OF THE CHINESE PEOPLE

By A. BHARATHI

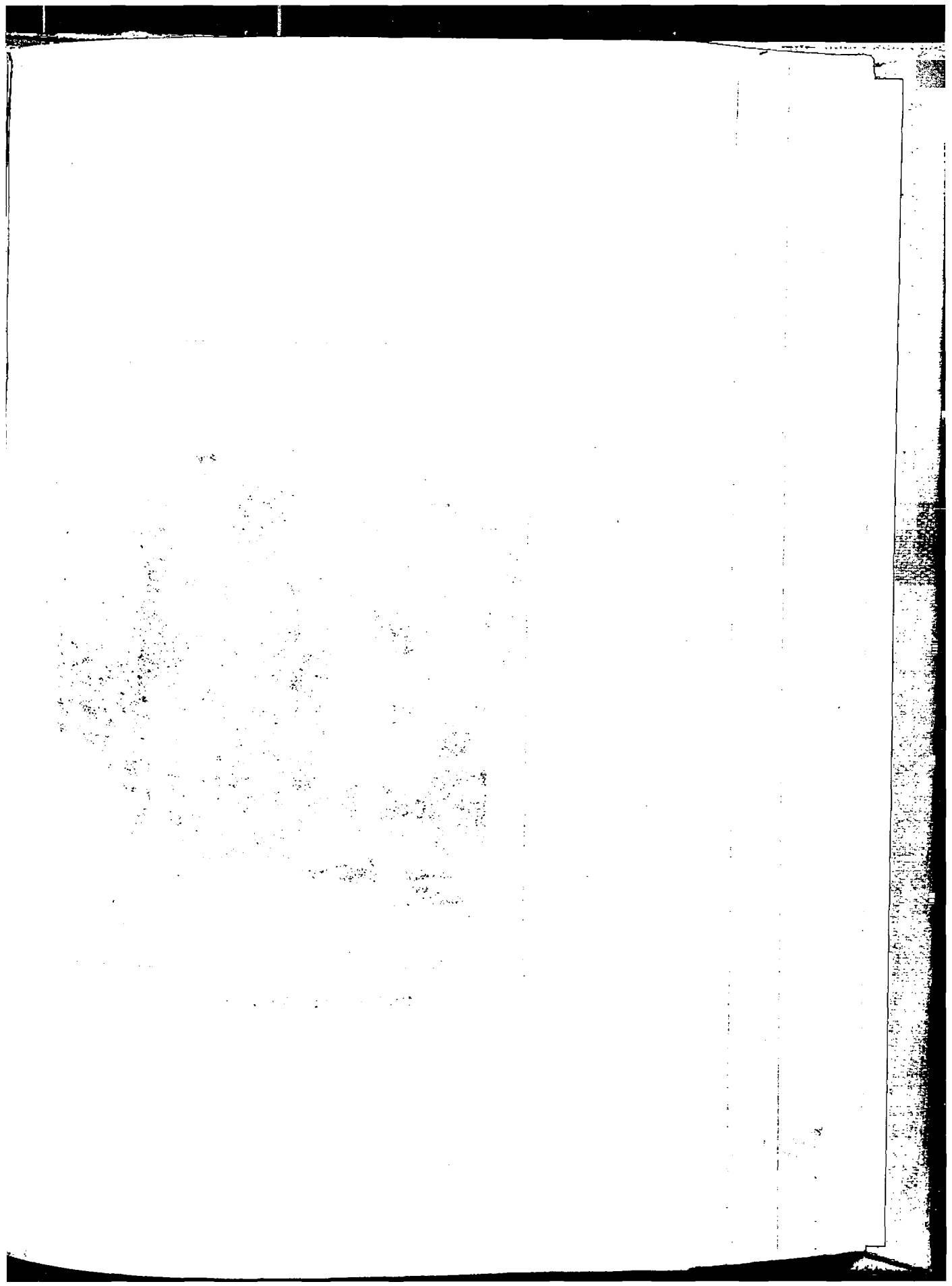
COMING to China fresh with the memory of cremation rites in Hardwar, Benares and other holy centres of my sojourn in India as a *Sanātan* Hindū pilgrim, it was the surprise of my life, shortly after my arrival in China, to be told that the grand procession along the streets of Shanghai which I mistook for a Chinese wedding was none other than a Chinese funeral.

The funeral of a Chinese merchant it indeed was, and to me a most extraordinary sight. All other traffic had been suspended in favour of the procession, the two ends of which were beyond my ken. Bands—European and Chinese—and many other varieties of Chinese music were all playing simultaneously different notes, amidst an incongruous atmosphere. A number of automobiles, victorias and sedan chairs, forming part of the procession and decorated gaudily were advancing at a snail's speed. The red-coated and most gorgeously decorated sedan chair borne by no less than 40 bearers, on which the attention of everybody seemed to be riveted, contained, I was told, the corpse. The occupants of the other vehicles were the friends, relatives, employees of the deceased and everyone of them had straw-cloth garments on, from head to foot. Thousands of banners of white and red cloth, with Chinese inscriptions in black or yellow, were carried aloft by as many hired coolies who, likewise, were in the mourning dress.

Since this spectacular sight I have always wanted to make a thorough study of the customs and habits of the Chinese; and what has struck me during the past few years as most singular, is their Ancestral Worship.

Ancestral Worship, or the worship of the dead—although the first act of worship recorded in the ancient classics was of this character—has not hitherto been classed among the Chinese systems of religion, but has been regarded merely, as a commendable reverence for parents—or filial piety.

Filial piety, as inculcated by the Confucian philosophy—Confucius is the greatest philosopher and moralist that China has yet produced and his teachings have had the same influence in China as the *Manu Dharma Shāstra* in Hindustan—consisted in reverence for and devotion to parents and to superiors in age and position; but it cannot be denied that as now practised, it consists mainly, in devotion to the dead.



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CHINESE FUNERAL PROCESSION



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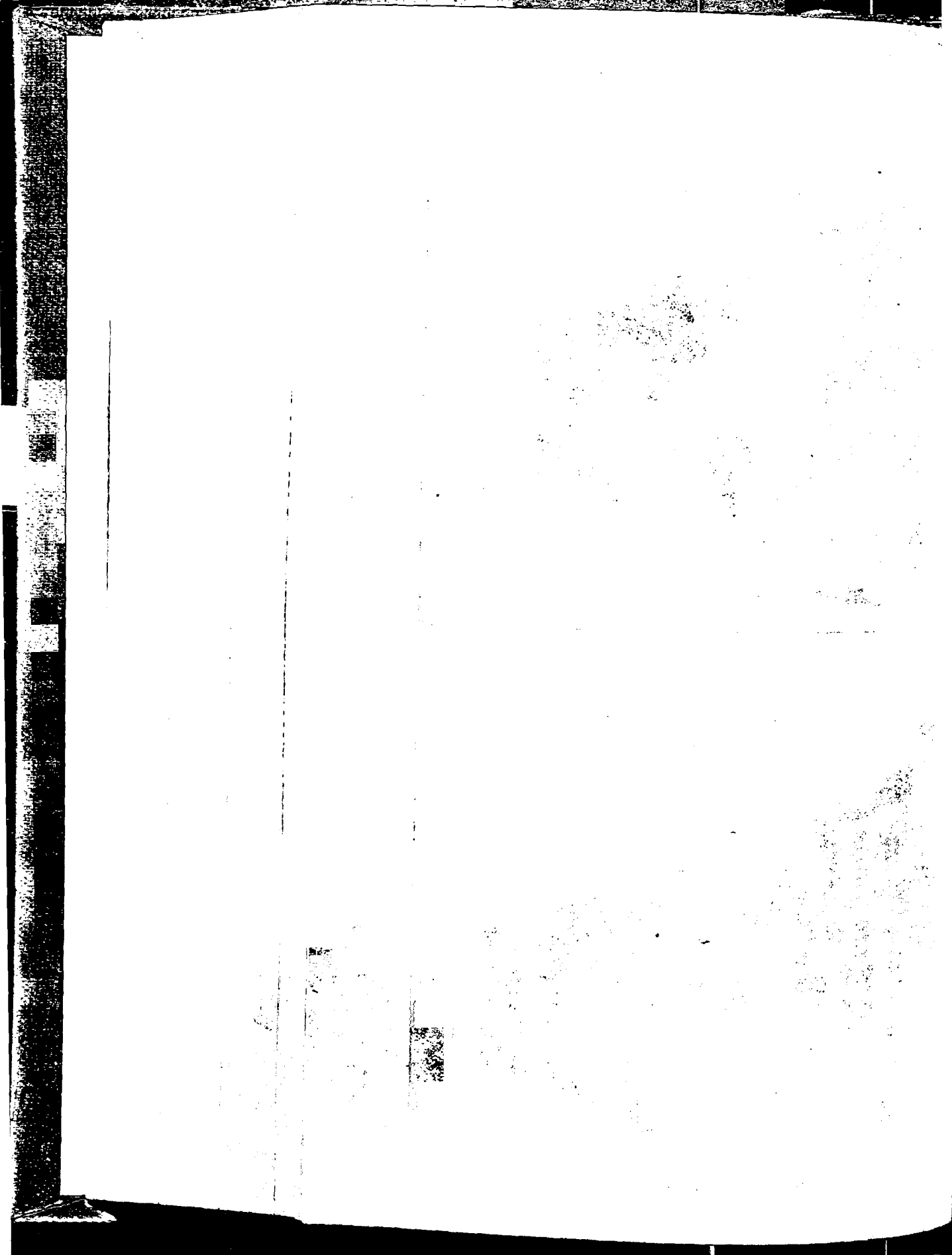
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expressed by offerings and prostrations before the ancestral tablets, the grave, and the *Sung Wong*, or Magisterial Deity, within whose jurisdiction the spirits of the departed are supposed to be incarcerated.

The significance of the term "filial" is contrary to what we in India attach to it. I hear it frequently remarked

of all the people of whom we have any knowledge, the sons of the Chinese are most unfilial, disobedient to parents and pertinacious in having their own way from the time they are able to make known their wants.

The filial duties of a Chinese son are performed *after* the death of his parents. A son is said to be filial if he is faithful in doing all that custom requires for his deceased ancestors.

Taking the dogmas and practices of the Chinese as the true exponent of the religious systems as we observe in them, it is impossible to arrive at the conclusion that Ancestral Worship and not the filial piety, so called, is the principal religion of the Chinese, it being the only system that unites all classes, and calls forth anything like deep feeling. Confucius and other sages inculcated it, and the Taoist and the Buddhist priests, while they have their separate and distinct systems, devote most of their time and attention to the business of propitiating the spirits of the departed in order to preserve the dead. This sacerdotal function consists in convincing their adherents that sickness, misfortunes and all other calamities are punishments inflicted for the inattention to the comfort of the dead; in performing the necessary services to ameliorate the condition of the dead; and to restore tranquillity to the living.

While there can be no doubt that the teaching of her sages has done much to perpetuate the unity of China, it has unfortunately been the means of also perpetuating a system that has during successive dynasties fastened upon the millions of its inhabitants a most degrading slavery—the slavery of the living to the dead.

A close analysis of the Chinese worship of idols shows that it consists in prostrations and offerings for the purpose of propitiating certain imaginary deities of whom *they stand in dread*; with each one of which is supposed to reside the spirit of some departed worthy, or hero. Ancestral Worship includes not only the direct worship of the dead, but also, whatever is done directly or indirectly for their comfort, also, all that is done to avert the calamities which the spirits of the departed are supposed to be able to inflict upon the living, as a punishment for inattention to their necessities, and secure temporal good.

So universal indeed is this worship of the dead that almost all the worship one witnesses in the temples and in private houses and the processions that pass along the streets are either directly or indirectly connected with the worship of the dead.

The essence of this system of Ancestral Worship is what the Chinese call *Feng Shui*—that intangible but all powerful weapon, which is wielded by high and low, against changes in established customs and practices and to which one analogy will be found in the perverted Brahmanism of mediæval India.

As in the case of the stereotyped caste system, by the deadening influence of the *Feng Shui*, the Chinese nation has been kept for ages, looking backward and downward. The fear and worship of the dead even to date extend to all classes of society, and exercise a controlling interest in every department of life. Social customs, judicial decisions and, in the past, appointments to the office of Prime Minister and even succession to the throne were influenced by it.

For instance, watch how a magistrate dispenses justice to a criminal in the interior parts of China. The accused is found guilty of a heinous crime for which, according to the Chinese Criminal Code, he must receive a severe punishment.

Before passing sentence, the judge asks the criminal if his father and mother are living; or if dead, how long since; also how many brothers he has. If it is found that one or both of his parents have died recently, and that he is the oldest, or an only son, his punishment will be much lighter than it would be, if his parents were living and he were the third or fourth son. The reason is that magistrates shrink from the responsibility of placing a man, whose duty is to sacrifice to the dead, in a position where he would be forced to neglect those sacred offices.

In the defunct Imperial regime Mandarins who were ambitious of the highest promotions did not care to be made Provincial Judges; because once a Provincial Judge the door to the Prime Ministry was barred—it being considered unsafe to entrust the reins of government to one whose duty had compelled him to pass sentence of death upon great criminals whose spirits might avenge themselves by bringing disquiet and calamity upon his administration.

This belief influenced even the succession to the throne. The exigencies of the Empire being of the most serious and weighty character, demanded the guidance of a strong arm and wise head. Yet at the death of an Emperor, even if it occurred when quite young in age, his successor was invariably a junior, irrespective of whether or not there were princes of nearer blood, older and wiser. The assumption being that a successor should worship his predecessor, which sort of homage in China is never rendered by the elder to the younger.

The Chinese believe in the existence of two states of being, the world of light—this world—and the world of darkness where the spirit lives under government for a season after death. Those who have passed into the spirit world stand in need of, and are capable of enjoying the same things, —house, food, raiment, money—that they enjoyed in the

world of light; and they are entirely dependent upon their living relatives for these comforts.

Those who are in the spirit world can see their living friends in the world of light. It is in their power to return to the abodes of the living, and reward or punish them, according to their faithfulness or unfaithfulness in making the necessary offerings for those who are in the prison of the spirit world.

As the dead have become invisible, everything intended for their use, except food, must also be made invisible, by burning. The dead ancestors who are neglected by their living relatives as well as the spirits of those whose families have become extinct, become "beggar" spirits in the world of darkness and are forced, in order to secure even a wretched existence, to herd with the spirits of the multitudes who have died in war, at sea, or by starvation, or in foreign countries, who in consequence of their burial places not being known, or having no relatives to sacrifice to them, are entirely dependent upon public charity. This belief accounts for the custom of contributing three times a year immense quantities of paper money, etc., which are transmitted to the Chinese purgatory, for their use.

They believe in the transmigration of the soul and in certain kinds and degrees of rewards and punishments in the spirit world. As to the rewards, they desire, when they shall have served their term of probation in, or been released from the prison of the spirit world, to be promoted, in their second advent into the world of light, to a more honourable position, or to one, in which they may enjoy greater wealth. It is curious to observe that there is no other heaven or state of rest, predicated of any of the Chinese systems of religion, than that of exemption from punishment.

Inasmuch as the Chinese dread punishment in the world of darkness and attach great importance to the exemption

thereof, it will be of interest to examine the nature of punishments to which they think they are amenable.

The punishments supposed to be inflicted in the spirit-world are a reflection of the Chinese Criminal Code—and needless to say, are of a brutal character, some of which correspond to the popular Hindū belief in the punishments in *Yama Loka*. In the city of Shanghai is the *Kwang-foh-sze* temple containing numerous illustrations where men are represented as being sawn asunder, roasted, flayed, or beaten with many stripes. Until the Revolution of 1911 the Chinese have had no conception of the higher standard of official justice and probity than what they saw exhibited by their own officials, hence they attribute to the powers-that-be in the world of darkness the identic qualities which characterise officialdom in the world of light. Consequently, such illustrations in the temples have about as much restraining influence upon their evil propensities, as the bamboo and executioner's sword have upon hardened sinners in this world, and they sincerely believe that there are many chances of evading their just deserts in both worlds.

What strikes an Indian as most singular is the Chinese belief that a man has three souls, and that at the death, one remains with the corpse, one with the ancestral tablet, and that the third is arrested and imprisoned in the world of darkness. When they wish to appease or attempt to ameliorate the condition of their departed friends, they worship and present offerings at three different places—the grave, the ancestral tablet, and before *Sung Wong* or the district deity of the world of darkness, under whose jurisdiction their friends are supposed to be undergoing trial and punishment.

The means used to propitiate the district deities and their subordinates of the world of darkness are precisely the same as used with city magistrates by those who have friends incarcerated under them. Presents of money or other things

of value and entreaties, usually have effect in securing the comfort of prisoners, if not always their release. In like manner, the gods, it is supposed, are influenced by like means.

An analysis of the supposed jurisprudence of the world in darkness would show that the Chinese have a concept of a government among the deity, being a counterpart of the now defunct Empire of China. The rank and authority of all officials in the other world emanates from the correlative of the Emperor; those deities are by the same Imperial power, promoted to higher degrees in the government of the spirit world; as the officialdom has a host of hangers-on who in degrees exercise influence on their bosses (which incidentally, calls for bribes and other illegal gratifications from the populace) so too, in order to gain the favour of the correlative deities it is indispensable that their numerous hangers-on should likewise be gratified.

As illustrative of the foregoing theory the following practices will be of interest to those who have a comparative knowledge of the last rites of Hindūs, Muhammadans, Christians and Pārsīs.

Assuming that a misfortune is the outcome of insufficient offerings to his dead ancestors, when a Chinese falls seriously ill, the friends, relatives and members of his family present offerings to and worship before their ancestral tablets. If the patient does not improve, the services of a medium, preferably a woman, are employed to divine whether the sickness is caused by one of their own ancestors or by a "beggar" spirit—the latter being one who has no descendants or who is not regularly presented with offerings. Should the latter be divined responsible for the calamity, paper money of the shape of a Chinese shoe, made out of joss paper, and which is supposed to be the currency of the spirit world, is burnt. If this does not prove effective priests are employed to exorcise the spirits and place guard over the door.

If a sick person becomes delirious, or his extremities become cold, it is supposed that one of his souls has left the body, or that a demon spirit has captured and carried it off. Acting upon this belief, some member of the family, with a lantern to show the way, stands outside the door, nails a shoe against the top of the door, and asks the sick person by name, to come back. This is a peculiar call, indicating affectionate anxiety and is often continued to a late hour of the night.

If during a man's illness his friends were in a dilemma as to what exactly to do, as to what should be done to promote his comforts after he is dead, they would have no more difficulty in deciding than in respect of what would secure the comfort of a friend who has been incarcerated in the gaol by orders of a magistrate. In fact, the experiment has been so frequently tried successfully, that it has become law, nobody knows since when.

Upon the death of the patient the first thing done is the placing of a cup of cold water at the door, in order that he may take a last drink, although when living he has drunk only tea to the exclusion of cold water. The best pair of clothes of the deceased is then burnt, with the object of making his spirit presentable and thus secure for him kind treatment while in the hands of the official hangers-on in the other world. To enable him to bribe the latter a quantity of paper money is also burnt.

Next, the bed and bedding and most of the wardrobes, his shoes and other personal articles are burnt in order that he may be provided with every comfort in his new sphere. Meanwhile his friends and relatives contribute their mite of paper money to enable him to bribe the menials and officials in the spirit world. There is no doubt but that this is due to fear; for when a man is dead, it is believed that he is in a position to avenge himself of all the injuries of which he may have thought himself the subject.

At Ningpo, a city not far from Shanghai, a number of Communists were executed on June 27th last, by orders of General Yang Mei-san. Wong Kun, one of the condemned youths, prior to his execution solemnly warned the General thus: "I am a Communist and a patriot and am not afraid of dying for my country. But, if *you* fail to further the cause of the *Kuomintang*¹ I will haunt you in my murdered spirit."

Needless to say, the fickle-minded General deputed one of his assistants to carry out the unpleasant job of supervising the execution, hoping thereby to save himself from being avenged.

The coffin and burial clothes, etc., form the most important items in the list of things deemed necessary for the respectability, comfort and repose of a man in the spirit world. The clothes must be new, with cap and satin shoes. In other words, the corpse must be dressed as the person would have been dressed (in hired clothes) for a feast. Inasmuch as the man's respectability in that world is estimated by the appearance and dwelling there as is done in this world, the relatives and family of a deceased parent in order to secure for him that mark of respectability, often impoverish themselves for years, in order to provide for him a decent burial.

Indeed, so much importance is attached to this matter that men advanced in life and blessed with means, often superintend the making and varnishing of their own coffins. I know of filial sons who have purchased costly coffins for their parents who are still hale and healthy and in the prime of life. I am told that some Chinese, lest some misfortune overtake the family before they die, construct vaults and raise mounds after the exact location of such mounds has been approved of by their priests as being propitious. This evidently accounts for the numerous empty tombs that one so frequently comes across in China.

¹ Chinese Nationalist Party.

On the seven successive seventh days after the death of a Chinese the female members of his family are expected to shout and lament, calling the deceased by his name and extolling his numerous virtues. It is supposed that this demonstration of grief for the deceased will have a modifying influence on the punishing deities. With this object in view, as one so frequently observes, wealthy families hire large bodies of persons, according as they can afford, during this period of active mourning, and also subsequently, during the season of worshipping at the tombs, to blow at their graves at night, a horn or a conchshell and in other ways to give vent to their sorrow.

Between the ninth and the seventeenth days after a man's death the spirit is supposed to return to the family residence on a certain propitious day, bringing with it a host of other spirits. To entertain their relative and counteract the baneful influence of this visitation Taoist and Buddhist priests are engaged to perform a ceremony at the family residence. The relatives and friends of the deceased are invited to meet him and take part in the general festivities of the family. In preparing for this great occasion the family-hall is denuded of its ordinary furniture and decorated with emblems of authority in the spirit world so as to intimidate the spirits, and for the time the hall looks more like the residence of royalty than of an ordinary Chinese citizen.

The Ancestral tablet of the expected visitor is elevated in the centre of the decorated hall. The members of the family most devoutly bow before it and confess their shortcomings and promise to be more faithful in the future; and the priests attired in purple and gaudy robes chant and bow while the master of ceremonies rings a bell. When this has been done for two or three days, the guests are invited to partake of refreshments and a table furnished with viands and chopsticks is set in a vacant room for the spirit guests.

members of the family, not excepting even the younger, who are receiving their first lessons in Ancestral Worship.

While the offerings consumed are believed to be transmitted to those for whom they were designed, the spirits are supposed to partake of the *flavour* of those viands that are not consumed; after which these viands are taken home to be used at the family feast on this festive occasion. This is a rite performed year in and year out by every Chinese family except those who have become Christian.

The care of the dead is a burden that no one, but such as are familiar with the Chinese, can appreciate. However much they may be divided in other matters, as systems of religions, dialects, degrees of intelligence, wealth, etc., they are a unit in regard to this rite, both as to time and manner. A man may be a bandit, but if he be an only son, he will return home in April to perform his filial duties. Government officials, from the highest to the lowest, may be excused the neglect of the most pressing duties, if they can plead in extenuation of their neglect that they were attending to their filial obligations. Ancestral Worship is a duty that takes precedence of all others and the faithful performance of it is a virtue that hides a multitude of sins.

A Chinese may discard any or all of the systems of religion, but this he dare not discard. His own happiness, the perpetuity and happiness of his family and the comfort and repose of his ancestors depend upon it. It is perhaps the one and only idea that excites in the Chinese mind a feeling of awe and reverence and enlists the three strongest passions of the human heart—parental affection, self-love and fear. Needless to say, the latter predominates.

To provide for the proper execution and perpetuation of Ancestral Worship is the great business of life among all classes. Hence every parent, feeling his responsibility in the matter, endeavours to perpetuate his family name by betrothing

his sons in marriage at an early age. I have an acquaintance but nineteen years of age, a proud sire of four children. Lest the wife should be barren, the Chinese frequently marry as many concubines as and when they can afford to purchase or maintain them. This accounts for what appears to a stranger to be an inordinate number of offspring to a Chinaman.

Of the evils resulting from the foregoing theories and practices of the Chinese, the following strike every old "China-hand" as conspicuous :

1st. The betrothal of children at an early age and polygamy, the fruitful source of so much anguish and death by suicide on the one hand and on the other hand the ever-multiplying population in the most thickly-populated country in the world.

2nd. The heavy expenses incurred in support of the funeral rites and Ancestral Worship, which more often than not impoverish the families.

3rd. The superstition attached to the construction of houses whereby no provision is made for sufficient light and ventilation. The zig-zag streets, supposed to prevent the flight through them of evil spirits, account for so much congestion in the narrow streets and are as dirty as they are the source of constant epidemics.

4th. The ubiquitous graves and mounds which have a tendency to incessantly multiply, occupy most of the arable and pasture land, thus limiting the source of food supply, which is the reason why banditry and piracy are rampant in China.

5th. The superstitions are both the cause and result of an army of parasites and social sharks who, like the Pāṇdiyas of Benares and Brinḍāban mulct the gullible folk to the very core.

6th. Millions of dollars worth of paper money and other things burnt during the Ancestral Worship as well as the waste of energy of thousands of workers engaged in their manufacture could be transformed into one of China's best assets—if such energy and resource were turned into more useful channels.

A. Bharathi

THEOSOPHY AND MODERN SCIENCE

By S. J. BROWNSON, M.D.

THE science of the signs of the times, if I may be permitted to coin the expression, concerning the trend of many leading modern scientists, is certainly most encouraging to Theosophists. The tidal wave in favour of the theosophical concept of life as the key to the solution of our most pressing problems, has fully set in, as predicted by H. P. B. In proof of such sweeping propositions as these I desire to quote a few of the many facts accessible to all wide-awake students of human betterment.

About three years ago Prof. G. A. Dorsey, the anthropologist of Chicago University, with the help of several other scientists, professors in our colleges, all of national reputation, published a work entitled *Why We Behave like Human Beings*. From the appearance of the first edition from Harpers, the sale has been phenomenal for a \$3.00 work on a strictly scientific subject. The publishers, in a letter to the writer a few weeks ago, stated that it was still selling at the rate of 1,000 a week. On application to the Los Angeles, California public library for a copy, the clerk informed me that there were nineteen copies in circulation; they were all out; it was a one week book and I would have to wait my turn for it. After waiting nearly two months, I got it.

Now what does this most popular book say about Theosophy. Without using our terminology it stands squarely in favour of our doctrines concerning the origin, evolution,

nature and destiny of man, especially that storm centre, re-incarnation. A passage or two from many in proof of this, is all space will allow. "The life that has climbed up to man never ceased to create itself on higher levels. The oftener it reacts the greater its ease of action. Practice makes perfect. Perfection is always ahead of us. . . . We are most likely to recall our actions that are burned in¹ . . . Man never was a gorilla, chimpanzee, orang-utan or gibbon, but they are our nearest kin, cousins. This, anatomy, embryology, histology, morphology, paleontology, physiology and psychology unite to prove.² Every man and every being alive to-day, have been alive since life was evolved, and they began life as a part of an adult old organisation. This is individual. Evolution proves this absolutely. This life that is in man is millions of years old. Acquired characteristics can be inherited through tens of thousands of generations."³

If the thoughtful student will meditate on the far-reaching meaning of such pregnant passages as "individual," "burned in," "acquired characteristics," etc., in connection with mental and faculty evolution and the law of karma and reincarnation, he will see how such age-long problems as evil, sin, salvation and others that have puzzled theologians and philosophers, are solved scientifically and in harmony with the Ancient Wisdom, by this author.

Another work by a "real scientist," as Arthur Brisbane calls him, entitled *Two New Worlds*,⁴ is little more than an epitome of *The Secret Doctrine*. The "Worlds" are the *infra* world and the *supra* world. A careful reading of this work forces the conclusion on the mind of the theosophical student that the author had thoroughly saturated his mind with the Ancient Wisdom before writing it, and that he determined to

¹ Pp. 465-6.

² P. 49.

³ Pp. 245-7.

⁴ By E. E. Fournier d'Alba.

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give his readers both *cosmogogenesis* and *anthropogenesis* in 157 pages. His conclusions as written by himself,¹ are:

1. The visible universe is only one in a chain of similar universes contained, one within the other and differing only in the size of their elementary constituent particles.

2. The atoms of one universe are the suns of the next finer universe; the electrons are its plants.

3. The unit of time is reduced in the same proportions as the unit of length, leaving the velocities as usual.

4. Space and time are relative; the velocity is absolute.

5. The next universe below ours may be called the *intra* world The individual suffers and dies a million deaths, but his misery is but a drop in the ocean of his happiness. His pain is never infinite All souls are one with the Great Over-Soul. To pierce into the innermost recesses of Nature, to mould natural forces to our will, to make life happier and more glorious for ourselves and our kind, to assert our supremacy over disease and death, to conquer and rule the universe by virtue of the infinite power within us—such is our task here and now Man emerges from each successive conflict, (*i.e.*, life on earth,) stronger, saner, better, more sure of final victory.²

Comments on this are unnecessary except to add, that Arthur Brisbane, the dean of American editorial writers, whose editorials are syndicated by about 8,000 papers which are seen by about eight million readers, gave a column in the *Los Angeles Examiner*, to a very commendatory review of this book. The educational influence of such words and works in fixing in the minds of millions the theosophical concept of life is incalculable. Since this editorial appeared, its great writer never misses an opportunity to say a good word for our leading theosophical ideas.

If space permitted, quotations similar in character, might be made from many other scientific and philosophical works and magazines of recent date. Among these *The Mind in the Making*;³ *The Cave Man Within Us*;⁴ *Perpetual Evolution*⁵

¹ Pp. 84-5.

² Pp. 154.

³ By J. H. Robinson.

⁴ By Fielding.

⁵ By Noble.

applying Spencers philosophy; *The Decalogue of Science*;¹ *Creative Evolution*,² which was hailed in France as the greatest philosophical work of the century, hold a prominent place. Dr. Dorsey is now giving his ideas to 1,500,000 cosmopolitan readers. It might easily be shown also that the whole New Thought movement, embraced in over a dozen organisations in the world, is saturated with our ideas. Its 125,000,000 readers get over 300,000,000 new books a year and only a few of these people are yet in the organised theosophical movement.

Undoubtedly however, viewed from the standpoint of both popular science and especially philosophy, and as a study of the superphysical from the viewpoint of the physical, Herbert Spencer's *Psychology* is by far the greatest work that has appeared since the Renaissance. The fact that thirty-two titles were conferred upon him by the great universities of the world is one evidence of this assertion. In the work referred to, covering nearly 1,400 pages, Appleton's Edition, this "world's first great systematic thinker," as he was termed, proves, in our humble estimation, that man, the thinker, continues to live consciously as an individual from death to birth, just as he does in a physical body, or several bodies from birth to death. Physical death makes no break in his life. His application of the law of evolution to the development of the mind, and its faculties, "a circumscribed aggregate of activities," as he defines it;³ his principles of the "persistence and conservation of energy"; the "adjustment to environment"; the tendency in everything seeing "from homogeneity to heterogeneity"; the "law of periodicity"; the rythmical appearance of "plasticity and rigidity," in the form side of nature to accommodate the expanding life or mind within; the "psycho-physiological parallelism" existing between mind as a "unit of energy" and matter—all are

¹ By Wiggam.

² By Bergson.

³ Vol. 1, p. 159.

massed in a logical avalanch to prove and illustrate his central proposition. If the busy reader will study Dr. Besant's article, *The Secret of Evolution*, he will get a fine epitome of Spencer's masterpiece.

Again space will not permit quotations from his works and a host of scientific reviewers and critics from all sides in proof of these statements. Chapter VIII, in *The Story of Philosophy*,¹ a \$5.00 work, over 162,000 copies of which have been sold since the first edition in May, 1926, is a good specimen of how a materialist views the work of this, one of the greatest philosophers of all time.² If the reader will study the work and can get through it alive, he will have little doubt as to where many modern writers get their ideas of mental evolution, which, without using our phraseology, are in accord with the theosophical concepts. To encourage the study of Mr. Spencer's leading work, we will close by quoting his definition of evolution—the finest ever written. He says:

Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from a relatively indefinite, incoherent homogeneity, to a relatively definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation.

No wonder *At the Feet of the Master* calls Evolution, "God's Plan for men . . . so glorious, so beautiful."

S. J. Brownson

¹ By Will Durant.

² If the busy student desires only a few sentences from his *Psychology*, he will find typical ones on pp. 159, 186, 291, 327, 385, 403, 573, in Vol. I, and 301, 363, 390, 406, 505, 614, etc., in Vol. II.

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 322)

XXIV. NITROGEN

263. Western science, at present, has accepted two units of magnetism, called magnetons; one of which was discovered by Weiss in 1911, and the other deduced from Bohr's theory which originated in 1913. The value of the Weiss magneton,¹

$$M_w = 1126 \quad (159)$$

and the magneton of Bohr,

$$M_b = 5593 \quad (160)$$

Physicists are inclined to favour Bohr's magneton as the real unit of magnetism, since Bohr's theory, at present, holds the field. Against this view it may be noted that Bohr's value is theoretical, whilst the Weiss magneton, though based on the theory of Langevin, is supported by the magnetic experiments of Curie and others.² Moreover, Bohr's theory, in its current form, is not confirmed by clairvoyant observation; hence we shall use the experimental value of Weiss,

¹ *Magnetism and Atomic Structure*, Stoner, pp. 106-7.

² *Ibid.*, p. 79.

rather than the theoretical value of Bohr. The Weiss magneton given by (159), is that of the gramme-mol, or N molecules, where N is the constant of Avogadro, and equal to 6.061×10^{23} , as given in (111). If μ be the value of the Weiss magneton per molecule, we have from (159),

$$N\mu = 1126 \quad (161)$$

$$\mu = 1.8578 \times 10^{-21} \quad (162)$$

If what is known as Curie's constant per gramme-mol be C_m , and the same constant per molecule be C , then

$$C_m = NC \quad (163)$$

and the relationship between the magneton and Curie's constant,¹ is given by

$$N^2\mu^2/3jR = C_m = NC \quad (164)$$

$$N\mu^2/3jR = C \quad (164a)$$

where jR is Boltzman's gas constant, as in 116, and therefore equal to Nk , we may therefore write

$$N\mu^2/3jR = N\mu^2/3Nk = \mu^2/3k = C \quad (165)$$

Since Curie's constant C , is measured in absolute units, and the value of k depends upon the arbitrary choice of a degree of temperature as explained in Para. 236, it is evident that the numerical value of μ is also arbitrary, and that nothing can be inferred from it until k is replaced by the constant of molecular pressure K , of Para. 240. But the numerical

¹ *Magnetism and Atomic Structure*, Stoner, p. 79.

ratio $\mu^2/3k$, is fixed by C, which is in absolute units, so that any change in the denominator must also be made in the numerator. From (130), we have $6k = bK$, where b has the value given by (125), and is the ratio of the absolute scale of temperature θ , and the centigrade scale T. Hence from (130), and (165),

$$\mu^2/3k = 2\mu^2/6k = 2\mu^2/bK = C \quad (166)$$

To remove the constant b, take a magneton of mass μ_1 , so that

$$\mu_1^2 = \mu^2/b = 5.5341 \times 10^{-50} \quad (167)$$

from (162); we may now write for the Curie constant in absolute units throughout

$$C = 2\mu^2/bK = 2\mu_1^2/K \quad (168)$$

From the mass of the physical Proton, as given in (97), and from (150), we have for the numerical value of the astral Proton P_1 ,

$$P_1^2 = P^2/49 = 5.5527 \times 10^{-50} \quad (169)$$

$$P_1 = P/7 = 2.3564 \times 10^{-25} \quad (170)$$

On comparing the value of μ_1^2 in (167), and P_1^2 , in (169), we see that they differ from each other by less than one per cent, which is not too great for observation error in the case of the magneton, hence the magneton of Weiss can be taken as identical with the Proton of the astral plane, and we may write from (157), and (167-9),

$$\mu_1^2 = P_1^2 = (36)h^2 = 5.5527 \times 10^{-50} \quad (171)$$

$$P_1 = \mu_1 = 36h = 2.3564 \times 10^{-25} \quad (172)$$

whilst from (168), and (171), we have

$$C = 2\mu_1^2/K = 2P_1^2/K \quad (173)$$

264. The result given by (172), is important, for it identifies the magneton of Weiss, when expressed in absolute units, with the Proton P_1 of the astral plane, and makes for us another link between the observed experimental facts of western science, and the clairvoyant observations of *Occult Chemistry*. Having thus established this identity, we may first note, as an important deduction, that the matter of the astral plane, is what we know as magnetism when acting through the physical, though there may be other forms of magnetism, and that the atomic subplane of the astral is what we know as light. Let us first make the reasonable assumption that the elements on the astral plane are built on the same model as the chemical elements on the physical, so that just as 14P is Nitrogen on the physical plane, so, in like manner, 14P₁ is astral Nitrogen, and the same with the other elements, each to each. We then have for the unit of molecular energy ϵ , in (135), and the ratio $P/P_1 = 7$, as given by (170), the equation

$$\epsilon = 2P = 14P_1 \quad (174)$$

so that our molecular constant ϵ is simply astral Nitrogen, and the molecular energy $\epsilon\theta$, of (127), is simply the rate at which the substance of the astral plane is pouring down into the physical, as described in *Occult Chemistry*.¹

265. In order to realise the full significance of the above, let us return for a moment, to the subject of Article XXI,

¹ P. 21.

which dealt with the energy and pressure of gases. In that article, we deduced two molecular constants, the constant of molecular pressure K , and the constant of molecular energy ϵ , which are the same for all gases, and hence for all the chemical elements. We showed in (132), that the pressure constant K , was identical with the Fire sub-plane of Oxygen, and we have shown above that the molecular energy constant ϵ is identical in mass with astral Nitrogen. We further showed in (136-7), that ϵ is the unit of mass for each atomic number of the chemical elements, and all of them can be built up from it. It follows from this, that all matter can be built up, and the phenomena of their energies and pressures explained, by the use of two elements alone, the two principal constituents of the terrestrial atmosphere, Oxygen and Nitrogen. When this is combined with the results of Article XVII, where it is shown that Air, Water, and Earth, can all be transmuted, the one into the other, we shall have gone far to demonstrate that the four elements of the Ancients are much more fundamental than the elements of the modern chemist, and that the knowledge handed down to us from previous civilisations is not the mere babbling of infant humanity, but knowledge of a more fundamental kind than has yet been attained by modern science. This conclusion may hurt our pride, but otherwise it may do us good. It will, at any rate, vindicate the teachings of *The Secret Doctrine* and prepare our minds to treat them, in future, with more respect.

266. We noted in Para. 237, a statement by Bishop Leadbeater, that Hydrogen, Oxygen and Nitrogen, belong to another and greater solar system, but that the rest of the elements have been developed by our own Logos, and this statement, received presumably from a high occult authority, is confirmed by the above. A fuller key to the nature of

Hydrogen may, perhaps, be found in the sun, since the solar atmosphere consists largely of Hydrogen.¹ It may be noted that solar gravity is 28 times that of terrestrial gravity,² that if g be the acceleration of gravity for the earth, and G that for the sun, we have²

$$G/g = 28 \quad (175)$$

If we take the weight of the astral Proton on the sun's surface, and on the surface of the earth, we have the relationship,³

$$\begin{aligned} P_1G &= 28P_1g = 4Pg = Ag = h(g^2 + a^2) \\ &= 2\epsilon g \end{aligned} \quad (176)$$

$$2P_1G = 8Pg = Kg = \epsilon_1G \quad (177)$$

from Para. 198, and equations (170-5). The above equations link together all the quantities out of which matter is built up, and just as $\epsilon g = 2Pg$ in (136), builds up the chemical elements of the earth, so $\epsilon_1G = 2P_1G$ builds up the astral elements of the sun.

The Fire sub-plane of Hydrogen, or the Proton, as in the case of Oxygen, is just half the mass of Hydrogen.⁴ Assuming this to be the same on the astral plane, according to the rule, "as above so below," we have for the mass of the Fire sub-plane of the Proton on the astral plane, $\frac{1}{2}P_1$ and from (176),

$$\frac{1}{2}P_1G = 2Pg = \epsilon g = 14P_1g \quad (178)$$

¹ *Astronomy*, by Russell Dugan Stewart, Vol. 1, p. 197.

² See *Smithsonian Physical Tables*, 1923, p. 416.

³ *Occult Chemistry*, p. 6, Plate.

267. By means of equations (176-8), we may now attempt to describe in detail an interchange of matter and energy between earth and sun, using for this purpose the clairvoyant observations of *Occult Chemistry*, etc. Let us first take an atom of Nitrogen from the earth's atmosphere, the weight of which is $14Pg$. If we keep to the first power of the masses, the equivalent of this on the astral plane, from (149), is $7 \times 14P_1$. Let these astral mass units, $14P_1$, be poured into the gas molecule, at the rate of θ per second, where θ is the temperature on the absolute scale. The mass or energy, therefore, poured into each molecule in unit time is $14P_1\theta = 2P\theta = \epsilon\theta$, from (174), where $\epsilon\theta$ is the energy of the gas-molecule. Let this stream of energy disappear at the centre of the atom or molecule, and form one of those centres where physical matter is poured outside into the astral plane as described in *Occult Chemistry*.¹ Arrived on the astral plane, as $14P_1g\theta$, it may be pictured as passing along a line of force to the sun, where it emerges as $\frac{1}{2}P_1G\theta = 14P_1g\theta$, or in the form of the Fire sub-plane of Hydrogen on the sun, as shown in (178).

The above may be regarded as the element-building process for terrestrial elements.

Now suppose we reverse the above process, beginning with the sun, but instead of the astral plane, let us begin on the mental plane, or one plane higher than on the earth. From (151), we see that the Proton of the mental plane is $P_2 = P_1/7$, so that Nitrogen on the solar mental plane will be $14P_2 = 2P_1$, and the weight of this on the sun's surface will be $2P_1G = \epsilon_1G = 8Pg = Kg$, from (177). If the frequency be θ , as at the earth, the number of returning lines of force from the sun must be only one fourth of the outgoing since $2P_1G = 4 \times \frac{1}{4}P_1G$. We have then an elemental building process on the astral plane of the sun, consisting of $\epsilon_1G\theta = 2P_1G\theta$, which

¹ P. 21.

pours into the molecule or atom, and constitutes its molecular energy, corresponding exactly with the molecular energy of the physical matter of the earth, as given by (127), and building up the chemical elements of the sun's astral plane, in the same way as the chemical elements of the earth's physical plane are built up in (136-7). This stream of matter or energy may be further conceived as passing along lines of force from the sun to the earth, where it emerges at the centres of the terrestrial molecules as $\epsilon_1 G\theta = 2P_1 G\theta = Kg\theta$, from (177). This gives us on the earth $K\theta$, or the observed gas pressure per molecule at the temperature θ . We have thus accounted for the molecular energy and pressure of terrestrial gases, by taking astral Nitrogen through the atomic centres to the sun, and returning mental Nitrogen from the sun, where on the earth it emerges as the Fire sub-plane of Oxygen, and enters once more the terrestrial atmosphere, using for the purpose equations (176-8), and the clairvoyant observations of *Occult Chemistry*. As above noted, the lines of force that carry away Nitrogen from the earth to the sun, are four times as many as those which return the Oxygen, which is rather significant, since in the composition of the atmosphere, Nitrogen is about four times as plentiful as Oxygen.

268. It will be noted that in the above explanation of gas pressure by the term $K\theta$, we altered it from $Kg\theta$ to $K\theta$, thus omitting the factor of acceleration g . This factor, however, although not directly entering into the expression for the gas pressure, is intimately connected with it, as we will now endeavour to show. In dealing with the 4π controversy in Article XI, it was explained how the release from a set of spirillæ was equivalent to transforming a line force into a surface force, and is expressed by multiplying the line force by 4π .¹ Now the Proton P_1 , on the astral plane, is released

¹ Paras. 161-2, and 173.

from the physical spirillæ, and hence has the freedom of another dimension when operating on its own plane as astral matter. To make this more clear, we may say that astral matter of mass P_1 , when within the 7×16800 astral spirillæ of the physical atom, has its mass P_1 unchanged, but when set free from the physical atom with its additional set of spirillæ, and allowed to act as purely astral matter, the mass becomes $4\pi P_1$. We may, therefore, write for the mass of the magneton, or astral Proton, on its own plane

$$\pi_1 = 4\pi P_1 \quad (179)$$

and if we apply this astral plane value to (177), we have

$$2P_1 (4\pi G) = \epsilon_1(4\eta G) = 2\pi_1 G = K(4\pi g) \quad (180)$$

But from (40), $4\pi g = V\lambda$, where V is the electrical potential for the light ray of wave-length λ , and the product $V\lambda$, is a constant. Hence

$$2\pi_1 G = KV\lambda \quad (181)$$

$$2\pi_1 G/V\lambda = K \quad (182)$$

from which it appears that the element building force on the astral plane of the sun appears on the earth as the product of two constants, the gas pressure constant K , and the radiation constant $V\lambda$.

From the above it would be interesting to ascertain if these forces could be taken in bulk instead of in individual atoms, and a result obtained which agreed with observation.

269. Let us conceive the whole weight of the sun's astral plane $4\pi SG$, as pressing along lines of force towards

the earth, and being resisted by the earth's astral plane $4\pi E$, multiplied by the radiation constant $V\lambda$. We might infer from (182), that the ratio of this total force $4\pi SG$, and the resistance $4\pi EV\lambda$, would give the mean atmospheric pressure for the earth's atmosphere. If the solar force were all generated at the sun's surface, and passed first to the earth's centre, and outwards through the crust, the inertial resistance as explained in Para. 70,¹ in place of E , would be $E' = \frac{1}{4} E$, and the ratio of force to resistance would be

$$p' = 4\pi SG/4\pi E' V\lambda = SG/E' V\lambda = 966710 \quad (183)$$

from (105). The standard atmospheric pressure at 760 millimetres, is given in (118), where $p = 1013300$, but at the sea level, the average atmospheric pressure is only 740 millimetres,² hence the average atmospheric pressure in dynes is,

$$p(740/760) = 964110 \quad (184)$$

which differs from the value of p' given in (183), by less than one half of one per cent. If therefore we take p , as the mean pressure at sea level, in place of p' , we have for this pressure,

$$p = SG/E' V\lambda = 966710 \text{ dynes} \quad (185)$$

$$pV\lambda = SG/E' \quad (186)$$

Thus (185), expresses the same result, when the forces are taken in bulk, as (182) expresses for individual atoms. The first giving an expression for the average atmospheric pressure, and the second an expression for the constant of

¹ Vol. 1, p. 78.

² *Smithsonian Physical Tables*, 1923, p. 421.

pressure K . The two expressions, therefore, mutually support and supplement each other. In (182), we have $2\pi_1 G/V\lambda = K$, or the weight on the sun's surface of the element building mass unit $2\pi_1$, resisted by the radiation constant $V\lambda$, giving the molecular pressure constant for all gases K . In 183 and 185, we similarly find that when the total force of the sun's astral plane $4\pi SG$, is resisted by the force of the earth's astral plane, $4\pi E'$, multiplied by the same radiation constant $V\lambda$, we obtain the observed value of the mean atmospheric pressure p , at the earth's surface.

These two relationships, therefore, definitely connect the two phenomena.

270. The above relationship can be put, at once, to the crucial test of observation. From (129), if n be the number of molecules in unit volume producing the pressure $6p$, on the six faces of a unit cube, then $n' = n/6$, is the number producing the pressure p , and combining this with (186), we have,

$$n'K\theta = p \quad (187)$$

$$pV\lambda = n'K\theta V\lambda = SG/E' = \text{Constant} \quad (188)$$

Since n' and K are constant, if the wave-length λ in the second term is constant, we have

$$\theta V = \text{Constant} \quad (189)$$

$$\theta \text{ varies inversely as } V \quad (190)$$

so that the temperature of the earth's atmosphere varies inversely as the electrical potential, a result which can be tested against observation.

In the *Traite d'Electricité Atmosphérique et Tellurique*,¹ we translate as follows :

“All observations agree in attributing to temperature an influence, direct or indirect, on the electric field. Ordinarily, in the same place, all the highest values of the potential gradient occur simultaneously with the lowest values of the temperature, and all the lowest values of the potential gradient with the highest values of the temperature.” A result which is immediately deducible from (189-90).

G. E. Sutcliffe

¹ Paris, 1924, p. 57.



JOHN BUNYAN AND "THE PILGRIM'S PROGRESS"

By W. R. C. COODE-ADAMS, M.A.

A tinker out of Bedford
A vagrant oft in quod
A private under Fairfax
A minister of God.

KIPLING.

IN a little cottage at Harrowden near Bedford in the year 1628 was born John Bunyan. He died in London in 1688. Of the sixty years between, twelve were spent in Bedford gaol for conscience sake, years filled with great

religious struggles. It was during this period that he conceived if not actually wrote the greatest of all his works, *The Pilgrim's Progress*. This book, so well known by our parents, or rather, grandparents, is in this generation almost entirely unknown and yet reading it again I have found it one of the great human masterpieces of the world. Among the characters that people it I have found myself in a familiar world, many of them have I met before in the course of life and more particularly in societies for the good of humanity, such as the Theosophical Society. It is a mirror held up to nature. As Bunyan said, in writing, he wished to "be plain and simple and lay down the thing as it was".

To begin with we see a man called "Christian" who is overcome with the burden of the world. He is the eternal symbol of the man who is not satisfied with the conventional life of his time and feels that he must strive with the abuses of the world. The "taker-up-of-causes". In all generations, he exists particularly to-day. Misunderstood by those around him he is the potential pilgrim to the eternal city.

Christian speaks to his immediate circle :

At this his relations were sore amazed, not for that they believed that which he had said to them was true, but because they thought that some frenzy distemper had got into his head ; therefore it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed.

How characteristic ! Nowadays they would offer him potassium bromide. Finally Christian decides he must break with his friends and go out on his pilgrimage :

And as he went some mocked, some threatened, and some cried after him to return.

Two however came up with him, one was called Obstinate and the other Pliable. Why do these two always go together in life ? I suppose the stronger personality of one governs the other.

Pliable is persuaded by Christian to go with him, he is always according to his name. When, however, they get into the Slough of Despond :

Pliable began to be offended . . . and got out of the mire on that side of the slough which was next his house. So away he went and Christian saw him no more.

How many of us have had a friend who has done that? We hear of this gentleman later :

He hath since his going back, been had greatly in derision, and that among all sorts of people . . . He is now seven times worse than if he had never gone out of the city.

Poor Pliable! Obstinate, in his self-conceit, was happy. Christian in his hope was happy, only Pliable was unhappy because he could keep to neither one nor the other.

But to return to Christian. He next meets one called Worldly-wiseman. I like this figure, he is so smug, so satisfied and so plentiful in all ages. He assures Christian that—

there is not a more dangerous and troublesome way in the world than his.

He asks Christian how he came by his ideas and Christian said :

“By reading this book.” “I thought so,” said Worldly-wiseman. “It is happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions . . . and they run them upon desperate ventures to obtain they know not what.”

How often has every Theosophist been offered just this advice? He further advises Christian to go to a man called Morality who lives in a town called Legality :

A very judicious man—and hath skill to cure those that are somewhat crazed in their wits with their burdens.

He further adds that in this town the rates are reasonable and food is cheap.

The same old advice. Be good and do not bother about things too high for you. The same is said to him later by one called Formality :

That custom it being of so long a standing as above a thousand years would, doubtless, now be admitted as a thing legal by any impartial judge.

Others say the same :

He objected also, that but few of the mighty, rich or wise were ever of my opinion . . . He moreover objected to the bare and lowly estate and condition of those that were chiefly the pilgrims of the times in which they lived ; also their ignorance and want of understanding.

These things also has one heard before. Other old friends do we meet. There is Talkative who is—

for any company, and for any talk.

And a certain By-ends who thus expounds his creed :

First, never to strive against wind or tide. Second, we are always most zealous when religion goes in his silver slippers, we love much to walk with him in the street, if the sun shines and the people applaud.

And adds :

I had always the luck to jump in my judgment with the present way of the times whatever it was.

In fact a very precious fellow.

Probably as a result of all these Job's comforters Christian strays from the way and is captured by Giant Despair who locks him up in his castle. Poor Christian! only those who have been in that castle can sympathise with him now. Despair counsels him to make away with himself—

for why should you choose life seeing it is attended with so much bitterness.

It is the advice that despair always gives. It was given to Spencer's Red Cross knight and to Prince Henry in the Golden Legend. It has been given since to many a good man and sometimes taken.

Christian's companion Hopeful, however, dissuades him :

Who knows but that God that made the world may cause that Giant Despair may die? or that he may forget to lock us in, or that he may have another of his fits.

For adds Bunyan—

in sunshiny weather he sometimes fell into fits and lost the use of his arm.

I like this last touch, it is the most human of all.

It would take too long to tell of all their adventures. Their escape from the castle, of which Christian found he had the key all the time; their arrest and trial in Vanity fair, recalling Bunyan's own experiences in Bedford, and their coming upon the Enchanted ground. Finally they draw near to the last obstacle, the dark river that flows before the Celestial city. This is the last and greatest trial of life. It is symbolised, we are told, by a certain great experience before a certain great initiation.

It happens when the dark water of some devastating grief washes over the very soul and all our strength is turned to weakness—

and Christian began to sink.

Hopeful therefore had much ado to keep his friend's head above water. . . . and he said "Be of good cheer. I feel the bottom under me and it is good."

* * * * *

And there came to meet them several of the King's trumpeters and saluted Christian and his fellow with ten thousand welcomes . . . and they compassed them round on every side some before and some behind to guard them . . . Here also they had the city in view, and they thought they heard all the bells therein ring to welcome them . . . And I woke and behold it was a dream.

W. R. C. Coode-Adams

SILENCE

By DUNCAN GREENLEES

At the dawn of the new Cosmic Day the Dark Boundless All, having of Itself become a Flaming Light, was wedded with Eternal Silence and of that Union, pure Spirit was the Child.

Sent forth into the Chaos, Spirit, for love of their very Beauty, attired Herself in Garments of Form which became denser as She drew away from the Eternal Parenthood.

After many days Spirit grew weary with the heavy Robes that lay about Her and with the Shakings brought about among them by the Winds, and longed to know again the quiet of Her Mother's Bosom. The Father sent a Lightning from His Heart which burned away the weight of Garments, and on the Fire was Spirit borne away into the very Being of the Divine Silence . . .

A Parable of what can never be told in worlds. For Silence is beyond the understanding of the Gods, and we Their Children may only guess the likeness of Its Veilings. Its real Nature may be known only when the Fire of God has burned away the Robes that hang about us and impede our walking and when the Flame has carried us into the Dark Unknown . . .

This is a feeble effort to convey the vision of what the Silence is. For the Flame that seems to hover round me as I try to glimpse that Silence is all that I have known as yet. It comes in a moment, bathing in a deep glow all my Thought and Vision, and drowning my Consciousness in a

roaring Fire. Sometimes it has seemed like the eternal fires wherein Ayesha bathed in the Caves of Kôr, sometimes like the pyres wherein Saint Joan died and found new life. The last flickering of my thought would tell me of soaring in the Flame into some Light beyond the Flame.

I cannot guess how long in earthly time this vivid Fire may burn; it seems like ten eternities, yet when I have seen a watch again its hands have scarcely moved. Suddenly that Fire arises from the Deep and blazes round me and within me; suddenly as with the rollings of thunder It passes and is gone. I have tried at times to compel Its staying, but nothing can hinder Its flight at the ordained moment. Sometimes, often, I can summon It at will, or rather at will I can stand in the way of its passing, as at will I may go into another cave where the Fire burns not.

I have thought at times that the Garments around me were aflame and soon would fall away in white dust, leaving me free to soar away into the Heart of that Rose which is the Silence. But always some evil Magic will re-form these bandages about my Soul and hold me in unwilling slavery. Yet do I know that there will come a Day wherein I, having learned the Word of Power, shall dissolve the asbestos Sheathing of my Robes and lay them bare to the destroying Fires of God . . . Then shall I know the Silence as my very Being, and the Deep whence I was born as the Ocean of my Life.

Duncan Greenlees

LIFE AND FORM

By THE REV. JOHN A. INGELMAN

FOR vast stretches of time we have been held imprisoned in matter, in one specialised type after another. Ever have the Great Teachers tried to save us from our prison-houses of form. Again the Teacher is treading common soil, is sounding out that same keynote—liberation from form. Oh! how difficult it is for a consciousness imprisoned in dense matter to break through and transcend its narrow boundaries.

We can be likened unto rays of light, emanating from God's own Glory—the Source, the Centre in its outward course involving itself ever more in its opposite pole, the form side of God, until finally its focal point is reached in a material object—the periphery. The ray of light, or Monad, at its focal point in matter, is first completely oblivious of its own true nature; only gradually, through the interplay of the *I* and the *Not I* is Consciousness and later Self-consciousness evolved.

For millennia life at the focal point of matter is conditioned by form. But resistlessly the Life presses onward, and limitation after limitation of matter is transcended. The tenacity of the physical gradually lessens; the emotional hold becomes dominant, the mental horizon is throwing an increasingly brighter light on the scene of activity, the dynamic power of the Spirit steadily enlightening, lifting, releasing.

Such, in a general way, is the condition of affairs to-day, as the World-Teacher again sheds His Radiance, His great

Life, which is Love, Wisdom, Beauty and Strength beyond our comprehension, upon all manifested life on our planet. The first introductory note the World-Teacher sounded forth was Happiness. Through happiness the hold on material substances lessens. Contact with dense matter was verily our crucifixion. Then came His great central chord—Liberation, which for us, His children, must mean liberation from the dominant hold of passions, desires, fleeting fancies. For every one of us it is a call to let go whatever we are clinging to. Every form changes, perishes; therefore begets suffering to the unwise. True, we must still be identified with substance, but as master, not as servant. Form after form we must learn to use, hold and lay aside with equal serenity. Desire after desire must be purified and transcended. Mental prejudices and limitations, superstitions, ignorance, orthodoxy must all go. The Teacher will teach us to see the One Life in everything and every one—that is our shortest road to our Source, our Goal—God. On the great highway of Self-realisation, whatever is a help, for the time being, to that one end must be used; for in whatever form of Beauty our hearts go out in delight and self-forgetfulness lies concealed our Friend and Teacher on our road of Self-discovery. Fetters of creeds and dogmas which have served their purpose must no longer thwart the soul's growth in wider spheres. Freedom of thought must, like sunlight, be the sacred birthright of all. Traditions, customs, pulpits, churches—none of these should dare venture to say—Thus and thus shalt thou believe.

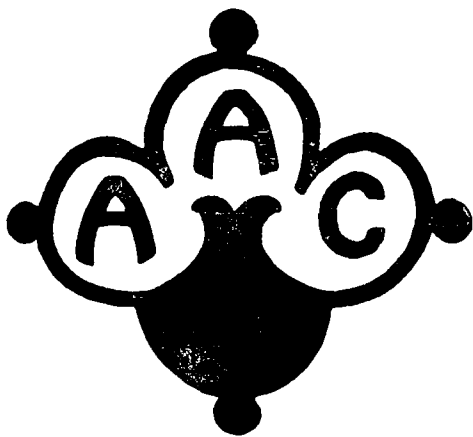
We must learn to see God in every part of His manifested Nature, perhaps easiest in the splendour of our Lord the Sun, in the glory of His rising and setting. If a teaching, a service or a ceremony leaves us mentally free, and if through them we can soar nearer to the heart of the Beloved, commune with Him, then those things have value as stepping-stones, liberating us to the extent that they lift us up and out of our

personal selves into the radiance of the One Life. They are for us simply a means to an end—only one pathway leading to the Highest; but they must never be a source of contentment or self-righteousness or be mistaken for the Goal or our salvation—then they tend to turn into stumbling-blocks.

Truly, we cannot get outside of form as long as we are in manifestation; but we must clearly understand that everything may be used by us either as a help in the expansion of our consciousness—which means successive stages of liberation—or as a hindrance. It is the former when we use it and learn through it; it is the latter when we attach ourselves to it, when it uses us. Consciousness, focussed in dense matter, must ascend into and master ever subtler forms, ever loftier realms, uniting itself in the ascent first with great minds, then with the Master, then with the World-Teacher or His Peers—and so ever upward into God's own Glory. Each uniting or blending with a greater Consciousness means an increased at-one-ment with all Life, until the Source and the Goal are one.

The human heart is ever seeking the Beloved, but, ignorant, it does not find. In super-physical realms of ineffable splendour the Beloved whispers to the searching heart: "Look deep into thine own being, my child!" But, caught in the heavy web of matter, it does not apprehend. Then lo! the Beloved, in the fullness of His boundless compassion, speaks: "I will come down into thy world of sorrowful shadows, of fleeting pleasures. Perchance then thou wilt hear My Voice, perchance then thou wilt recognise thy Beloved, unite thy Source with thy Goal."

John A. Ingelman



MUSIC

By RUTH HELEN WILLIAMS

MUSIC, the most elusive of all the arts, the most mystical of all creations of mankind, brings us nearer our divine home than the expression of any other faculty of the soul. When music is rightly understood we find it to be interwoven with the very being of God and we find it to be an expression of Deity which calls forth a response from the heart of the lowest of conscious beings. "Music hath power to charm the savage beast".

Most of us know there are seven great planes of nature, and it is in the three very highest planes or the three aspects of God Himself that we find the birth of music.

The first and highest plane is sometimes spoken of as "The Great Silence," the plane of power, infinite force though static. It is the plane of inertia and corresponds to the Father aspect of the Deity.

The second great plane is the opposite of the first. It is activity, motion, love (the great attractive force) or that force which holds all forms together. In the New Testament we

find this plane referred to as the Great Cosmic Christ, the Word that was with God in the beginning and was the creator of everything in the world, that is, of all form. It is tone, the voice of God.

The third plane of Nature proceeds from an interaction of the first two. First silence, then tone, then another silence, then a tone and here we find the creation of rhythm, that third aspect of God, spoken of in the Bible as the Holy Ghost. It is activity and inertia combined but it must be noted that inertia precedes activity. There is always silence before a first tone is struck.

Music is essentially rhythm or silence and tones produced according to law. This principle of rhythm we find reflected in all the planes of nature but it is upon the higher mental plane that music takes such form as to be comprehensible to the mind of man. Here in the abode of the gods the great angels, called the Gandharvas, bring forth into expression myriads of musical ideas from the throne of God. It is here that mankind draw much of their material for musical composition. At night when the body sleeps and the petty noises of earth are temporarily shut out, the soul ascends to its native home and dwells in bliss vibrating in unison with the melodies of the mental plane.

The subject of rhythm is not to be dealt with lightly for there is an occult power in rhythmic vibration that is not well understood. For instance, soldiers are ordered to break step while crossing a bridge. It is not the intensity of the noise that could shake a great structure of steel, but the rhythmic vibration of the continued marching. Something besides the physical structure responds to rhythm. The higher counterparts of the bridge tremble in answer to a call that will shatter the strongest building.

There is occult power in the North American Indian's tom-tom. Rhythm is again employed and an inflow of life

is felt from the higher planes of being. All tribes employ a rhythmic dance for the same effect. Jazz music is based upon the same law. It is a stimulant, an artificial stimulant, that if indulged in to excess will break down the fine delicate centers of the higher vehicles that are not accustomed to the hidden force of rhythm.

But we are told that this second great plane of nature has a dual aspect that of Love and Wisdom and we find this to be true in analysing the art of music. A tone which has its birth upon this second plane of nature is dual. It is vibration plus harmony, or a harmonious vibration. The vibration corresponds to wisdom, and is closely connected with mathematics, while the tone or harmony expresses the Love of God.

Most of us have heard the phrase "In tune with the Infinite". To be in perfect harmony with oneself is to be in tune with God, for in our innermost being we are of that one great tone or word of Deity. To be in tune with God necessitates our being in tune with every living creature that is in tune with the same great One. For as a mathematician would put it, "Things that are equal to the same thing are equal to each other".

Is it strange, therefore, that we find music and religion so closely allied throughout the ages?

Ruth Helen Williams

MUSIC AND EDUCATION

By MARY DICKENSON AUNER

AS a child I used to dream that it might be possible to help to put so much beauty into the world through art, that there would be no room for ugliness. But as I grew up I found this task to be more difficult than I had expected. For many years I have been interested in the problem of education in music for the people, and have played the violin at many popular concerts and as often as possible in poor districts, but I have always come away with a keen sense of disappointment and the certainty that only the showy and more trivial pieces appealed to the audience and not the really good music. At last it dawned on me that the only way out of this difficulty would be to go to the children and to start training them systematically to listen to classical music at an early age.

After getting the right people interested in this idea, I managed to get permission from the Austrian school-authorities in April, 1925, to try the experiment at one of the elementary schools in Vienna. Taking the lowest class, with children at the age of six, I worked out a four years' course of little concerts, beginning with short easy pieces by Haydn, Mozart, Schubert or Beethoven, each time only one composer, so as to give the children a definite sense of style and to avoid confusion in their minds; then gradually increasing the difficulty and length of the programme so that in three years' time they will have heard a very fair amount of chamber-music written by

the above mentioned composers, and only bringing in other composers during the fourth and last year.

Every concert is preceded by a short sketch from the life of the composer in question, which is followed by an explanation of the instruments used and short introductory remarks before each number, often playing the principal themes separately so as to impress them on their minds, and then questioning the children as often as possible to find out how much they have understood.

One day we played the funeral march from one of Schubert's piano-trios without telling them anything and then asked what they thought about it. One little boy, struck by the monotony of the music said it "sounded like rain," and a second one was quite sure it was like "at a funeral". It is truly surprising how quick is the response and how great is the receptivity of such small children to these things. Their joy and happiness during this hour is indescribable and often, after they have left the school, their little feet are still dancing along the road to the rhythm of the music just heard.

After one year's work we invited some of the school-inspectors to come and see for themselves, with the result that they were absolutely convinced of the possibility of teaching small children to appreciate classical music and determined to introduce this kind of instruction definitely into the school curriculum.

While waiting for final decisions from the Government, this work is now going on in eight different schools and will gradually spread to all the other schools. In later years this plan could be enlarged and carried on in the middle and higher schools, thus giving a very thorough knowledge of the classical literature in music.

There are over five hundred elementary schools in Vienna and many more in the whole of Austria, so it means that we should reach every child in the country (except

private pupils) and should have an opportunity of opening out their sense of Beauty and Art, which is latent in every human being, but in most cases is not given a chance to develop.

Why should we not hang copies of the great master-paintings in the class rooms, and fill them with flowers as well as with music, making them a veritable place of joy for the children and so help to make a happier and better race? In that way my dream, "our dream," might come true after all.

12 PROGRAMMES

OF THE
KONZERTE IN DEN VOLKSCHULEN¹
IN
Vienna

I. HAYDN

1. Zwei kleine Stücke für Violine u. Klavier
 - (a) Menuet (Burmester)
 - (b) Allegro con spirito
(Meister für die Jugend Nr 3)
2. Schäferlied
(Mit neuem Text)
3. Trio G dur für Klavier, Violine u. Cello
Allegro à l'hongaraise

II. MOZART

1. Zwei kleine Stücke für Klavier
 - (a) Menuet
 - (b) Allegro
(In Mozart's Reich Nr 1 u 4)
2. Lieder: (a) Wiegenlied
(b) Das Veilchen
3. Sonate A dur für Violine u. Klavier
Allegro molto

III. SCHUBERT

1. Sonatine D dur für Violine u. Klavier
Allegro molto

¹ Concerts in the Boards Schools.

2. Lieder: (a) Das Wandern
(b) Heidenröslein
3. Zwei kleine Stücke für Klavier
(a) Moment Musicale
(b) Marche Militaire

IV. BEETHOVEN

1. Zwei kleine Stücke für Klavier
(a) Traurig
(b) Lustig
(In Mozart's Reich Nr 15)
2. Lieder: (a) Das Blümchen Wunder hold (Vers 1 u. 2)
(b) Mailed (Vers 1. u. 3)
3. II. Trio G dur für Klavier, Violine u. Cello
Finale (Presto)

V. HAYDN

1. Zwei kleine Stücke für Violine u. Klavier
(a) Menuet
(b) Presto
(Meister für die Jugend Nr 6 u. 8.)
2. Lied: "Die Seejungfer"
3. Streichquartett Fdur, op 74 Nr 2
Finale (Presto)

VI. MOZART

1. V. Trio G dur für Klavier, Violine u. Cello
Andante con Variazioni
Allegretto
2. Lieder: (a) "Süsse heilige Natur"
(b) "Komm lieber Mai"
3. Zwei kleine Stücke für Violine u. Klavier
(a) Allegretto
(b) Presto
(Meister für die Jugend) Nr 9 u. 14

VII. SCHUBERT

1. Sonatine D dur für Violine u. Klavier
Andante
Allegro Vivace
2. Lieder: (a) Morgen gruss.
(b) Wohin?
3. Zwei Klavierstücke
(a) Andante (Erster Teil d. Asdur Impromptu)
(b) Deutsche Tänze

VIII. BEETHOVEN

1. I. Trio C dur für Klavier, Violine u. Cello
Finale (Presto)
2. Menuet für Violine mit Klavier begleitung.
(Burmester Heft I)
3. Klavierstück:
"Die Wut über den Verlorenen Groschen"

IX. HAYDN

1. Streichquartett op 17, Nr 5
Menuet.
2. Schottische Lieder met Triobegleitung
(a) Mary's Traum
(b) Johnnie
3. Streichquartett op 17, Nr 5
Finale (Presto)

X. MOZART

1. Sonate G dur für Violine und Klavier
Allegro con spirito
2. Rosen arie aus der Oper Figaro
3. Klavierquartett G. dur
Allegro con brio.

XI. SCHUBERT

1. Sonatine A moll für Violine und Klavier
Allegro moderato
2. Lieder: (a) Frühlingstraum (1 Vers)
(b) Der Jäger
3. Balletmusik aus "Rosamunde."
für Klavier.

XII. BEETHOVEN

1. Sonate F dur op 24 für Violine und Klavier
Allegro
2. Menuet für Klavier
3. Trio IV. B dur für Klavier, Violine und Cello
Allegretto (Tema con Variazioni)

Mary Dickenson Auner

A PRIVATE INCIDENT¹

SOME 15 years ago a Theosophist, whom I knew for a short time but I have never met again, gave me a copy of *Esoteric Christianity*, and a picture of its author, Mrs. Annie Besant. I thanked him for the gift, but took very little notice of it, hardly looked at the picture, and did not even scan the book.

Time went on, some years, and on one particular day, a dark day of deep sadness, the cause of which is not necessary to mention now, taking by chance a book from my library, I found *Esoteric Christianity* in my hands. I opened it, and my eyes were fixed on the picture of the author, which like a flower, had remained among the leaves of the book. A strange phenomenon happened, which as a dear recollection is engraved deeply on my heart. My eyes were dazzled by those of Mrs. Besant. How was it possible, that the face on paper should gaze at me with so much sweetness, benevolence, kindness and at the same time authority? What strange resplendence emanated from that high and thoughtful forehead, which forced me to think. What powerful magnetism issued from that delicate ensemble, harmonious beautiful, human and divine at the same time; from that influence there seemed no escape.

It was many years after that I found the explanation of this strange phenomenon. Then I could have said nothing. I knew only, that at the same time that those eyes were looking at me, those lips were speaking to me, telling me so many things different to anything which I had heard before; so many things which seemed to me to descend like celestial music from unknown worlds. There was a real spiritual communion between the soul behind that picture and mine own, which slowly and progressively marked a new stage in my life, that definite stage, which represents the final stage of my physical existence.

I do not know how long that communion lasted. I only remember, with profound emotion, that I ended by imprinting on that forehead, on which the light of the lotus of thousand petals was shining, the most affectionate and most respectful kiss that has ever left my lips; at the same time a word softly escaped me, the sweetest and the most sacred word that a man can utter: "Mother, Oh! Mother!" Yes, my brothers, with my eyes full of tears, tears of

¹ Translated by A. G. F. from *Theosofia en el Plata*.

pleasure and of pain, I, who had no physical mother, had found in Mrs. Besant my spiritual mother.

Again the years went on. Theosophy scarcely interested me intellectually and only very vaguely. I had my prejudices—which then I called my convictions—and it was very difficult to free myself from them. Oh! how much truth is there in that, that the worst of the tyrannies is the ideological tyranny. I did not care at all for the Theosophical Society. I had in this respect also my point of view. I believed, that it was almost an impossibility than men, bound with the ties of friendship, love, respect, interests and affections could understand each other completely; that it was absurd to think that a community composed of heterogeneous elements could understand each other.

I had lived in almost complete isolation, pretending to retreat, to seek that inward peace without realising that in order to be able to do that, it is necessary to have developed certain latent faculties; in other words, to have become a Master.

But that look and that kiss were there, I became a new being—having had a new birth. That look and that kiss were in reality to me the lustral water, which after many obstacles overcome, has illuminated the dense cloud of a long, dark night and has helped to prepare me to enter the Path of Salvation. This is the reason that I bring my modest contribution for the happy event which is celebrated by the Theosophical Society all over the world. May my words, convey all that is most exquisite in my soul, and carry that, on the wings of the invisible, to our President as one flower offered in that splendid garland which has been entwined by those who love her all round the world.

ARMONDEL

LIFE ON THE STARS

MAN NOT THE ONLY BEING

Is Man alone in the universe as a sentient being, or are there other beings as high, or higher, in the scale of evolution, inhabiting planets which revolve around the stars as the earth revolves around the sun?

These are questions which Sir Francis Younghusband, the explorer, asks, in his new book, *Life on the Stars*.

Briefly stated, Sir Francis's theory is that on some planets of some stars exist beings higher than ourselves, and on one a world-leader,

the supreme embodiment of the Eternal Spirit which animates the whole.

DESERT SILENCE

Sir Francis tells of an experience in the Gobi desert, many years ago, when the idea that the earth is not the only seat of life in the universe came to him. In the clearness and silence of the desert—a silence so great that “when we arrived at the first oasis at the end of our journey, the ordinary hum of insects and the singing of birds seemed almost deafening”—Sir Francis says: “In a way that one never does in civilised life, I felt that we were part of the whole starry universe arrayed above and around me. We and the stars were not separate, as we feel when shut up inside our houses at night. We were all one.”

There are at least five thousand million stars and probably many thousands of millions more.

“When, therefore, we consider the vast number of the stars and other heavenly bodies. . . . when we consider the æons of time available for the development of conditions favourable for the development of life, we can hardly believe that this planet is the only possible abode of life. . . . Life has been in existence here for a thousand million years. On these other bodies we should have a million million years available.

“On this planet life has expressed itself through a combination of four of the 92 chemical elements; but on other planets of other stars under quite different conditions. It may have taken up quite others of these 92. If the fundamental essential of life is the storage and expenditure of energy there seems no hide-bound necessity for it to get its energy only through carbon, oxygen, hydrogen and nitrogen.

“The main inference I would draw,” says Sir Francis, “is that not only may there be intelligent beings like ourselves among the stars, but that there must be. What was before a speculation is now for me a conviction.

“Assuming that on some stars there are beings higher than ourselves, what sort of beings are they?” he asks. “Their forms might be altogether different from ours or from anything on this earth. But the spirit which animated them would be precisely the same—their bodies may be as ethereal as we please; but their spirit must express itself in outward form.”

FACES OF FLAME

Speculating on what might have happened on the earth if bee-like creatures had got the upper hand instead of apes, monkeys, and men, Sir Francis says:

“On other stars such a line of development may have occurred. And there may be living now on them winged beings, like Dante’s

angels, with faces of living flame, with wings of gold and with bodies whiter than snow. . . .

With their higher intellectual capacity they may have gained a completer mastery than we have over the physical forms of nature. . . . over light, heat, radiant energy, atomic energy and gravitation. . . . through this control they may be able to use the available energy to far greater advantage . . . by these means they may be able to transport themselves and their goods, to communicate with one another more swiftly and easily than we can."

THE HIGHEST

The "World-Leader" Sir Francis imagines as being "the completest and most perfect expression of the nature of the Whole." "What form he would have must be a matter of purest conjecture. But form of some kind he must have. He could not be mere shapelessness and invisibility. He must be tangible and material."

He, and the higher beings organised under him . . . "must be ardently striving to communicate with all other beings, and to raise them higher in the scale of being. They must be working to produce the conditions under which the dwellers on other planets—including our own—might come to the full maturity of their possibilities and reach the crest of the wave."

Their influence would be exerted . . . "not by agents sent out over the universe as agents are sent out by sea from England to Samoa, but by transmission of influence on the waves of the ether, as the speeches of the Prime Minister were broadcast during the General Strike."

"It has taken life one thousand million years to rise from amoeba to man," writes Sir Francis in an epilogue; "but there is ahead of us not one thousand millions, but a thousand thousand millions . . . perhaps fifty or even a hundred thousand thousand million years. There is sufficient time for the highest flights of our imagination to be realised. Nothing would seem to be impossible."—*Daily News*, London.

PHILOSOPHY

WHEN your skies are darkened with grief and pain
And life's cup at your lips is filled
With the bitterest draught that fate can ordain,
Of anguish and sorrow distilled ;
Then straighten your shoulders, unbow your head,
And these most true words recall ;
There's nothing on earth that matters much
And most things don't matter at all !

The things that matter so much to us now
Will they matter a century hence ?
Could we thence look back should we not avow
E'en of pain the beneficence ?
What moulds the soul to diviner shape
True hearts shall never appal ;
For there's nothing on earth that matters much
And most things don't matter at all !

When everything round you is going wrong,
When your noblest plans have failed ;
When you're thwarted by folly entrenched and strong
In ignorance triple-mailed ;
Then know that it's effort that counts in life,
And results can go to the wall,
For there's nothing on earth that matters much
And most things don't matter at all !

And when you have blundered and fallen low
And shattered your self-esteem ;
When you loathe yourself as your own worst foe,
And see nought that your hopes can redeem ;

Then remember that life is an onward march
And rise with new strength from your fall,
For there's nothing on earth that matters much,
And most things don't matter at all!

When death draws nigh with his phantom fears
And seeks to appal your heart,
When he whispers the lie in your stricken ears
That you and your loved ones must part ;
You can laugh in death's face if you know the truth
That the God of Love rules all—
For there's nothing save love that matters much,
And love shall not perish at all.

For love is stronger than pain or grief,
Stronger than hate or fear ;
And faith in Love is the one belief
That all mankind can share ;
For Incarnate Love is the Power Supreme,
A Love that embraces all ;
And there's nothing on earth that's lost to love,
And nothing that's fruitless at all !

D. H. S

HOW I BECAME A THEOSOPHIST

By MRS. BESSIE LEO

At about 30 years of age my mind was turned in the direction of God and religion; vainly I sought for a faith which I could accept, for at this period I was almost a materialist; it was true I went to the synagogue, but it was simply to please my father who was of the Jewish faith; to me it was all external form with the spirit lacking. The problem always pressing on me for solution was—Is there an all-powerful God, with all this misery in the world; if so and He is a God of Love, why does He allow it; why do some suffer so much and others have nothing but enjoyment; life is a riddle; would I could solve it! But I could find no answer to my problem. I procured a book from the town library with all the religions of the world set down therein to see if I could find one to suit me, but none explained the cause of human misery and human pain.

I attended lectures on religious subjects, Unitarian, Christian, Hebrew, but found no comfort from any. After two years of searching for the Light, it suddenly came to me in the shape of a book.

A book sent from the East to a soul in the West, and as this was the most potent event in my life I can record every incident in connection with it. On the November previous to my 33rd birthday a book called *Esoteric Buddhism* fell into my hands; its coming was strange and the events connected with it stranger. Some two or three years earlier I had met an old man of about 70 who became interested in me and the subjects which I taught; I will call his name Bentley. He was poor, somewhat decrepit, his garments tattered and disreputable, but he was well educated and had had an eventful career, living for many years in the East, and together with myself had a great desire to understand the problems of life. I had introduced him to my father, but the latter would hold out no hand of friendship, for poverty in his eyes was a crime.

I was very sorry for the old man, because he lived alone and had so little money and no friends, so I used sometimes to go for a walk with him, and we would discuss life, death and immortality; he lived quite by himself in a tiny cottage, a mile or two out of town, and did all his own work; I used occasionally to give him a little help in putting his small place straight and cooking for him. I discovered that he had two sons in Adyar, who sometimes wrote to him; he occasionally showed me their letters, they seemed to be about to join some society of which they spoke with great enthusiasm. Well, one particular day Mr. Bentley wrote me a line asking me

to meet him, as he had some news for me. How well I remember that day, a Saturday morning in November, but fine and bright. As we met he smiled and said: "I have something here you will like, a book after your own heart, for it tells you how to put your feet on the chimney corner and go out into space; I do not understand it at all myself, but I have read it to please my sons, who told me I must, as they feared I might not live much longer and were anxious that I should have the knowledge of the Truth as they call it; but at any rate you will, I know, be delighted with it; I think it is just what you want." I thanked him warmly and he gave me his son's letter to read, which had come with the book; looking back I am inclined to imagine that those sons must have been psychic, with a prevision of what was going to happen. I did not know what it all meant at the moment but I took the book and asked him how long I could keep it. "Keep it altogether if you like," he said, "I do not want it again."

As I said good-bye I noticed he was not looking well and he said his heart had been troubling him lately; I remember feeling very grateful to him for his thought of me and the gift of the book, and so returned home.

THE BOOK

I knew I should have no chance of reading quietly until my father had retired for the night, but as he generally went upstairs at 8.30 p.m., his great age making rest a necessity, I eagerly waited for that time to come. After seeing him safely tucked up under the bed clothes I myself retired for the night. I locked my door, turned up the gas, sat down by the fire and opened the book, and read on and on steadily throughout the night, except for intervals when tears literally rained from my eyes and I could no longer see the print. I pressed the book to my bosom as a well-loved friend, crying: "I have found the truth, I have found the truth; Oh God, I thank Thee for the Light". When the maid brought my tea in on the Sunday morning, I was a Theosophist, and after thirty-seven years in the Theosophical Society am not a firmer believer in the doctrines than I became in that hour. It was a conversion for me, out of the darkness of ignorance the light flashed forth, and I who had been blind, saw. I was indeed happy, for I had been so hungry and the bread of wisdom was so good. I had thirsted for the truth and had at last found the living water and knew I should never thirst again. That night I became as one re-born; now I understood the ways of God to man, Karma and re-incarnation explained to me the inequalities of the human race and that there was a great law working and that at the heart of all things was the love of God for humanity. I locked up my treasure, *Esoteric Buddhism*, most carefully, but the thoughts filled both heart and brain.

On Monday, as we were having dinner, my father said, "Who do you think is dead?" I said I did not know. "Why, your old friend, Mr. Bentley; they say he was found dead in his arm chair with his feet on the mantelpiece; one of the neighbours discovering milk and

bread lying outside his door wondered if he were ill, and went to see and found him dead."

My old friend! How truly my friend! How many times since have I blessed him for giving me that book. On the Saturday he gave me *Esoteric Buddhism* and on Monday he was dead. This made a great impression on my consciousness. One month later Mrs. Annie Besant came to Southampton and gave two lectures on Theosophy, one on Karma and Re-incarnation and the other on the Law of Evolution; needless to say I attended, and at the close of the lecture asked her several questions which she took great pains to answer. I felt my heart go out to her in admiration and worship, for she was indeed a most wonderful speaker, and I wished that I knew her personally—when a little voice that I have often heard interiorly said quietly, "You will know her very well later on," All my life I have been conscious, at critical periods, of an inner voice which seems to speak and guide me, and I have several times been saved from danger, both physical and otherwise, through its influence. A month later I discovered there was a Theosophical Lodge at Bournemouth, and became a member of it; this was about my 33rd birthday.

RIDICULE AND CRITICISM

I tried to make my friends around me understand some of the truths which were all the world to me, and wondered why the truth which appealed to me so strongly should incur ridicule from those around me; but I found in my enthusiastic presentment of it that ridicule and criticism were often the result, and I was told that Madame Blavatsky was a charlatan while Mrs. Annie Besant was associated with that atheist Bradlaugh: in vain I tried to explain that Madame Blavatsky was one of the greatest teachers of modern days, and that Mrs. Besant was endeavouring to spread the truths she had presented to the world in *Isis Unveiled* and *The Secret Doctrine*; in time I realised that there were few able to apprehend the truths of the Wisdom Religion. I tried vainly to give a little of the Theosophic teaching to my father, an orthodox Jew, but he begged me not to tell anyone of these ideas but him, or they might put me under restraint as a lunatic. Thus the Light of Truth reached me in this incarnation.

Through many channels and through many sources Theosophy has reached and spread all over the world, but *then* it was in its infancy as regards its presentation in the West, but I can truly say that when its message reached me it gave me an inner peace and happiness that has grown stronger and deeper as the years have gone by and I always told Mr. Sinnett, who became my personal friend, that, as the author of the book, I felt a gratitude to him which can never be expressed in words.

I have been very interested in the experience of others as to how Theosophy came to them so I thought perhaps that some might be interested to know how Theosophy came to me.

Bessie Leo

A LETTER

ADDRESSED TO THE

FRIENDSHIP FOR ANIMALS GROUP

THE idea in forming this Group was a strong desire to link up and strengthen isolated workers in different parts of the country. There are many earnest workers struggling in rather a lonely way against heavy odds and with hardly any encouragement from those amongst whom they dwell. I want to encourage these brave fighters and make them feel that everything counts in this work for our younger brothers, and that sometimes a very small seed may produce a lovely flower and the perfume of that flower may be carried on the breeze to many hearts.

We *are* progressing in the work, though to many of us our progress seems extremely slow. The mere fact of our endeavour brings to light more and more new abuses, new wrongs that must in time be righted, new facts of cruel exploitation of the weak and defenceless.

The evil has been in our midst for a long while, but we know more about it now. Our work must be constructive and forceful, sane and reasonable. We must understand the mentality of those who oppose us, otherwise we shall not be able to deal justly with their point of view. We must realise that the great majority of people are kindly but very ignorant and often have very little imagination. It is the public we must try and influence in every way possible, through our own individual effort, by meetings and through the Press. I always suggest to public lecturers that they should "bring in" the animal question whenever possible. It is so easy to say a few telling words which may start a new set of ideas and inspire work. Mr. Williams, who has done so much fine work for horses, wrote me once, it was owing to a few words on the subject of pit ponies, which I uttered in a short talk I gave at Cardiff some years ago, that he had started his work for these little overstrained creatures. I was very happy to think of this.

The press should be a mighty lever for us, but not half enough is done in this quarter. Let us try and make a special effort to get

articles into newspapers, or a correspondence started in these subjects we have so much at heart.

The cruelty of stag hunting has just been aired before the public. Will it be of any use? Not if it is allowed to drop. Many good folks get indignant and pained when any special piece of cruelty is brought before their eyes, but unless their indignation is translated into action it is useless. There are many societies engaged in animal welfare; let all of us who are members of such put fresh life into these bodies and fire them with our enthusiasm; people are so prone to work on, year after year, on the same old lines, the same methods. All these different societies should be made to co-operate in thought, if not always in action, and back each other up whenever possible. Jealousy must go and only the good of the downtrodden and helpless creatures must be considered. Let us arouse these Societies to a deeper understanding of their existence. There are so many forms in existence—but many are in need of fresh vigorous life in their veins. I feel it is for us to revivify all forms and endeavour to find novel and more effective ways of working through them.

The press might be so powerful if we could influence it in the right direction.

All argument must be reasoned and courteous; persuasion and a friendly desire to conciliate is always superior to force and denunciation. We have right, justice and love on our side—surely we must win our way to the hearts of all in time. Let all endeavour to get into touch with doctors who work on humanitarian lines—a list of these is being compiled and will be sent round. These men sacrifice much by standing out against their fellows. We should stand by them on all occasions and shew them how we appreciate their help. Medical men can be of enormous help to our cause, for they can attack the "enemy" with their own weapons—weapons of knowledge and experience. The public must be shown that health will be maintained by pure living, right thought and restrained emotion. Humanity is diseased in terrible ways by our own evil actions. Diseased animals are eaten—impure milk is drunk—and unlawful experiments are performed on helpless creatures. We are living in the midst of a shameful state of things, but we are unfortunately so accustomed to horrors that we have become lethargic. I want to arouse our brothers everywhere to a realisation of the evils which we submit to year after year. Never lose an opportunity of protesting in the right manner when protest can help.

Take advantage of any election, Borough Council or Parliamentary, to urge people to question their candidates by letter and personally on these vital questions, so that they may come to feel these ideas are not only held by a few cranks, but are burning questions in the hearts of the electors of the country, electors who have power and intend to use this power.

I want to get a strong party in the House of Commons who will represent our views and push them continually. We must protest

against performing animals, travelling from place to place, and being forced into utterly unnatural actions throughout all their wretched little lives—against birds in cages. Make people look around and notice what is going on in this “free” country. Never before have there been so many people working for this cause, but the work still to be achieved is so tremendous that I have wished to unite my fire of great devotion to that fire which burns in the hearts of so many others, so that we may, by our united efforts, bring more happiness and liberation to those who so sadly cry for it.

So, my friends, think methods of work out in your own minds and suggest fresh ideas to fellow workers, and I believe a new step forward will be made. Such is my earnest hope.

ESTHER BRIGHT

CAMP FARM

Wimbledon Common

London, S.W. 19

“ANIMALS collectively ought to be regarded by mankind as pupils or apprentices to life. It has not yet been held incompatible with the highest civilisation to regard them, for the most part, as so much material for the exercise of the savage instinct.”

Occult Essays, by A. P. SINNETT

HUMANE SLAUGHTER

"WORDS are power-universes, power-atoms, and they are exploded by being uttered. The power in them is released and goes on its errand. Have certain words evil errands, and other good errands? In some is there the power that makes for righteousness, while in others there is power that makes for relative unrighteousness?" Thus says Bishop Arundale.¹

Which is the force, I ask, going out from the expression: "humane slaughter". It should be stated first that all honour and gratitude and thanks are given to those who give of their heart's blood to diminish somewhat the suffering caused by the slaughter of animals; these words are not addressed to them, but what of others? From the ordinary point of view the expression "humane slaughter" is a contradiction in terms, to those who feed on flesh-food it is a salving of their conscience that after all their "little brothers," who render them service in the way of providing them with food, should be killed as painlessly as possible as far as their physical bodies are concerned. But who can say what agony and shock these creatures may experience when suddenly finding themselves without a physical body? Does the thought of unpreparedness at the back of the words: "Save us from sudden death, oh! Lord," apply to human beings only? Is it not time that we, members of the Theosophical Society, should make a regular campaign for vegetarianism, putting forward the motive that it is against the principle of brotherhood to slaughter animals for pleasure, food, adornment.

Do not let us put the body first and say that pure food is better for the body, however true it may be and however great the advantage of pure bodies. Every member of the T. S. at least should be a vegetarian because he believes in brotherhood.

The vegetarian societies do splendid work—do we, members of the T. S., not only support them sufficiently but give them of our best in thought and action?

With the spread of vegetarianism will go the abomination of vivisection, vaccination, inoculation with animal serums obtained at the cost of agonising suffering by our "little brothers". Ought we not to hide ourselves in shame that this suffering is still inflicted on those who cannot defend themselves? It is no use putting the blame for these last-named horrors on the scientific and medical world.

¹ *Niroāna*, p. 137. 1st Ed.

Perhaps we are the greater culprits as we have had the advantage of looking at these questions from another side. Are we acting up to the lessons we have been taught and the principles held up before us? It is they, the doctors who are daily confronted in asylum and hospital, in nursing-home and sanatorium, in private practice, with the terrible problem of disease, hereditary or caused by wrong-living, and is it to be wondered at that in their intense desire to relieve suffering they should use any means that may cure or bring relief to the physical body. Are not the "bread-pills", the bottles with coloured and flavoured water, the rest, fasting, sun, air and water-cures prescribed so many indications that although medical science may still be on a side-track, yet that as a whole the practitioners are beginning to grasp that there is another way to health.

We need not ignore that wrong practices take place in hospitals and that a good deal of humbug exists but after all where would humanity be, if it were judged by those who have only reached the infant-stage and who go by the name of evil-doers? Is it not better to be guided by the words: "Judge not, that ye be not judged," and the more positive advice, so often found in the writings of some of our leaders, that the good motive should be looked for, that the generous explanation should be given, thus planting a seed of good in the heart of man, which may afterwards flower.

These last paragraphs seem a digression from the subject "humane slaughter" but all these subjects are closely allied.

I have heard it said that flesh-eating has had its *raison d'être* in the Great Plan and reading over what Bishop Arundale suggests about liquor shops¹, it may be repeated again that in all propaganda work for vegetarianism no word of condemnation should be used of those who use flesh as food. Condemnation rouses opposition, it is better to take the positive side and point out the right way. It should be possible for General Secretaries and Lodge Secretaries of the Theosophical Society all over the world to come to an agreement and devote some special day or week to intense propaganda for vegetarianism so that a strong thought-form may be made and kept alive in all places where members of the Theosophical Society live. The thought of a non-flesh diet is but part of the work; interest and an active part should be taken in such subjects as the promotion of using land for crops rather than for pasture-land, of the possibilities of farming without cattle, of the substitution of animal manure by other kinds, of fruit and vegetable farms, etc., etc. Members of the Theosophical Society should become experts on these questions so that they may be able to point out the way.

We cannot all spread theosophical ideas by word of mouth or by writing but we can all do it by our work.

J. V. I.

¹ *Nirvâna*, p. 136, 1st Ed.

THE FIRST ANIMAL WELFARE WEEK IN AUSTRIA

DUE to the efforts of a few Theosophical members of the Viennese Animal Protection Society with some 15,000 members an Animal Welfare Week was arranged in Vienna and some provincial towns in Austria for the first time, from 23rd to 29th October, 1927.

This Week has been a full success. The President of the Austrian Republic, Dr. Michael Hainisch kindly accepted the Presidency of the Committee, which was composed of a large number of personalities well known in politics, art and public life, as well as of a number of representatives of foreign countries and foreign artists, writers, etc. Twenty-eight various Associations with different aims co-operated. As the idea of the Animal Welfare Week was taken up by the Press with enthusiasm the success is partly due to this fact. It is of interest to note that one of the largest newspapers published also a lecture delivered by Mr. Galsworthy on the radio on the occasion of the last A. W. W. in England during the summer of this year.

Many thousands of five different leaflets—also written by Theosophists—were distributed during this Week and for the first time public lectures were delivered against the fashion of furs and in favour of vegetarianism. Also a mannequin parade with imitation fur had been arranged and the public showed great interest. It is noteworthy that for lack of funds only about thirty pounds could be voted for the purposes of the A. W. W. by the V. A. P. S. but it had been possible to raise a further seventy-five pounds by numerous small donations. The financial result was remarkably good, the account of the A. W. W. closed with a loss of only a few pounds.

There is no doubt that the moral result of the A. W. W. was also great, but all the same it is a question whether it will be possible to arrange these Weeks every year, the expenses being rather great for the limited means of the V. A. P. S.

The Executive Committee which arranged all the details consisted of six people, of whom two were Theosophists and one a member of a vegetarian society. Two of the lectures delivered during the Week were given by Theosophists.

A. STEINACKER

SEEDS OF INTERNATIONALITY

THESE words were spoken by some of the delegates at the last Session of the League of Nations :

“ A feeling in every country exists, and is especially marked here, that our debates should not be ‘faked’; that everything should be done in the light of the day. That is the way to cure certain ills. The Sun cure is fashionable at the present time and I am convinced that the League of Nations would enjoy better health if it made up its mind to take a cure.”

The same speaker, Mr. Briand, (France) speaking of the delegates at the assembly calls them : “Members of one family working for the same cause.” . . .

“ My message is a message of faith and trust—trust in ourselves, trust in each other, faith in the power of the League’s ideals. Only by this means shall we find immanent justice; for if its source is in the creative spirit that rules the world, its material instrument on earth is man.

Those who sometimes disparage our work should be accorded our thanks. We should not regard them with disdain; they are doing us service, they are useful to us, because they give us food for reflection.”

MR. MOTTA (Switzerland).

Mr. Dandurand (Canada) speaking on the problem of minorities, which exists in almost every quarter of the globe, says : “ There are certain elementary truths which cannot be repeated too often. The first duty of every Government is to promote its people’s happiness. This is a duty not only towards the majority of the people but to the whole nation. Canada . . . remains a firm supporter of the principle of arbitration, and we still think that it is preferable to run the risk of an injustice than to have recourse to arms, for even an unfavourable settlement is better than a victorious war.”

M. Villegas (Chile): “ The extreme diversity of the elements which make up so vast a body as ours may, must perforce, find expression in the great variety of ways in which present-day problems are understood and the manner in which their solution is envisaged. These differences of method are all to the good, for contrast and comparison serve to improve our methods and this we may well consider the surest guarantee of success. The League can

give no greater proof of its vitality than by showing, as in the past, vigour and variety of method, and at the same time the closest unity of purpose in the pursuit of its ultimate goal—peace.”

* * * * *

SOME RESOLUTIONS OF THE ASSEMBLY

The Assembly, recognising the solidarity which unites the community of nations; being inspired by a firm desire for the maintenance of general peace; being convinced that a war of aggression can never serve as a means of settling international disputes and is, in consequence, an international crime.

Considering that a solemn renunciation of all wars of aggression would tend to create an atmosphere of general confidence calculated to facilitate the progress of the work undertaken with a view to disarmament:

Declares: (1) That all wars of aggression are, and shall always be prohibited;

(2) That every pacific means must be employed to settle disputes, of every description, which may arise between States.

The Assembly declares that the States Members of the League are under an obligation to conform to these principles.

The Assembly, (1) Recommends the progressive extension of arbitration by means of special or collective agreements. . . .

(2) Recalling its resolution of September 24th, 1916 . . . requests the Council to urge the Preparatory Commission to hasten the completion of its technical work and to convene the Conference on the Limitation and Reduction of Armaments immediately this work has been completed.

* * * * *

The report on the Traffic in Women and Children was called a "courageous" report when presented to the League of Nations.

Dame Edith Lyttelton said that from a perusal of the very remarkable report of the experts Committee, it could be seen that, beneath a superficial respect for women, lay a substratum of the grossest possible indulgence leading to every degrading vice. Three points are particularly worthy of notice:

1. That the existence of licensed houses was undoubtedly bound up with that of the traffic. Experience showed that, when licensed houses were suppressed in a country, the traffic in women and children died down.

2. The importance of raising both the age of consent and the age of marriage.

3. The enormous influence of what is described as "the third party," in other words, the degraded man or woman who profited by ministering to the vices of others.

In this connection, the speaker referred briefly to the various forms of seduction, such as sham marriages and sham theatrical and domestic engagements. It was rare, according to the report that perfectly innocent girls were brought into the traffic; the victims were nearly always prostitutes. But the point was constantly made throughout that girls brought from one country to another and left there defenceless were taught the vilest and most degraded forms of vice for no other reason than because, by displaying skill in such practices, they could make for their employer three or four times as much money as if they were ordinary prostitutes.

In order to create the demand, persons engaged in the traffic deliberately stimulated the ordinary passions of men and women, with the result that many young men on the threshold of life were faced with the lowest forms of temptation and vice solely in order to fill the pockets of the traffickers.

Speaker appealed to all delegates to use their influence in their own countries against such practices, against the existence of licensed houses and in favour of the raising of the age of consent. Above all, delegates should pay attention to the legislation in their countries regarding the punishing of traffickers.

If competent legislation and the suppression of licensed houses became universal, an immense benefit would be conferred upon the next generation. There were grounds for hope, more especially in the associations of young men in many countries which had bound themselves since the war to try to live a pure life.

Speaker would apologise for such plain speaking, but publicity killed the horrors to which she had referred.

* * * * *

Mr. Lindbergh, the aviator, when asked: What about the films, answered: . . . if ever I have anything to do with or for the films, it will have to be a common-sense proposition, I will have nothing to do with your wild-west stuff. It has got to be some line that will further the cause of aviation and international good feeling—the reason why this flight was made.

INTERNATIONAL CORRESPONDENCE LEAGUE

(THEOSOPHICAL ORDER OF SERVICE)

EXTRACTS from the minutes of the informal Meeting of National Secretaries held at Ommen, Holland, August 6th, 1927. Miss Esther Nicolau, International Secretary, in the Chair.

The following were present :

<i>Secretaries</i>		<i>Visitors and Representatives</i>
Miss Lilla Karsai	Austria	Mr. C. Jinarajadasa, Vice-President, T.S.
Mr. Otto Viking	Denmark	Mr. M. van der Hecht representative, Belgium.
Mr. F. W. Rogers	England	Miss Ana Marta Borrero, representative, Cuba.
Mr. Kenneth V. Thimann	„	Capt. S. Nag, representative, India.
Mrs. Madga Aspelin	Finland	Mr. A. de la Peña Gil, representative, Mexico.
Mrs. Emmi Weinert	Germany	Mr. Adolfo Castells, representative, Uruguay.
Mrs. Ella van Hild	Hungary	
Miss Tina Sordo	Italy	
Miss Sally Lindbergh	Sweden	

Other I. C. L. Secretaries seen during the Congress but not able to be present at the meeting were : Mr. Lüben Niagoloff, Bulgaria ; Miss Dorothy Arnold, China ; Mrs. Nadine Suarès, Egypt ; Miss Betty Hendriks and Miss Muller, Holland ; Miss Jelisava Vavra and Mrs. Ulmansky, Jugoslavia.

MATTERS ARISING OUT OF MINUTES

The International Secretary inquired whether anyone had acted on Mr. Kennedy's proposal "that I. C. L., Secretaries present at the Adyar meeting should undertake as a definite responsibility, on their return to their respective countries, to try to direct towards the League, contributions of any who were able to make them." The

gist of the answers was that nothing had been obtained in a big way, but in some of the countries the Secretaries did get some small help, as for instance in Sweden and in England from the T. S. Lodges, and in Hungary, where the I. C. L. Secretary is also Chief Brother of the T. O. S., from the latter. In some countries, Holland, for instance, the members themselves pay a small contribution; and another means of getting financial help is to ask people who write for correspondents to pay a small entrance fee; this is done in France, where the National Secretary has a footnote printed on her note-paper saying that Fracs. 2 should be forwarded with the reply.

INFORMAL REPORTS FROM SECRETARIES

National Secretaries from ten different countries gave brief verbal reports of the work in their respective lands, which showed the steady progress the League is making; these will be incorporated in the Annual Report of the International Secretary.

LOCAL SECRETARIES FOR (a) LODGES OR (b) DISTRICTS

(a) This has been tried in several countries with good results. Mr. Rogers, for England, pointed out that one advantage of having an I. C. L. Secretary in a Lodge was that, by being in close touch with his fellow-members, he or she was able to help in case of any difficulty arising over the correspondence, and thus the "lapses" were brought down to a minimum.

(b) In India, where the field is so vast, a number of district secretaries had recently been appointed, but no report could yet be given as to results.

NEXT OFFICIAL MEETING OF THE I. C. L.

It was decided that the next *official* meeting of the I. C. L. should be held in 1928 during the Congress of the European Federation, T.S., which is to take place in Brussels in the summer, date to be fixed later.

SUGGESTIONS

Travel Bureau. The feeling expressed was that we should not seek to do work which was already being done, and well done, by public Travel Agencies, the work of the I. C. L. being to supply the "friendliness" that such organisations cannot be expected to give.

Relationship with the T. O. S. The International Secretary asked all National Secretaries to keep in close touch with the Chief Brother in their respective countries, and always to send to the latter a copy of their Annual Report to the International Secretary.

Correspondents. It was decided that in order to keep a check on lists of correspondents, National Secretaries should exchange such lists once a year, as, for instance, when making up their Annual Report to the International Secretary.

It was also agreed that a National Secretary should be given a limited time in which to fill up lists of correspondents sent by another National Secretary. The general feeling was that Secretaries should never send lists to people to choose their own correspondents from, as some seem to have done, but should just allot the person who, in their judgment, was most suitable for any given correspondent.

It was felt that it should be left to the discretion of each National Secretary whether to allot correspondents to non-Theosophist applicants. In some cases it may be a good thing to do so, whereas in others, such as between England and Germany, there are already other correspondence leagues doing this for non-Theosophists.

It was decided that in putting correspondents in touch with each other, I. C. L. Secretaries should suggest suitable subjects for the correspondence, *if not already specified by the applicants*; also, that correspondents, as well as I. C. L. Secretaries, should be asked to write their names and addresses in BLOCK CAPITALS, and to remember that it is not sufficient to write the name and address on the envelope only, as is the practice in many Latin countries. *The sender's name and address should always be clearly written on the top of the letter itself.* It was also agreed that after a reasonable time had elapsed and no answer received, a second communication should be sent, if possible an International Reply-Postcard.

I. C. L. Secretaries should ask applicants always to mention in what language they wish to correspond, and to remember that it is not always necessary for their letters to be literary productions!

The Meeting dispersed at 6 p.m.

LIST OF NATIONAL SECRETARIES, SEPTEMBER, 1927

INTERNATIONAL SECRETARY :	Miss Esther Nicolau	Claris 14, Barcelona, SPAIN
„ ASSISTANT „	Miss Fanny Bonner	„ „
ARGENTINE	Mrs. C. W. Perdomo	Casille 295, Buenos Aires.
AUSTRALIA, ORG.	E. F. Campbell	Gorhambury, K a r d i n i a Rd.; Mosman. N.S.W.
„ COR.	Miss Beth Crowther	c/o., T. S., 29 Blight St., Sydney, N.S.W.
AUSTRIA	Miss Lilla Karsai	Knödelhütte 12, Hütteldorf, Wien XIII.

INTERNATIONAL SECRETARY :	Miss Esther Nicolau	Clarís 14, Barcelona, SPAIN
„ ASSISTANT „	Miss Fanny Bonner	„ „
BELGIUM	M. van der Hecht	c/o. Soc. Théos. 45 rue de Loxum, Brussels.
BRAZIL	Sr. Dn. R. Quintans	Caixa Postal 2344, Rio de Janeiro.
BULGARIA	Lüben Niagoloff	Boul. Scobelef 12, Sofia.
CANADA	Mrs. Edith Fielding	206 East 27th Street, North Vancouver, B.C.
CEYLON	Mrs. A. E. Preston	Gate Cottage, 5 ^a Cotta Rd., Borella, Colombo.
CHILI	Sr. Dn. Ismael Valdés	Casilla 226, Santiago de Chile.
CHINA	Tsao Yu-Min	“ Dawn ” T. S. Lodge, 61 Carter Rd., Shanghai.
COLOMBIA (S. AM.)	Sr. Dn. R. Martinez R.	Apartado 539, Bogota.
CUBA	Sr. Dn. R. B. Ferrer	San Miguel 183 altos, Habana.
DENMARK	Holger Witt	c/o Otto Viking, Drift- bestyrer, Nakskov.
EGYPT	Mrs. Nadine Suarès	8 Rue El Maamoun, Alexandria.
ENGLAND, ORG. ¹	F. W. Rogers	The Chalet, Cashio Lane, Letchworth.
FINLAND	Mrs. Magda Aspellin	Licotsikatu 4, Helsinki.
FRANCE	Mrs. J. Vincent	27 Rue Desnouettes Paris XVme.
GERMANY	Mrs. E. Weinert	Magdalenenstr. 4 Berlin- Lichtenberg.
GREECE	G. N. Charitos	Rue de Cephallonie 105, Athens.
GUATEMALA	Sr. Dn. F. Acker	Apartado 401, Guatemala City, (C. Am.)
HOLLAND, ORG.	Miss Betty Hendriks	“ De Leemakker ”, Laren (Gooi).
„ COR.	Miss Muller	'tSpreeuwennest, Erbeek, (Gld.)
HUNGARY	Mrs. Ella von Hild	Ferenc-körut 5, 2, 11, Budapest IX.
ICELAND	Miss Sigridur Gunnarsson	“ Vinaminni ” Mjóstrati 3, Reykjavik.
INDIA, ORG.	Capt. S. Nâg	c/o Lloyd's Bank Ltd., Con and King's Branch, Hornby Rd., Bombay.
„ COR. ²	Krishnarao Ganesh	2148 Sholapur Rd., Poona Camp.

¹ See attached list for secretaries of branches.

² See attached list for secretaries of Provinces.

INTERNATIONAL SECRETARY :	Miss Esther Nicolau	Claris 14. Barcelona, SPAIN
„ ASSISTANT „	Miss Fanny Bonner	„ „
IRELAND	T. Kennedy,	16 South Frederick St., Dublin.
ITALY	Miss Tina Sordo	Via Massena 79, Torino (18).
„ TRIESTE	Grant A. Greenham	P. O. Box 155, Trieste.
JAPAN	Mrs. Beatrice Lane Suzuki	39 Ono Machi, Koyama, Kyoto.
JAVA	Mrs. J. Brug de Gelder	14 Tandjonglaan, Weltev- reden.
JUGOSLAVIA	Mrs. Paula Ulmanky	Demetrova 13, Zagreb.
MEXICO	Sr. Dn. G. Blanco	Apartado 369, Monterrey, N. L.
MOROCCO	Max Lévy Soussan	Boite Postale 603, Cas- ablanca.
NEW ZEALAND, ORG.	David W. Miller	Waitakaro, Tokomaru Bay, N.Z.
„	COR. Miss W. E. Miller	Waitakaro, Tokomaru Bay, N.Z.
NORWAY	H. A. Aubert	Box 34, Blommenholm, pr. Oslo.
PERU	Sr. Dn. Augusto Leon	Chiclayo.
POLAND	Madame L. Alberti	Ulica Traugutta 6/26, Warsaw.
PORTO RICO	Miss Isabel Vega	c/o University of Porto Rico, Rio Piedras.
PORTUGAL	Dr. Joao Antunes	Avenida Elias Garcia 62, Lisbon.
RHODESIA AND S. AFRICA	Derrick McLean	Auchenbeg, Nyamandh- lovu, S. Rhodesia.
ROUMANIA	Miss Cotvici-Ghilevici	Grusevita, Posta Chil- mento, Jud-Hotin, Basarabia.
SCOTLAND	A. E. Relton	6 Greenbank Terrace, Edinburgh.
SPAIN	Sr. Dn. Ramon Muntadas	Av. de E. Crooke-Larios, 79 Malaga.
SWEDEN	Miss Sally Lindbergh	Kungsgatan 3, Jönköping.
SWITZERLAND	Chas. Fischer	2 Chemin Frisco, Grange Canal, Geneva.
U.S.A. (CALIFORNIA)	Mrs. Sara Frisbie	2235 Oregon St., Berkeley, Calif.
„ (NEW YORK)	P. A. Fernandez	369 West 117th St., New York City.
URUGUAY	Sr. Dn. Adolfo Castells	A g r a c i a d a s 2469, Montevideo.
WALES AND ESPERANTO	Miss A. W. Wallis	71 Romilly Rd., Cardiff.

SUPPLEMENTARY LIST OF SECRETARIES, SEPTEMBER, 1927

ENGLAND

Correspondence Secretary :

Peter Mylles 28 West View, Letchworth, Herts.

Magazine Secretary :

Cyril Barnes 84 Boundary Rd., London, N. W. 8.

International Social Centre :

Warden : Miss A.V. Strang 84 Boundary Rd., London, N. W. 8.
Travel : K. Thimann " " "

INDIA

Provincial Secretaries :

- BOMBAY CITY AND SUBURBS : Dinkar S. Nadkarni,
c/o B. Dattaram & Co.,
Grant Rd., Bombay.
- CENTRAL PROVINCES & BERAR : R. M. Bansole,
Nahal Nagpur City, C.P.
- DELHI, RAJPUTANA AND
CENTRAL INDIA AGENCIES : Brij Kishore,
c/o H. H. The Maharaja of Jaipur,
Ajmer.
- GUJERAT AND KATHIAWAR : Kantidal M. Dalal,
297 Ghanchi's Pole,
Ahmedabad.
- MADRAS PRESIDENCY,
TRAVANCORE AND NIZAM : S. R. Krishnan,
c/o The Theosophical Society,
Adyar, Madras.
- MYSORE : C. O'Doherty,
14 Serpentine St.,
Richmond Town, Bangalore.
- PUNJAB : Dev Raj Sud,
119 New Hostel, Gov't College,
Lahore.
- SIND : Hasanand R. Rany,
Manager, Blavatsky Press,
Bandhu Ashrama, Hyderabad.
- UNITED PROVINCES AND BEHAR : Rai Ram Raja Sharma,
Seva Sadan, Alissir Bazar,
Ghazipur, U. P.

E. NICOLAU,
International Secretary.

REINCARNATION CAMPAIGN,¹ 1928

THE following resolution was unanimously approved at the meeting of the National Council, October 1st, 1927.

"That this National Council recommends the organisation of a Reincarnation Campaign by the Theosophical Society in England during the year 1928, and suggests that the Theosophical Societies in Scotland,² Ireland² and Wales² be invited to co-operate in considering the advisability of similar campaigns being undertaken by them in their areas during the same period."

The need of the world to find a solution to many problems through the application to life (national and international) of the teachings of the Ancient Wisdom is urgent to-day. Reincarnation has of late been brought to wide public notice by articles in the press, by the drama, the novel, etc. It is for Theosophists to give a further lead by applying the knowledge to human life.

Let us combine in broadcasting the fact of Reincarnation and thus express in our work in 1928 the great note of the New Age through co-operation and service to the world.

Preparation is needed to make such a work of practical value, and the present is none too soon to begin. Consider what each Federation, each Lodge, each individual member can accomplish, and give careful thought to the enclosed outline. I shall be very glad to receive further suggestions as to the practical working out of these.

(SD.) EDW. L. GARDNER

GENERAL SUGGESTIONS FOR REINCARNATION CAMPAIGN, 1928

I. HEADQUARTERS IN CO-OPERATION WITH FEDERATIONS, LODGES, INDIVIDUALS

(a) To provide four or six booklets on Reincarnation applied to individual, national and international problems and to send them out as a fortnightly series during 1928.

(b) Special leaflets for free distribution.

¹ Extracts from a letter written by Mr. Gardner, General Secretary of the Theosophical Society in England.

² These have cordially agreed.

(c) To enlist the services of the Theosophical Review and other publications.

(A list of books on the subject would be useful)

(d) Ask competent members to arrange a correspondence discussion on the subject, and to prepare paragraphs for newspapers.

(e) To arrange special series of weeks or three day courses of lectures covering the country.

(Where possible taking an empty shop for a week's propaganda)

(f) To invite other organisations to arrange discussions on Reincarnation.

(g) To consider the possibility of caravan or motor tours in the summer round the country.

(h) To arrange a series of lectures in the Queen's Hall, London.

(i) To ask for names of interested individuals and organisations who may be invited locally or by the General Secretary to take part.

(j) To display a big Reincarnation poster, and other posters for advertising lectures as may be needed.

(k) To ask for serious thought to be devoted to the discovery of new opportunities and new methods of approach.

II. FEDERATIONS

(a) Would Federations take "The 1923 Reincarnation Campaign" as a subject for discussion at their next meeting?

(b) Would Federation Presidents, Secretaries and Committees consider the list of suggestions enclosed with a view to advise the Lodges, Centres and Members in their areas as to possible means of carrying out these or other proposals most effectively?

(c) Would Federation Secretaries assist by sending the General Secretary plans made in each Federation so that such suggestions may be passed on to other Federations for their information, if needed.

(d) Would Federation Presidents and Secretaries give information of the Campaign when visiting Lodges in the Federations and also invite Lodges to report, especially on monthly report sheets the work proposed or accomplished, that others may have the benefit of their experience?

III. LODGES AND CENTRES

(a) Literature.

To appoint a member to collect names and addresses of those to whom special series of Reincarnation booklets would appeal and forward these to the Publicity Secretary, Reincarnation Campaign, 23, Bedford Square, London, W.C. 1.

To arrange for special distribution of free literature in your own and neighbouring towns.

To offer other organisations literature for their literature tables.

(b) *Lectures.*

To invite other organisations to discuss Reincarnation on an open platform.

To arrange a special course of lectures (Lodge syllabus) on Reincarnation either in the early part of the year or in the Autumn.

To arrange, where possible, a three days or five days course of lectures in a public hall with a special speaker.

To consider possibilities of open air talks in surrounding villages during the summer and the display of very big Reincarnation posters.

(c) *Press.*

To insert paragraphs in newspapers and endeavour to answer correspondence on the subject which appears from time to time.

To write to newspapers on topical subjects illustrating Reincarnation.

(d) To use the meditation thought in our Lodge meetings and in meditation groups.

(e) To forward any other ideas to Headquarters.

IV. INDIVIDUAL MEMBERS

(a) Would individual members, where there is no active Centre or where the work can be done more effectively by individual effort, endeavour to invite other organisations to accept our literature on Reincarnation for their literature tables or to arrange a discussion on Reincarnation.

(b) To arrange for the display of the big Reincarnation posters in their town.

(c) To collect names and addresses of those to whom a special series of Reincarnation booklets can be sent fortnightly during 1928.

(d) Seek for opportunities to insert paragraphs in newspapers, or write to editors on topical subjects concerning Reincarnation with mention of the booklets and where they can be procured.

(e) Use the monthly meditation slip.

(f) Send in other suggestions.

PUBLIC PLATFORM

By E. L. GARDNER

For public audiences it is usually well to touch on the alternative theories of which there appear to be but two or perhaps three.

1. Materialistic: "Fortuitous assembly of atoms," hence physical life only.

2. Deistic: Special creation of soul at physical birth.

3. Individual emergence from World Soul at physical birth and re-absorption at death. (Pre-existence of soul).

NOTE: If the survival of the personality be accepted or if this may be claimed as proved nowadays, then the above all break—for that which has a beginning in time (birth) must also end in time (death).

Suggestions for Sub-Headings

1. Inequalities of birth and opportunity.
2. Early death. Cripple. Imbecile.
3. Not possible in one life to learn more than small part of physical world's teaching.
4. Growth is not always slow; can the lofty goal of human perfection be attained otherwise?
5. Not Anti-Christian.
6. Nucleus (permanent atom) retained and carried over, with its indelible record.

Common Questions

1. Why no memory of past lives?
2. No wish to come back!
3. Where is inter-incarnation period spent?
4. How is individual consciousness carried over, for, if no memory, what is its value?

Popular Points

Physical life of experiences resembles the taking of a meal, and the inter-incarnation period its digestion and assimilation—and many meals are needed!

Memory: Past experiences are remembered in mass only, in terms of aptitude and faculty. Illus.: Youthful experiences leading to adult skill. Youthful prodigies are souls trained perhaps unwisely in a speciality.

Conscience is the memory of past pain; merely negative.
Egoic memory is direct knowledge of good and is positive.

REINCARNATION STUDY COURSE

By MRS. ADELAIDE GARDNER, B.A.

FOR LODGE MEMBERS AND FRIENDS

Sections:

1. *What is it that Reincarnates?*
Involution: Elemental Kingdoms.

Evolution: Three younger Kingdoms. Individualisation. Emphasise especially the fact that consciousness learns certain lessons and evolves the form *from within* to meet its requirements.

Study in Consciousness. Chap. IV to VIII.

First Principles of Theosophy. Diagrams of Individualisation. Pages 91, 119, 121.

2. *The Man at Home—the Ego and his World.*

Humanity's home is the higher Mental. The Ego as storehouse. What do we mean by an old or young Ego? What are the Ego's real interests? What nourishes him? What starves him? When does he interest himself in the earth life?

Inner Life. Vol. I, Chap. V.

Gods in Exile. Dr. Van der Leeuw.

3. *The Search for Experience—the Process of Rebirth.*

The permanent atoms. The Lords of karma and Deva help. The assembling of the bodies.

Inner Life. Vol. II, Chap. VII, VIII.

4. *Laws Governing Rebirth (a).*

Karma and our control over it.

Karma is the Relation of our Consciousness to its Environment. (Dr. Besant).

Not fixed but constantly altering.

Adyar Pamphlet. *On Karma.* Dr. Besant.

First Principles of Theosophy. Chap. III, IV.

Talks with a Class. Dr. Besant. Chap. IX and X.

5. *Laws Governing Rebirth (b) Thought-Power and Karma.*

Creative and original thought is the great solvent of Karma, because it alters our own consciousness and its power to react to life. Attack karma from within yourself and you attack it in its stronghold.

Thought-Power. Dr. Besant. Chap. IX on Spiritual Alchemy, Strengthening Thought-Power, etc.

6. *Laws Governing Rebirth (c) Physical Karma-Hereditry and Health.*

The parallel streams of karma at the three levels.

The choice of bodies for special work.

Evolution and Man's Destiny. Chap. IV.

Theosophy and Modern Thought. Chap. I.

Healing Methods Old and New. 2nd Ed. appendix.

The Karma of Health.

7. *Group and National Karma—Dharma.*

The dharma of wealth and poverty. The dharma of defeat and of victory. Social conditions and national karma. *Theosophy and Modern Thought*. Chap. II on Greece and Rome.

Talks with a Class. Chap. II.

A Study in Karma. Dr. Besant.

8. *The Return to Heaven (a) Kama-Loka.*

After-life is built in earth-life. At death the unconscious becomes the field of consciousness.

The value of understanding and right use of feeling.

The bondages of fear and desire realised in kama-loka. Spiritualism and its phenomena. How to communicate without mediums.

Early Teachings. Chap. II.

Further Teachings.

Talks with a Class. Chap. IV and VI.

9. *The Return to Heaven (b) Devachan.*

The Reality of Devachan. Length of stay.

Our faculties are ripened here, our capacities nourished.

The renunciation of devachan.

Talks with a Class. Chap. I, XIV, XV.

Inner Life. Vol. II. Section I. Page 54.

Early Teachings. Appendix B.

10. *The Goal of Rebirth—Evolution—The Path of Return.*

The perfectability of human consciousness.

Superhuman Men and their work.

The Path of Discipleship. Dr. Besant.

In the Outer Court.

” ” Chap. I.

First Principles of Theosophy. Chap. XII, XIII, XIV, XV.

The Masters and the Path.

Evolution and Man's Destiny. Additional Chap.

For list of Diagrams on loan, apply to your Federation Secretary. For any books mentioned above not in the Lodge or Centre library apply for loan of the same to the Publicity Secretary "Book-boxes" 23 Bedford Square, London, W. C. 1, enclosing 5s. for the books needed on loan for the year 1928.

THE THEOSOPHICAL FIELD

BISHOP LEADBEATER laid the foundation stone for the T.S. Lodge Building at Medan, Sumatra, last December.¹ Readers may be reminded that the ground for the building was given free by the Municipality; now at the opening of the new Building many high officials were present such as the Governor of the Province, the Sultan of Delhi and his two sons, the Mayor of the town and many others, thus showing their interest in efforts of spiritual tendency. The Mayor in his address said that the principle of the Society: "Open to all" gives a feeling of rest. Wishing the Medan Lodge good Luck he expressed the hope that the principles at which the Society aims may be lived far and near.

* * * * *

PUERTO RICO

We are glad to announce, that a short time ago the foundation stone of the Theosophical Headquarters of San Juan, Puerto Rico, was laid according to Masonic rites. We hope soon to report the completion of this outward sign the result of the ever growing enthusiasm and spirit of sacrifice which characterise our brothers of Puerto Rico.

Two new Lodges have been formed in this Section. Both Lodges have started with a very good number of new members eager to receive and anxious to spread the Light of Theosophy. Our best wishes to the new members!

CUBA

We should like to call the attention of our readers to the *Revista Teosofica Cubana*, which is unique. It is full of interesting news about the theosophical world, full of good and practical ideas for all those who have the progress of the individual members of the Society and of Humanity at heart.

¹ THE THEOSOPHIST, February, 1927.

BOLIVIA

Some Lodges may wish to follow the advice of Mr. J. M. Capriles, President of Lodge "Paz" (La Paz, Bolivia), to concentrate every month on some virtue, and meditate on the same at a fixed hour, preferably in the morning.

HUNGARY

The President, Dr. Annie Besant's public lecture on "The Dharma of the Nations in the Light of Theosophy," delivered at Budapest on the 3rd of September, had a great and wonderful success, which could not be marred by the criticism of the clerical papers. Even they had to confess, that " . . . she was impressive with her Faith". On the whole the Press showed plenty of understanding and appreciation.

Miss Dijkgraaf from Holland, and Mr. J. R. Aria from Adyar visited our Hungarian brothers and helped them in their work, to make people realise the truth of Universal Brotherhood.

* * * * *

UNION FOR BROTHERHOOD

A new organisation for Universal Brotherhood has lately been formed in Locarno, Switzerland. The movement is led by Dr. Arnaldo Bettelini.

The organisation is called "Union for Brotherhood," and has as its object "To create and promulgate the spirit of Brotherhood and to realise it in the individual and in society". A pamphlet by Dr. Bettelini announcing the ideals of the organisation has been published, bearing the name "Per La Fratellanza Umana". One aim of the new organisation is to found an institute of higher studies, to gather the necessary information concerning the customs and ideas of people in order to show the foundation of Brotherhood among them all. The organisation was founded on November 20, 1927, with Dr. Bettelini as President.

* * * * *

Mr. Axel von Fielitz-Coniar writes in *Der Herold*: "There were several young Germans in Ommen, who did not understand a single word of English, and yet they directly received the spiritual thought, which was reflected there. The youngest among them, a boy of eight years, said to his mother after the first Camp Fire: I have understood everything. It is, as if Krishnaji had spoken German to me."

We grown up people seem to flirt with the Light, instead of being really in love with It, which would make us step in front of the curtain, and unite with the Beloved.

* * * * *

The Theosophical Book Association (1544 Hudson Avenue, Hollywood, California) sent a small pamphlet explaining its purpose of bringing the message of Theosophy to the blind by copying into Braille type some of the best books dealing with the subject of Theosophy and the Order of the Star. The library now contains over 200 volumes read by the blind in the United States, Canada, France and India. There is a great demand for the books and if funds were not lacking a great deal more might be done. Those who are interested in the welfare of the blind and are able to do so are asked to send a donation to the Association at the above address.

* * * * *

Sir Oliver Lodge at a dinner of past and present students of University College, London, said, when speaking about the advance of science: "In the progress of mankind we shall take more and more things under our control. We shall be doing things which in the past would have been thought presumptuous. Sooner or later we shall be exercising control over the weather. I do not see why we should put up with bad weather if we do not want it. The future of mankind is a very long one . . . I feel very sanguine about human nature, I look forward to the time, as Browning did, when the average will rise to the level of the peaks. What the peaks will be, who can say?"

What has science to say about the co-operation of angels and men, the mutual understanding and working together bringing about better conditions on earth?

* * * * *

Notes on education from various articles in the educational and literary supplement of *The Hindu*, 26-10-27.

Stress is laid by the various writers on the need of drawing out individual talent, skill and thought.

Mr. A. Mayhew commenting on English higher education says: however limited the older courses based almost exclusively on the classics and mathematics, they had this advantage that the pupil was called on to exercise his wits, to accomplish a definite task. Nowadays with all the lectures on history, economics and general science,

subjects which in the earlier stages do not admit of original enterprise or research, the pupils are saved the trouble of thinking and getting at the facts themselves. There is the need to have in an educational system subjects that encourage sturdiness and independence of thought, side by side with subjects that, though valuable for cultural or practical purposes, are so easily assimilated as to have little, if any disciplinary value.

Remember Mr. Belloc's gibe at the extension lecturer—

“We circulate throughout the land
The second rate at second hand.”

* * * * *

In the same paper we find Mr. Vedantadesikan of Mylapore quoting John Murray: “We must send our boys and girls out into the world trained to use their eyes and think for themselves, with some inventive skill—not as eyeless, thoughtless, helpless dummies, crammed with useless knowledge, too often destitute of all ability of exercising either initiative or judgment.” He further says that the school education must provide for girls and boys of different talents and must try to draw out the faculties latent in them. . . .

It is highly necessary that lesson learning and lesson hearing, summarising books and memorising passages with little or no motive, must be abolished and the pupils must be called on to execute tasks in school under skilful and watchful but as far as possible limited guidance. “When principles are understood, their application can be extended,” thus said Prince Kung.

* * * * *

Mrs. Kamaladevi Chattopadhyaya in a most interesting article puts in a plea for the teaching of religion in school, she says:

“The absence of any idealistic or religious element in our schools has undermined us more than any missionary movement could have done. The art, literature and philosophy of a nation is preserved by religion and vice versa. They are identical with one another; one cannot be realised without the other. The loss of our artistic expression is due to an education in which religion has had no place. . . .

Now to come to religious education proper. It has two aspects: there is the universal religious thought that is common to all humanity—the fundamental idea being of course that all life is one and it has to express itself in the truth of the universal brotherhood which extends beyond the human realms into other kingdoms such as the

animal. This is the broad basis of a religion which is common to all. Then we have the development of the religious thought in various ways—it is the thought which has taken so many different forms and not religion, for there is only one religion in this universe. Each thought goes under a different name, each interpreting the underlying truth in its own individualistic way, each expressing itself in different details. Thus we have the religious thought of the Hindūs, Muslims, Christians, etc. Then each is again divided into different shades but all the while one central idea running through it all. I think if we are to give the students the full advantage of religions we shall have both the aspects, the broad outline as well as the details. It is with regard to the latter that we are faced with a storm of doubt. But surely it is possible to have the synthetic form of the details relating to each religious thought. The essentials of each religious thought could be compiled and formulated and given in a short, simple and easy form, for general study. But provision must be made in the university classes including the post-graduate, for any student who wishes to make a special and detailed study of any particular school of thought. The essentials of each religious thought will have to be carefully collected without violating or turning down aggressively the other. But the comparative study of religious thought is an absolute necessity, if students and society are to benefit by it. Of course when I say religious thought I mean the great big religions existing in India to-day. It is only by a comparative study that we can attempt to solve the bitter dissensions between creeds and nations. But if religious ideas are to be given in the way history and geography have been taught to us we shall do more harm than good. It is no use gulping down big doses of the Upanishads or the Gīṭā. It is not merely what is taught that matters but how it is taught. Our educationists have first to understand the difference between intuition and tuition . . .

True, it is a task to find teachers who will interpret religion in an impartial and unprejudiced spirit. But if we are serious about it we shall have to seek out such men and women. And surely there are such souls who have blossomed into exquisite flowers to shed sweet perfume around. An attempt to get together such people has already been made by starting the movement for a world religion.

Westerners have developed a wonderful material culture which in its ultimate end reaches the inward kingdom, since an intense outward growth is the beginning of an inward strength. The turmoil in which they find themselves has urged them to seek the path to

peace in various ways. They are weary of their present condition and are still wondering wherein happiness lies. They have grown determined to find a solution and it is this spirit of search which makes them so wonderfully adventurous and spirited; and in addition to it all a strong physique, thanks to saner society and a saner system of education. Their education might have led them into death but ours is leading us into deadness. There is resurrection for death but none for deadness. We are standing to-day at the cross roads . . .

Why should we not chalk out new pathways for ourselves for the utilisation of our energy, and try to become the guiding light? In our revolt against the old political and social order of oppression let us not lose sight of the central radiating force of life—that Great Unity which binds all nations and creeds.”

BRAHMAVIDYĀ ĀSHRAMA, ADYAR

THIS school of synthetical study at Adyar opened its sixth lecture-session on October 3. Dr. Annie Besant, the Head of the Āshrama, visited it on the morning of November 3 to receive the Principal's report of the work being done and to greet the new members.

After the Daily Dedication, consisting of prayers by representatives of the various religions, Dr. James H. Cousins (the Principal) indicated the special lines of study that had been begun in October and would be continued during the session ending in March. First in importance was "The Will: A Synthetical Study". This special study arose out of a suggestion made by the Chohan K. H. to Mr. A. O. Hume in a letter received on June 30, 1882:

"I have asked H. P. B. to send you a number of philosophical letters from a Dutch Theosophist at Penang—one in whom I take an interest. You ask for more work, and here is some. They are translations, originals of those portions of Schopenhauer which are most in affinity with our *Arhat* doctrines. 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".

One of the letters by the Dutch Theosophist had been found,¹ and was an interesting compendium that would prove useful in the future. For the present the Āshrama would carry out the Chohan's suggestion of a comparative study of the Philosophy of the Will, and would enrich it by a synthesis of the great thinkers, East and West, from the earliest times. The complete syllabus of this study is as follows, the lectures being given by various members of the Āshrama, including a German student who would expound Schopenhauer from the original:

THE WILL: A SYNTHETICAL STUDY

Western:

The Grecian and Druidical Idea,
The Early Christian Idea,
Philosophers before Schopenhauer,
The Will according to Schopenhauer,
Philosophers after Schopenhauer.

¹ This letter will be reprinted in the February issue.—Ed.

Eastern :

The Hindū Philosophy of the Will,
 The Zoroastrian Philosophy of the Will,
 The Buddhist Philosophy of the Will,
 The Jaina Philosophy of the Will,
 The Chinese Philosophy of the Will.

Modern :

The Materialistic Conception of Will,
 The Will in Modern Psychology,
 The Body as Instrument and Limitation of Will,
 Astrology and the Will,
 The Will in Poetry,
 The Theosophical Idea of Will,
 The Will according to the Masters,
 Comparison of the Masters and Schopenhauer,
 General Summary,
 Conclusion.

Other courses were—"Culture: Its Life and Forms" by Dr. E. C. Handy, who was also conducting a group-study in the correlation of Theosophy and Science; "The Drama of the Future" by Mrs. Handy; "Evolutionary Psychology" by Miss Barrie; "Movements in Religious Thought" by Mrs. Cannan; "Devas and Humanity" by Professor E. A. Wodehouse; "Musical Expression" by Mrs. Cousins; "The Growth of History" by Professor B. Rajagopalan; "Chinese Influences in European Culture" by Dr. Cousins.

Dr. Besant, in welcoming the new members of the Āshrama said she regarded its work as one of exceeding importance. The Āshrama took the first place as the centre of the World-University, being the oldest established centre. Other centres had since been established in London, Java and Holland, and she believed the work that they stood for was growing in a satisfactory way. She did not wish it to grow too fast, as things which grow very fast also wither very fast. The work that they were engaged on would go on for centuries, and therefore must grow satisfactorily but slowly, as was the new centre which had been established in California where a new civilisation would develop.

Looking at the work of the Brahmavidyā Āshrama at Adyar, she considered it as of unique value. There was one side of it, however, which had not come up to her original ideal, and it was that the national sections of the Theosophical Society should each send one or two students to the Āshrama to be prepared for public work through having a strong and firm foundation of knowledge. The students of the Āshrama were definitely making themselves more efficient for the service of the Masters, which was the service of the world. By mingling different nationalities in the Āshrama, they would also widen their hearts and get rid of the mistrust, misunderstanding, doubts and suspicions which in the outer world were the roots of war. She believed that if the World-University idea were widely spread, it would help greatly towards peace. The students of

the Āshrama would carry back with them to their own countries the attitude of peace. They would also carry fresh and useful knowledge. There should be no subject of greater importance than that of the psychology and philosophy of the Will which they were studying in this session in such a thorough manner. The study of the Will from different points of view would enable them to become masters of their own wills. Dr. Besant impressed upon the students the necessity of remembering the dignity of their work and of putting their knowledge into practice. There were, she said, two ways of learning, first, the teaching of what they knew to others, second, the practising of what they knew themselves. With the hope that they would consecrate themselves with fullness of devotion and steadfastness to their work, she wished them every success in the session which had been opened with such fine promise.

Dr. Besant then received the members with a personal greeting to each.

JAMES H. COUSINS

TO THE UPRIGHT MEN OF CUBA

THE following has been published in *The Cuban Theosophical Review*.

The Cuban Theosophical Review, which has been published for the past twenty-one years by the Theosophical Society in Cuba, conscious of its duty to work for the country, and to contribute to its moral and cultural development, has decided to broaden its field of action and take its full share in all matters which directly or indirectly tend to aggrandisement of the country.

Dr. Annie Besant, President of the Theosophical Society, in a Message addressed "To those who are working for Cuba," has stated:

"See that the duties which love imposes on all members of a family are converted into civic virtues in the State, which is the Father of all. Teach your children love and duty toward their country as part of their personal education, and set them yourselves the example of good citizens. Thus Cuba will prosper and be loved and respected by the other nations".

We are also moved to act in this manner, by the following theosophic thought:

"Support every work, every movement, which in the outside world proclaims and practises fraternity".

In Cuba, as in every civilised country, there are various groups of citizens who, inspired by the best desires, are working in their own way to develop happiness and well-being. We address ourselves to all of these, offering them our modest co-operation. First among them are the apostles of education, the public and private school-teachers, artists, sociologists, humanitarian, charitable and beneficent associations, propagators of physical culture, lovers of healthful sports, naturists, spiritualists, men of science, those who are working for Latin-American confraternity, and many others.

Everyone, without exception, deep down in his heart desires the improvement not only of his fellow-citizens, but of all humanity, as this tends to bring about his own individual improvement. Let us fix our attention on this bond of vital union and strengthen it, paying no attention to the differences which may separate us; let us develop a spirit of mutual tolerance and dedicate ourselves to the comparative study of these distinct activities, instead of condemning them, often without having studied them.

All of these distinct movements are necessary, and the fact that they exist and are respected in our country is an indication of its high culture. That which is not beneficial from an educational standpoint is beneficial from a religious point of view, and that which is not beneficial from a religious viewpoint may be beneficial from the standpoint of naturism, Freemasonry or Theosophy.

The Cuban Theosophical Review, which has an ample platform of freedom of thought and tolerance, proposes to serve as the bond of union between all upright men who are working for Cuba. Its columns are open to the directors of the movements mentioned, the only requirement being that others be permitted the same tolerance which is granted to them.

This is a unique opportunity which is given to the people of Cuba, to find within a single cover, in fraternal unity, all the activities which tend to the improvement of the country and of humanity. This is a definite step forward in the development of that fraternity which we all desire, whatever be the field of action in which we find ourselves.

Are you interested in any of the following activities?

Our columns are at your disposal, so that you may co-operate in any of them.

Education: In these pages public and private school teachers will find articles on the best educational methods.

Social Problems: Workmen and capitalists will see in our columns that co-operation and not competition is the tonic of the century.

Freemasonry: The masons will have an opportunity to expound their ideas and learn the result of theosophic investigations connected with the ancient mysteries of freemasonry.

Spiritualism: The spiritualists will have a tribune from which to explain their philosophy.

Naturism: The naturists will have, in one of our Sections, opportunity to express their regenerative ideas.

Physical Culture: The propagators of Physical Culture and healthful sports may popularise their teachings through the medium of this Review.

Young Men's Christian Association: Members of this Association will find interesting articles in our columns, and will have occasion to write therein with respect to their magnificent ideals.

Boy Scouts: We shall encourage the Boy Scouts in their important educational and patriotic labour.

Rotarianism: We shall labour for the propagation of the ideals of this important association, which is doing so much good in Cuba.

Odd Fellows: We offer the Odd Fellows an opportunity to make known their ideas and principles of fraternity.

Rosicrucianism: The Rosicrucians will also have a tribune in our columns, for the purpose of divulging their interesting philosophy.

Anti-Alcoholism: The partisans of temperance may count upon our pages as a means of campaigning for their ideals.

Women's Rights: The feminists may use our columns for the purpose of spreading their doctrines, and we shall offer them new arguments favourable thereto.

Order of the Star in the East: The members of this Order may explain their reasons for believing in the immediate advent of a World Teacher, and to make known their activities.

Occult Sciences: This Section will deal with the diverse branches of Occultism, from a completely serious and scientific point of view, such as astrology, palmistry, graphology, etc.

Folk Lore: The national folk lore enthusiast will have our columns at their disposal.

Esperanto: Those who are interested in Esperanto will have news and information as to this activity.

Piety League for the Protection of Children and Animals: The Piety League will receive our full support.

Religions: The members of the various religions will have an opportunity to make a comparative study thereof in our columns.

Philosophy: To students of philosophy we shall offer our pages, in order that they may make known the results of their studies, and we offer them the result of theosophic investigations in this field.

Science: Men of science will have our columns at their disposal to explain the latest advances in the scientific field, and they in turn may learn the theosophic point of view in connection with those studies.

Art: In this section will be published articles and news on Art in all its manifestations, such as painting, sculpture, music, etc.

Pan-Americanism: Those who are working for the spiritual consolidation of all the peoples of our race and for the union of all the countries of America, will find in us enthusiastic supporters.

Theosophy: The Theosophists will have a platform from which to elucidate their teachings with respect to karma, reincarnation, the power of thought, and their points of view as to the various problems engaging humanity, as well as news of their national and world-wide activities.

As is seen, *The Cuban Theosophical Review* will have, beginning with the September issue, more than twenty sections. These will naturally be short at first, but will be extended as we receive the support of those interested therein.

Our Broadcasting Station: Through the Broadcasting Station of the Theosophical Society of Cuba, we shall give out in advance a great deal of news connected with the foregoing movements; thus we may also count upon thousands of invisible subscribers whom our Message of Fraternity will reach.

We wish to state that we do not seek any profit whatever through the publication of *The Cuban Theosophical Review*, as all the revenues from subscriptions, donations or advertisements, are invested in the printing and improvement of the Review, as may be verified by anyone through an inspection of our books.

Are you not interested in the aggrandisement of our country, in the physical and spiritual improvement of our people? We have no doubt that you are, and consequently we take the liberty of asking for your opinion with respect to the plan outlined, as well as any suggestions you may wish to make as to modifications which in your judgment will improve it.

This will greatly encourage us in our enterprise, and will be a stimulus for all those who desire to work for Cuba.

Post Office Box 365
Havana.

FRANCISCO G. CASTAÑEDA,
Director.

CUBAN ANNUAL CONVENTION

THE outstanding event in the recent Theosophical life of our Section has been the Twenty-third Annual Convention held in this city on July 3rd, amid an ideal Theosophical atmosphere.

Brother Edelmiro A. Felix, who since July of last year had been acting, *ad-interim*, as General Secretary, was elected to that office for the period 1927—1930. The new Bye-Laws determine that the same person may not be elected General Secretary for more than two consecutive terms of three years each.

Four countries, ARGENTINE, CHILI, PUERTO RICO and CUBA are already in favour of holding the first Congress in Havana, which will very likely take place next June. We are trying to induce Mr. Jinarājadāsa to make his trip to South America on such a date as to make it possible for him to act as Chairman of the said Congress.

I have the pleasure of sending this letter to all National Societies with the request that each one designate a person who should write me monthly giving all the information he may see fit regarding activities, new plans, ect., of his National Society, for the benefit of our own, and for publication in our Magazine.

F. ROSADO, SOCIEDAD TEOSOFICA DE CUBA,
DEPT., FOREIGN AFFAIRS, P. O. BOX 365.

CORRESPONDENCE

A FRIENDLY CRITICISM

MR. A. F. KNUDSEN'S article in THE THEOSOPHIST' exhibits two (perhaps unconscious) tendencies to which I wish to draw attention, as they are of fairly common occurrence in theosophical writings. The first is to a careless use of scientific terms, the second to a deprecation of the value of scientific achievement and a condemnation of scientific methods which the writer's knowledge obviously does not justify.

I am in agreement with the general purport of Mr. Knudsen's article; whether anti-toxins and serums could prevent and cure diseases or not, a knowledge of how they are prepared in the bodies of living animals would prejudice me against their use. But it is merely a prejudice. I am not qualified to judge of the efficacy of the method. Perhaps Mr. Knudsen is qualified to express an opinion upon the subject, but a scientific reader could hardly think so after finding in his essay such sentences as I quote and criticise below. These quotations illustrate the two tendencies of which I have already spoken:

I. "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."

It is surely a novel kind of polarisation that is spoken of here. In physical science the word "polarisation" is used to signify:

(a) The acquisition by a body of equal and opposite properties upon opposite parts, as when a conducting rod is charged with electricity by induction so that a positive charge appears at one end and an equal negative charge at the other.

(b) The setting up in the path of a beam of light of a certain regularity in the vibration of the ether.

(c) The weakening of electro-motive force of a galvanic cell as a result of the chemical action taking place in the cell.

It does not appear that any one of these meanings is applicable in the present case. If Mr. Knudsen wishes to use the word in a new

' See September number, 1927, on "Foul Diseases and Impure Cures".

sense, he should give a new definition. If he does not, this sentence is meaningless, although to the uninitiated it may sound very learned. It may be remarked in passing that an unfortunate metaphor has been chosen; crucibles are not used with conspicuous frequency for carrying out processes of polarisation.

II. "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."

The classification of discoveries into natural and artificial products is new to me, I wonder what discoveries would be classed as "nature's products". The statement that "chemicals . . . Solar System," is nonsense. Of course the chemicals are not discoveries of the state of the atom, nor is the "heat greater than that of the sun" a new element. I am sure that none of the much despised scientists would say that they were. Can it be that Mr. Knudsen would not have us study the behaviour of chemicals under pressure in our attempts to find out the secrets of Nature's working? Is it the attempt to discover the structure of the atom that he condemns? Or the methods used? If the latter let him suggest better methods, if the former, let him take the trouble to find out what the usefulness of these discoveries is. The statement that they lead us nowhere and are useless is not true. To take a few illustrations at random: Synthetic fertilisers containing atmospheric nitrogen, many dyestuffs and the metallic alloys which to-day find such diverse uses would never have been discovered without the study of chemicals under "artificial" conditions of temperature and pressure. Again those conditions to which we are accustomed have no special virtue in themselves; Nature herself uses pressures which it is beyond our power to reproduce, in making deposits of coal and oil; are these therefore "pure artificialities that lead us nowhere, unnatural and therefore useless"?

If a scientist finds, that in all matters of which he has any knowledge, theosophical writers either are ignorant of essential facts or are prone to devise fantastic theories to explain the facts in accordance with preconceived ideas, it is not remarkable that he should be unwilling to take them as guides in less familiar spheres. This I think is partly responsible for the fact that only a small proportion of P. T. S. have any adequate scientific training.

It is desirable, therefore, that writers and speakers on Theosophy should take especial care, when they tread upon ground already covered by science, to make sure that they know what science has done, or they may do more harm than good to the cause which they seek to forward.

B. BUTTERWORTH (B.Sc.)

WALKING ON FIRE

THE enclosed paragraph from the *Times of India* dated the 23rd November, explains itself. It is said that King Nimrod was displeased with God's messenger, Abraham, and ordered that he should be burnt alive. A huge fire was ignited and Abraham placed therein. As he was not easily burnt, the fire was kept alight for eight days, when it was found that Abraham was not harmed in the least, but the fire pile was converted into a garden, and Abraham was found conversing with an Angel in that garden.

I send you the cutting for publication with the hope that the Editor or some advanced student of Theosophy will explain how such phenomena are managed. Is it hypnotising a large number of spectators, or is it control over the elements of Fire?

FLAMES THAT DID NOT BURN

"We often hear a lot of wonderful things that the Indian Fakir can do, but Bombay had a practical demonstration of the magical feats of Professor Syed Hussain Abasi. This gentleman apparently rivals the ruler of Hades in the control he has over fire. In an open space near the Tutorial High School, Grant Road, a trench was dug about twelve feet long by four broad and one in depth. This was filled with blazing charcoal, and the aged mystic, he is said to be 85 years' old, after telling all those present that they could walk over the fire bare-footed without sustaining any harm, commenced to shout 'Gulzar, Gulzar'. To the astonishment of those present, the spectators walked over the burning coals without suffering the least harm; in fact one gentleman's dhotar caught alight but he did not feel the burning at all.

The performance was repeated a number of times, kerosine was poured on the fire and the people walked through the flames but as long as the aged Professor continued his chant, they came to no harm. At the end of the performance he fell to the ground almost unconscious, but he soon revived after drinking some tea. It was an amazing performance, and how it was done not one of the spectators present could conceive. The Commissioner of Police was among those who witnessed this novel demonstration of a fakir's magic, but history does not record whether he walked over the flames in safety. The performance is to be repeated in aid of the Governor's Hospital Fund and the Gujerat Relief Fund."

BURJORJEE NUSSERWANJEE MENGUSI

BOOKS RECEIVED

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

The Ramakrishna Math and Mission Convention 1926 (The Math, Belur); *Life's Supreme Mystery*, by Aziel and Others, Recieved and written down by Annie Pitt; *The Divine Law of the Sabbath*, by A. M. Curtis; *How to Enter the Silence*, by Helen Rhodes Wallace (L. N. Fowler & Co., London, E. C. 4.); *The Bagh Caves* (The Indian Society, 3 Victoria Street, London, S. W. 1).

BOOKLETS

The Path to Peace, by James H. Cousins, D. Lit. (Ganesh & Co., Madras); *Was She A Charlatan*, by William Kingsland (The Blavatsky Association, 26 Bedford Gardens, London); *The Path to Perfection*, by Swami Ramakrishnananda (Sri Ramakrishna Mutt, Mylapore, Madras); *Problems in Co-education*, by Basil Gimson, B.Sc. (The New Education Fellowship, 11 Tavistock Square, London, W. C. 1.); *Diet in Health and Disease*, by Dorothea Hyams (C. W. Daniel Com., London); *The "Meliart" Recipe Book*, by J. Allen Pattreiouex, F.N.C.A. (Lutterworth's Ltd., 13½ Paternoster Square, London, E. C. 4).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Australian Theosophist (October, November), *El Loto Blanco* (October), *Theosophie in Ned.-Indie* (November), *The Messenger* (October, November), *Yuga Pravesha* (November), *Service* (July), *News and Notes* (November), *Modern Astrology* (November), *Bulletin Théosophique* (November), *The Calcutta Review* (November), *The*

League of Nations, Agenda of the Conference, The Herald of the Star (November), *The Indian Review* (November), *Revista Teosofica Portuguesa* (August), *Light* (November), *The Canadian Theosophist* (October), *Mexico Teosofico* (September, October), *The Servant of India* (December).

We have also received with many thanks :

The Eastern Buddhist (July, August, September), *Prabuddha Bhārata* (November), *Biblioteca de la Sociedad Teosofica en el Uruguay* (September), *Pewartia Theosofie* (November), *The Beacon* (October), *Der Herold* (September, October), *The Vedic Magazine* (October, November), *The Islāmic Review* (November, December), *Teosofi* (October, November), *Teosofisch Maandblad* (November), *The Standard Bearer* (October), *Le Bibliophile et Sciences Psychiques* (October), *Bulletin Official de la Federation Nationale Catholique* (October), *Teosofisk Tidskrift* (October), *The American Co-Mason* (October), *The Young Theosophist* (September, October), *Gnosi* (August, September), *The Round Table Quest* (October), *The Dominant* (November), *Oriental Magazine Special Number*, *The Occult Review* (December), *The World's Children* (November), *Buddhist India*, *La Revue Théosophique Le Lotus Bleu* (October), *The Beacon* (November), *The British Buddhist* (November), *Theosophia* (November), *The Vaccination Inquirer* (November), *The Asiatic Review* (October), *The Theosophical Review* (November), *The Vedānta Kesari* (December), *Theosophy in India* (October, November), *Norsh Teosofisk Tidsskrift* (July, September), *Heraldo Teosofico* (October), *Fiat Lux* (November), *Teosofia en Yucatan* (September, October), *The Cherag* (November).

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHIST

ON THE WATCH-TOWER

I must apologise to the readers of THE THEOSOPHIST for the lateness of this number. The fault lies entirely with myself, for I have failed to supply the necessary "copy" in time. My work was unexpectedly heavy, and refused to be crowded into the time at my disposal. It is February 1, that finds me on the Watch-Tower, and the greater part of these notes is written in the railway train between Allahabad and Benares.

*
* *

For at Benares is to be held our first Indian Star Camp. That begins to-day, with the arrival of the campers. If there is time before the post leaves Benares, I will give some particulars of the arrangements. If there is not time they must stand over till March.

*
* *

There is time, for we missed the train we should have taken by reason of a heavy storm causing absence of jutkas for luggage, and therefore missed the opening of the Camp, but we arrived in time for the first Camp fire. The ground was very damp, not to say wet, so the logs of wood, also damp, required a bath of kerosine; benches had been arranged in a big half circle—over five hundred delegates and friends had come to the Camp—and as Krishnaji chanted the Invocation to Agni Deva, the Chief of the Angels of Fire, the flames rushed up in a pyramid of fire, as though rejoicing over their victory over unfavorable circumstances, aided by the clever building of the pile by our School Scouts. Krishnaji read one of his beautiful poems, and then asked me to speak; I, of course, obeyed his wish, but spoke briefly, knowing that the assembly wanted to hear him rather than me. He then spoke very beautifully, in the voice which has become so powerful, though still so sweet, since August last.

* * *

The programme of the Camp is admirably arranged. The campers arrived on January 31, and the Camp was opened on February 1, at 8 a.m. by Krishnaji. Before this, however, at 7.15 the first meditation had been held. The "little breakfast," of tea or coffee with bread and butter, takes place daily after the meditation, at 7.45, and at 8 a public lecture is given, or, on February 3, a Symposium also, open to the public, or a Question and Answer Meeting, also open to the public on February 5. The afternoons are left free, for music, or

excursion, or entertainment, or a social party. This note is written on February 3, and it is clear that the First Star Camp in India is to be an unqualified success.

* * *

I left Adyar the poorer by the departure of Bishop Leadbeater, accompanied by the Vice-President of the Society. Bishop Arundale and his wife remain with India though they have gone from the Headquarters on his first tour as General Secretary of the Theosophical Society in India—India having again captured his invaluable services in that capacity. I hope to see a great step forward by the Society in this dearly-loved land, for his splendid enthusiasm, which he has the rare gift of infusing in others, will help her on her way. She is much hampered by the extraordinary obstinacy of the present British Government in denying her the birthright of Liberty to rule herself—the inherent right of every Nation that the Great War was supposed to have made secure. India fought gallantly for Britain, and was cheered by the statement made by Mr. Lloyd George, then Prime Minister, that Self-Determination was the right of tropical countries as well as of white peoples. Promises are so easily made and are as easily broken without hesitation, when the danger that inspired them lies in the past. But for Nations, as for individuals, they make bad karma, and it remains true that

Though the mills of God grind slowly,
Yet they grind exceeding small ;
Though He stands and waits with patience,
With exactness grinds He all.

* * *

Some one has sent me an article by Mr. George Seibel, but has cut off the name of the American newspaper in which it appeared, so I cannot make due acknowledgment of its source. The title of the article is long: "Mrs. Fiske for Humane Cause, agreeing with Inge, who says Animals think man is the devil." Mr. Seibel first met Mrs. Fiske when she was playing in Pittsburg, and breakfasted with her. The weather was raw and the windows were wide open. Mrs. Fiske explained the arrangement and he comments thereon; Mrs. Fiske said:

Those pigeons on the cornice looked so cold and hungry. I leave the window open so they can come in and eat the crumbs I scatter over the hearth. They know me now and depend on me.

Sure enough, there were three or four contented pigeons walking sedately up and down in front of the fireplace, picking up morsels of bread as if that were the logical place to find a dinner for birds.

That incident is the key to the supreme interest of Mrs. Fiske life off the stage. Mistress Page, who is so intent on revenge in "The Merry Wives of Windsor," is the most ardent of humanitarians off the stage. Even her letter-heads betray this interest. There is a picture of a trapped animal, and a quotation from Edwin Markham:

"Ladies, are the furs you wear
Worth the hell of this despair?"

Mrs. Fiske, the writer tells us, is a student of Theosophy and of Socialism, "of everything that promises to pierce the veil of the future, or bring amelioration to the struggle of the present. But her whole heart is in the movement to teach man humanity towards dumb animals." She regards the fact that most build their own lives on the destruction of millions of other lives, as "the great tragedy of the world".

When Mr. Seibel remarked: "What about war, and the wanton destruction of millions of human lives?" she gave an admirable answer:

That, too, should be outlawed and abolished. "But war is waged by intelligent beings—at least they think they are intelligent—against one another. The nation that goes to war invites and insures its own punishment. They ought to know better; if they are Christians they ought to act more in accordance with their Master's words. But the poor animals cannot defend themselves against our shocking and barbarous war upon them. We kill them for food, for clothing, for sport, for mere wanton pride in killing. We kill them, and torture them before killing, to minister to our vanity as well as to provide dainties for our table . . . man's inhumanity to man is nothing as compared with man's inhumanity to the helpless creatures that are at his mercy—who have no language to plead for kindness and justice—who render us innumerable services we could not hire any human servants to perform. The horse, the dog, the birds devouring insect pests, are man's best friends. And how he treats them! Neglect would be a greater kindness."

Dean Inge, it seems, said that if animals drew a picture of God all the pictures might be different, but that if they drew a picture of the devil, they would all draw a big white man. Witty of the pessimistic Dean, and probably true.

A curious instance of the growing dominance of the Seventh Ray comes from an unexpected quarter. The Chief Scout of the World, Sir Robert Baden-Powell, the newspapers tell us, has drawn up a ceremony for the admission of Rover Scouts, based on the initiation of the ancient knights. Here is the account from an English newspaper (sent without name:)

MODERN GALAHADS

NEW INITIATION CEREMONY FOR SCOUTS

The Chief Scout, Sir Robert Baden-Powell, has drawn up a form of investiture, based on the initiation ceremony of ancient

knights, for the enrolment ceremony of Rover Scouts. The investiture includes questions similar to those put to knights in the days of old, and picturesque and symbolic ceremonies.

The candidate first has to keep a lone vigil in some quiet spot in the open, or in a chapel, where he is guarded from interruption by his sponsors. During this vigil he must ask himself whether he has any doubt about continuing the ceremony, and such questions as, "Am I absolutely honourable, trustworthy, and truthful?" "What are my bad points?" "Have I pluck and patience to stick it when things are against me?" and "Am I strong-minded enough to keep off temptations—to drink, to harm a girl or a woman?"

After the vigil the candidate is brought before the Rover Leader at a table covered with the St. George's Cross, upon which is set an ewer of water, a basin, and a napkin. The Rover Leader says, "In ancient times it was the custom of those about to become Knights to be laved with water, in token of the washing away of past misdeeds, and as a sign that they were determined to commence afresh with a clean page. Are you willing to give such a sign?" The candidate says, "I am," and then places his hands together over the basin. The sponsor takes the ewer and pours water over them, while the other takes the napkin and dries the candidate's hands. The ceremony concludes with the Rover Leader taking the new Rover Leader by the left hand and giving him a buffet on the left shoulder.

An alternative and less ritualistic form of ceremony is also provided by the Chief Scout.

Sir Robert Baden-Powell is a sensible man, and he knows how human nature craves for the support of symbolic, visible ceremonies to lend a sense of reality to the unseen, intangible, spiritual verities on which the inner life of the soul is built. The uniform of the soldier, of the sailor, the wig of the Judge, the crown of the king, the mace of the House of the Commons, the Flag of a Nation, all these convey the sense of an inner common life. When Cromwell, pointing to the Mace, bade his men: "Take away that bauble," he acted with a sound sense of the traditions that clustered round that symbol of the House

of Commons as one of the three Estates of the Realm. To remove it with a contemptuous epithet transformed the members into a casual crowd, without authority and with no unity.

*
*
*

I received a little time ago a card which is, I think, unique. Here it is :

DE L'INVISIBLE AU-DELÀ

J'ai le plaisir de vous annoncer que j'ai quitté la terre le 23 Novembre 1927 et suis retourné vers la Lumière.

Que mes Amis se réjouissent !

ALYS HERÈS

The happy writer of this card would not have approved of the envelope in which it reached my hands ; that had a broad black border round it. It was a pleasant surprise to find inside the words which showed the calm and joyous serenity with which the writer was welcoming Death as a friend who was opening for her the gateway of release, through which she passed into the Light.

*
*
*

In our next issue will appear, in Part III, an article which will deeply interest our readers, on a subject which has not, so far as I know, been dealt with before in a magazine open to the public. It is entitled : "The Work of a Member of the Staff, by an Apprentice in that line."

*
*
*

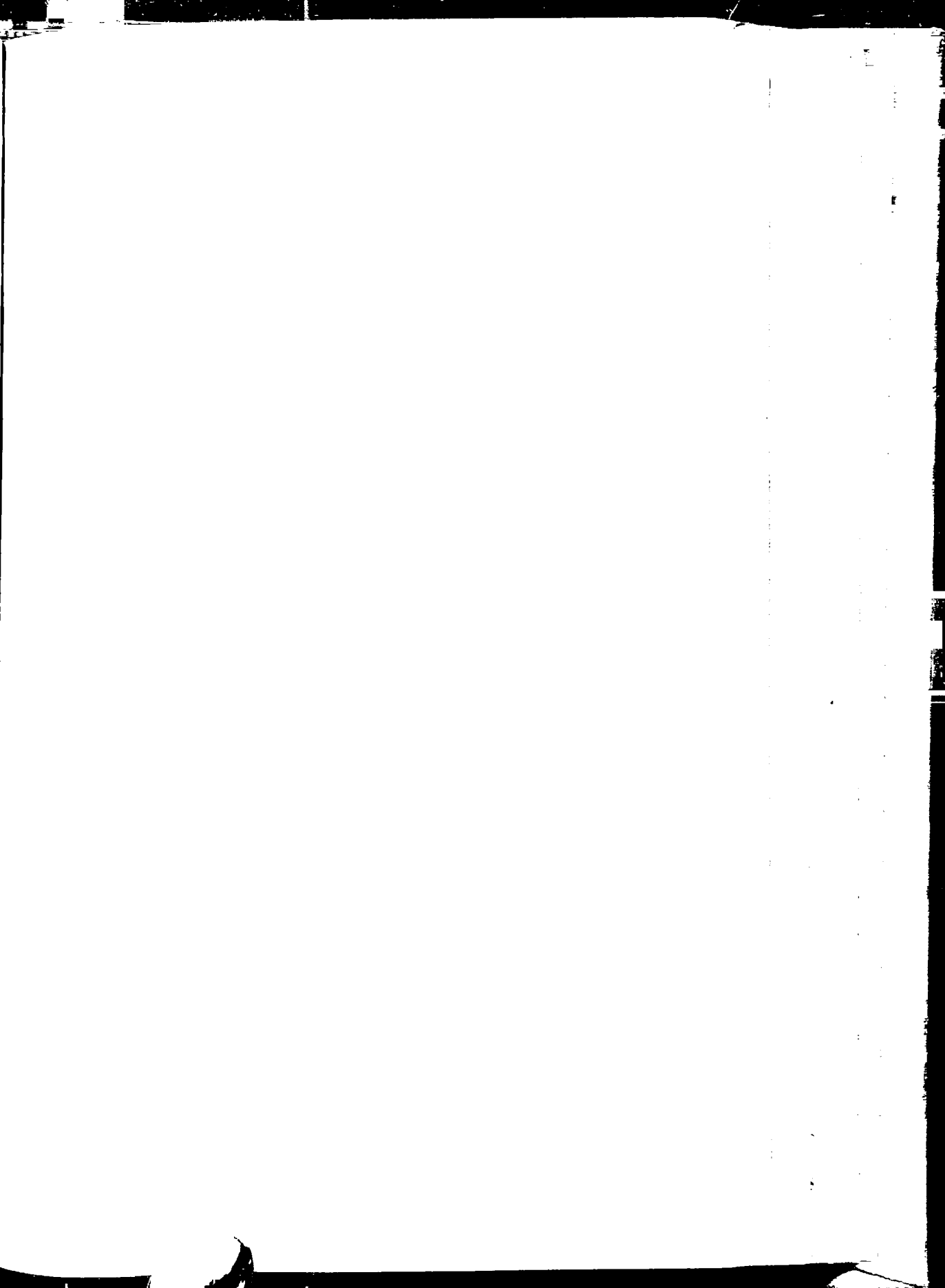
February 3, Benares

The Boycott has been carried out here with complete success. A friend, coming in from the City reports that not a vehicle is seen in the streets. To-morrow's papers, with

reports from all parts of India should be interesting. The Boycott only lasts till 3.30 p.m., as there are Meetings at 4 all over the land.

Later

It was raining in Benares so the meeting was held in the Town Hall, and an overflow meeting of about a thousand was held in the compound despite the rain. Bāhu Bhagavān Dās Sāhab was called to the chair. All the speeches, except my own, were in Hindi or Urdu, and both Hindūs and Musalmāns spoke, showing a complete sympathy with the common object. Though the hartal was over, the shops were still closed, only three or four being open, and the empty streets were curiously dreary. The resolution, rejecting the Commission and refusing to have any thing to do with it at any time or at any stage of its proceedings, as sent round by the Congress for the February 3 meetings, was passed unanimously, and the meeting was very warmly enthusiastic. India has awakened to great activity, and the whole situation, caused by the ignorance of the present British Government of Indian feeling, fully justified the warning given to it, by the Mahārāja of Burdwan of the certainty of a Boycott meeting, of the policy it has foolishly adopted.





THE BANYAN TREE, ADYAR. CONVENTION, 1927

TO THE THEOSOPHICAL SOCIETY IN INDIA

ADDRESS BY GEORGE S. ARUNDALE

On his Election as General Secretary

BROTHERS :

To what end have I been elected your General Secretary? Not merely because you need such an official for routine administration, nor because there happened to be a vacancy.

I have been elected because there is work for us to do together. We must help the Theosophical Society in India to perform its duties more effectively, more efficiently, more enthusiastically, to perform the duties it owes to India, the work for which it exists in India. I trust no one imagines that the Theosophical Society exists in India mainly for the satisfaction of a handful of seekers after truth, for just 8,000 or so out of the 200,000,000 of India's population. Our Society does not exist merely to bring the truth to a few. The Theosophical Society in India is a gift from the Masters of the Wisdom to the land They so deeply love, a gift They desire and intend the whole of India shall enjoy. The Theosophical Society in India stands not merely for truth in the abstract, as theory and principle, but even more for truth applied to the circumstances of everyday life. If our Society brings truth to India it is in order that its members, knowing such truth in part, may learn to understand the needs of India, the problems of India, the woes of India, in every department of her life, and thus understanding, inspired and wisely guided by the truth they have found, it becomes their *dharma* to apply it.



TO THE THEOSOPHICAL SOCIETY IN INDIA

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I have been elected because there is work for us to do together. We must help the Theosophical Society in India more effectively, more efficiently, more enthusiastically, to perform the duties it owes to India, the work for which it exists in India. I trust no one imagines that the Theosophical Society exists in India mainly for the satisfaction of a handful of seekers after truth, for just 8,000 or so out of the 320,000,000 of India's population. Our Society does not exist merely to bring the truth to a few. The Theosophical Society in India is a gift from the Masters of the Wisdom to the land They so deeply love, a gift They desire and intend the whole of India shall enjoy. The Theosophical Society in India stands not merely for truth in the abstract, as theory and principle, but even more for truth applied to the circumstances of everyday life. If our Society brings truth to India it is in order that its members, knowing such truth in part, may learn to understand the needs of India, the problems of India, the woes of India, in every department of her life. And thus understanding, inspired and wisely guided by the truth they have found, it becomes their dharma to help their

Motherland—the Mother of Nations and the Spiritual Home of the world—to recover her ancient happiness, to regain her ancient freedom, to renew her erstwhile greatness, and to enter the modern world respected, honoured, a mighty force for righteousness, a practical embodiment of a great National Brotherhood, dedicated to the achievement for the world of a Brotherhood Universal.

Brothers of the Theosophical Society in India, shall we not be supremely eager and unceasingly active in so glorious a service? Shall we not, each one of us, be strenuous in spreading far and wide the truths of our great Science, as far as we are able to understand them? Shall we not unflinchingly stand for Brotherhood, for co-operation, for self-sacrifice, for tolerance in every sphere of India's life? When we enter the ranks of the Theosophical Society we cease to belong merely to ourselves and to our families. We have transcended the limitations of our narrow personal interests. We enter a larger family, a larger world. We come face to face with wider duties and greater opportunities. We enter the ranks of a band of brothers who are dedicated to the search for truth, not for personal gain alone, but far more for the sake of wiser service. We enter the ranks of an army of brothers who recognise that they are servants of their Motherland, and who have become Theosophists not merely that they may find peace and happiness for themselves, but that, as they find these, they may distribute them to all who are in need, so that India may become peaceful and happy; thus bringing the world nearer to that peace and happiness towards which it moves so slowly.

To what extent is each one of us fulfilling this magnificent objective? Is Theosophy, is our membership in the Theosophical Society, more a matter of personal convenience and satisfaction, or are they a means whereby we may the better offer to others the contentment they have in some

measure brought to ourselves? Do we use our membership more for our own personal advantage, are we indifferent to the welfare of others, or do we rejoice to pass on to others the wisdom we receive? Do we seek to apply such wisdom to alleviate the troubles and difficulties which so persistently confront us all? Are Theosophy and the Theosophical Society just a ladder for ourselves, or do we make them a great pathway for the world to tread?

Should we not by this time have discovered that Theosophy is the Science of Happy, of truly Happy, Living, and that the Theosophical Society is the wonderful channel whereby this mighty Science shall be applied to every sphere of life? Are we not members of the Theosophical Society that, knowing something of true Happiness, we may share this precious knowledge? Are we beginning to discover this knowledge? Are we definitely beginning to share it? Do we perceive that the very process of discovering and sharing are of the essence of Happiness?

What is each one of us doing? What are our Lodges doing? Are our families the happier for our knowledge of Theosophy? If they are, then indeed are we beginning to know Theosophy. If they are not, then either what we know is not Theosophy, even though we may call it Theosophy, or we do not really know Theosophy at all. Is the locality in which we live happier for our membership in the Theosophical Society and for our understanding of Theosophy? Are we a blessing to our families and to our surroundings, because we are members of the Society and students of Theosophy? Are our Lodges centres of Happiness and Service? Are they full of life, full of comradeship, full of well-doing? Are they pioneers in all good causes, advance-guards of true culture, of goodwill, of unity, of brotherhood? Is each one of us a better citizen of India because of Theosophy and the Theosophical Society? Let it be clearly realised that in

good citizenship lies much, if not most, of the fulfilment of Theosophy and of membership in the Theosophical Society.

In every department of Indian life there are abuses, wrongs. Injustice is everywhere. These may arise from without. They may arise from within. They exist in the political field, in the religious field, in the educational field, in the social field, in the industrial field. They are everywhere. For what are we members in the Theosophical Society and students of Theosophy if we do not stand courageously, openly, yet courteously, for right against wrong, for justice against injustice, for good against evil? What are we doing? What are our Lodges doing? What is the Indian Section doing?

Are we afraid so to stand? Of what are we afraid? Are we afraid to be different from others? Are we afraid to stand for the right because public opinion and convention are content with the wrong? Are you afraid to stand alone for righteousness, lest those round you laugh at you, sneer at you, ridicule you, perhaps persecute you and yours? But for what are you a Theosophist and a member in the Theosophical Society, if you are afraid to lead the way to Happiness? Who shall begin, if not ourselves? Who shall endure the hardships inevitable to the pioneer, if not those who belong to an age-old Band of Servers, which by this time should have learned to rejoice in hardships and to reject indolence and ease? Like other pioneers it must often be our part to help the world in spite of itself, to work for the future even amidst the revilement of the present. While working in terms of time, we must not forget to live in the Eternal. We must ever stand for the Truth amidst the tyranny and oppression of ignorance. For more than half a century our great Society has worked in the outer world in the cause of truth and righteousness, and signal results have been achieved. We must make the second half-century worthy of the first. The cry of the oppressed rings through

the world; the cry of the young denied the righteous heritage of Youth; the cry of the weary denied their righteous Rest; the cry of the outcaste denied his righteous Brotherhood; the cry of the unhappy denied their righteous Joy; the cry of the imprisoned denied their righteous Freedom. Everywhere the cry of sorrow mingles with the glad note of rejoicing. Let us stand mightily for righteousness, driving unrighteousness away from its evil dominion.

Let us listen for the cry of souls oppressed by unrighteousness, my Brothers, for it is everywhere. Are we sure it may not be heard in our homes, among our children, among the very members of our family, among those who serve us? Are we sure we ourselves are not the cause of unrighteousness from weak-kneed servility to evil custom and cruel convention? Let us ruthlessly search our own hearts, our own thoughts, our own feelings, our own speech, our own actions, for crimes against the Law of Love, which are none the less crimes even though we do them unwittingly. I know that the cry of unrighteousness may be heard in your streets, in your villages and towns, in your schools, in your places of industry, in many, many homes. I know it may be heard among the millions of India's population. I know it may be heard among the animals, among the creatures which serve us faithfully and often intelligently, to be rewarded by cruelty and misuse. The ears of the Theosophist should be keener to hear. The eyes of the Theosophist should be keener to see. The lips of the Theosophist should be gentler in speech. The hands of the Theosophist should be more eager to serve. The feet of the Theosophist should be quicker to succour. And the heart of the Theosophist should be quicker to understand.

Are we growing restless, Brothers, to answer the cry we hear on every side? Did we not come to Theosophy and to the Theosophical Society that we might learn and help to lead

our worlds from sorrow to joy, from fear to strength, from doubt to calm peace? What worlds? The worlds of our homes and families, the worlds of our villages or towns, the world of our Province, the world of the Motherland. Let us awake and arise, my Brothers. Let us cast aside fear, throw off lethargy, abandon indifference. Let us break loose from our dependence upon the crutches of public opinion and conventionality, by the aid of which the ignorant totter round in aimless circles of futility. Let us be so ardently lovers of the Divine Wisdom, that we are forever seeking to translate it into Divine Activity. Are not the Elder Brothers leading us? Have They not sent us forth on our glorious mission? Do They not bid us study that we may know, and bid us know that we may serve? Meetings, study, lectures—these are but means, though necessary means, to the splendid end of India's regeneration. Do we fashion them to this mighty end? If India is to tread more rapidly the pathway to her goal, the Theosophical Society in India must become strong and virile. There must be no laggards, no sluggards. Every single one of the hundreds of Lodges must be alive, shining with ever-increasing brightness. Every single one of the many thousands of members must become a sun, giving life to his surroundings, as our Lord the Sun gives life to all. Of course, there ought to be, and shall be, thousands of Lodges and tens of thousands of members. But are we as we are doing all we should, for only thus can we hope to attract others into our ranks?

Is not India's need almost heart-rending? She needs so much. Is our Society in India giving all it can? Is each one of us, is every Lodge, active to the uttermost in India's service? Surely in these days of crisis and of trial it is a disgrace to be inactive, dormant. India needs wisdom. Are we giving it to her? India needs resolute perseverance. Are we giving it to her? India needs enthusiasm. Are we

giving it to her? India needs sacrifice. Are we giving it to her? India needs vision. Are we giving it to her? Above all, India needs Unity. Are we giving to her this precious gift?

Brothers: let us enthusiastically plan to make this year a year of eager constructive service to India. Let us plan, and carry out our plan, to make every single member enthusiastic to spread Theosophy wherever he can—Theosophy as the Science of Truth, Theosophy as the Science of Active Service. Let us so work during the coming year that our Lodges become honoured for their patriotism, for their civic service, for their defence of the oppressed, for their brotherhood. Let every member so work during the coming year that Theosophists shall be respected and honoured as selfless servants of the Motherland, indifferent to praise or blame, seeking only the welfare of others. Let us plan so that the Section as a whole shall be strengthened for the service it exists to render. Let us plan so that we lead and show the way; let others follow or not as they will. Let us plan so that members of the Theosophical Society in India shall be in the forefront of every good cause, political, religious, social, educational, industrial, or any other. Let us plan to be alert and not asleep. Let us plan to carry India forward on the mighty tide of our enthusiastic devotion.

But to do this we need the strength of the two dominant factors in India's regeneration. We need the strength of India's women and the fire of India's youth. Without these, my Brothers, we can do but little. With these we can accomplish our mission splendidly. May I urge you with all the earnestness at my command to carry the Light of Theosophy to the women of India and to India's youth. We need the service, India needs the service, they alone can give. We need the Power, the Sacrifice, the wondrous sense of the Real, so magnificently characteristic of the women of India. We need the Fire and the Devotion of Indian youth, dimmed

though this has been through the exploitation of the unscrupulous. Let us spread Theosophy among the women of India through the media of the various mother-tongues, making, during this coming year, propaganda among women one of our chief activities. Where desirable let us start Lodges for women alone, helping them to study their Faith, whatever it may be, in the light of Theosophy, encouraging them to step forward to lead the land of which they are the true heart on the great pathway on which it is even now beginning to stand. Let us bring Indian women to our ranks, so that our Society may be blessed by their stalwart devotion and that the Spirit of true Motherhood may weld India's sons into a glorious brotherhood. Let us spread Theosophy among the youth of India as an inspiration to practical service of the Motherland, so that they may come to realise that Theosophy helps them to love their country with greater wisdom and with more effective devotion. Let but the Light of Theosophy shine in the hearts of the women and of the youth of India, and her destiny is assured. We cannot serve India better than by carrying to her women and to her youth the Wisdom of Theosophy and the inspiration to service that Wisdom evokes.

Let us not forget, too, our Musalmān brethren, without whose presence in our midst our Society must needs be lame. Themselves a magnificent brotherhood, one of the greatest brotherhoods in the world, they should find in Theosophy and in the Theosophical Society a movement after their own hearts. We need them and we can serve them, as we have needed our brethren of other faiths and have served our brethren of other faiths. With Musalmān brethren within our Society in large numbers the Hindū-Muslim problem is solved.

If each one of us will thus work where we are there will soon be a mighty result to lay at the blessed Feet of Our Lord the Deliverer, and of the mighty Guardians of this sacred land. But we must not make the mistake of imagining

that because we can do so little, that little is not worth doing. That which is done in Their Name and for Them is never little in Their sight, however it may appear to eyes dimmed by ignorance. Nor must we make the mistake of imagining that a cause is hopeless, because there is no one to work for it. Is there not each one of *you* to work for it, and is it not true that no cause is ever hopeless that has one friend? Have not the greatest causes ever had in the beginning but One Friend? You by yourself may be just the one friend who brings the hope that some day shall become the triumph. Do not be afraid of beginning alone. There are plenty to go together. There are plenty eager to be in at the triumph. The world needs Theosophists who shall be happy to be alone in the beginnings, so that some day there may come blessings to multitudes.

Forward, then, Brothers. A stupendous task lies before us. So much the better. Shall we not be workers worthy of hard work, and are not the Elder Brothers Fellow-Workers with us, guiding us, inspiring us?

Let the inactive become strenuous. Let dormant Lodges glow with new fire. Let Lodges and members already active extend their zeal far and wide. Where there is the will to do more, more can always be done.

Thus shall come to us from our Elder Brothers the precious Blessing which is increased power to serve, and so shall India achieve that glorious destiny upon the consummation of which depends the Happiness of the World. Let us have a magnificent record to place at the feet of our beloved President, when at the end of the year, in Kāshi, she once more blesses us with her glorious presence. To the Masters of the Wisdom will she offer it in homage for the Light They have deigned to shed upon our darkness.

G. S. ARUNDALE

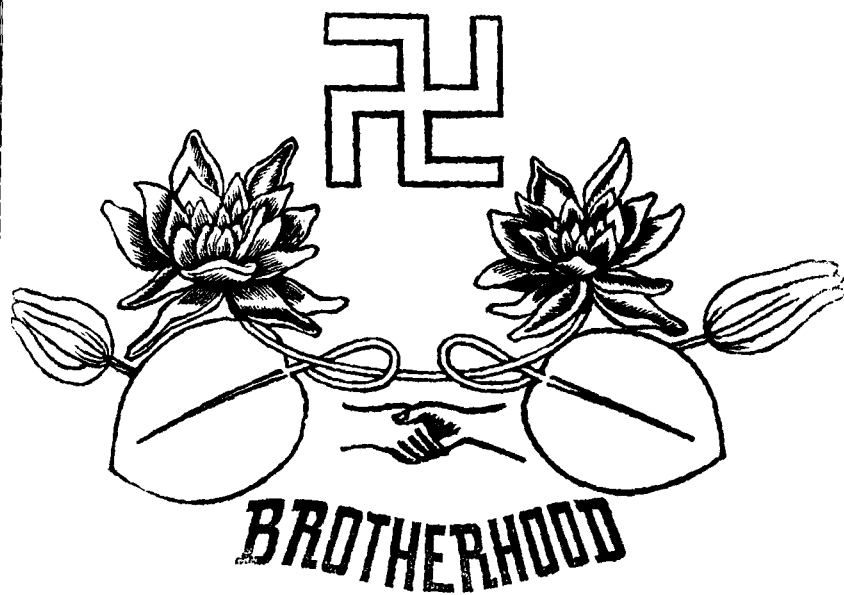
GROWTH

GROW as the flower grows, that from earth's darkness
Uplifts its petals to the morning Sun.
Like to its fragrance, shed with lavish giving,
So may thy gifts be shed till life is done.
Then shall thy course from morning unto evening
Turn like the flower-face ever toward the Light,
Quicken the world with all-unconscious beauty,
Lead from the depth and beckon from the height.

Grow as the cooling earth, that from the fire-mist
Fashions a planet whereon life may dwell ;
Patient to build a jewel in an æon ;
Careful to paint perfection in a shell.
So shall thy life bring Peace to hearts in conflict,
Forging them Jewels of Joy from out the strife,
Building a world beneath their failing footsteps,
Changing the hate to Love, their death to Life.

Grow as the Mystic Christ grows within thee,
Cradled within the Cave beneath the Star,
Heart of the Rose, and Jewel in the Lotus,
Life of all Life, from dust to Avaṭār.
So shall thy suffering bring thee understanding ;
So shall thy giving fill thy hands anew,
'Till thou shalt hear the voice of the Beloved
Whisper : " My child, because you loved, you grew."

M. B. B.



ADYAR—AN IMPRESSION

By MAJOR-GENERAL THE HON. KENNETH MACKAY, C.B., O.B.E., V.D.

ADYAR, the Mecca of thousands of pilgrims of nationalities as wide as the world itself, stands in a setting that in point of calm and cloistered beauty leaves little for the artistic soul to desire. Bounded alike by river and sea, its gracious trees, its spacious groves, the mystic blue of its convolvulus, the royal scarlet of its cannas (each in themselves things of beauty) all seemed to me to converge into the noblest tree I have ever seen, the sacred Banyan, a holy tree before Theosophy came to India and now for many years the platform from which this great philosophy has been given to the world.

It is said that an Angel has his abode in this tree, and it requires little imagination to conceive that some great nature

spirit has. I was so fortunate as to see and hear the outstanding leaders once again, for though this is my first visit to Adyar, it has been my privilege to have heard Annie Besant and C. W. Leadbeater speak on various occasions in different parts of the world, and to have known the latter, for many years. I have purposely, but in no spirit of rudeness, omitted to add titles to names that, in my opinion, cannot gain in dignity through the use of prefixes, no matter how high-sounding or richly earned and deserved they may themselves be.

Annie Besant came to us from the All-India Congress at Madras and yet, after travelling for thousands of miles and taking part in the inner councils of a great political body at a time of crisis big with the future fate of India, this amazing woman was able to hold an audience of some thousands for the space of an hour dealing with the most abstruse subject without a falter and without a note. Standing on the outer edge of the great tree I personally heard little of what she said but this seemed to matter less than the fact that I could look on that leonine head and visualise the dynamic force of that superbrain, so palpably driving and controlling the ageing body to still press on to the high goal of her life's work, the granting of citizen rights to her beloved Indian people. Waking from a dream of great women, I sensed, if I did not hear, this the last and the greatest of them all calling to gods and mortals alike, "I am the Captain of my soul". On another evening I heard my friend, the scholarly Jinarājadāsa, talking delightfully of "Parsifal" and the underlying motive of Wagner's music.

Then, again, under the Banyan Tree I listened to C. W. Leadbeater, conservative English gentleman of the old school, probably the greatest of living occultists, standing like an ancient Druid priest and telling with that clarity of thought and purity of diction, in which alike he stands without a peer,

the place of occultism in the new civilisation. What wonderful people these two are, Annie Besant, C. W. Leadbeater, both over eighty years of age and both mentally and physically still full of the vigour that has carried them through the stress of continuous and highly specialised work and investigation, over seas of calumny and through the travail of betrayal by those they trusted to this present hour of great fulfilment. Adyar is not only a common meeting ground for East and West but also a place of continuous interest alike to the practically and spiritually minded, for on every hand one is faced with the constructive ability of its founders just as one is impressed by the spirit of sacrifice which they inculcated and which continues to be the key-note in the lives of their followers and present-day workers.

I have been asked if I have found the standard of personal brotherhood higher in Adyar than in the outside world. Judging from the fraternisation of the various nationalities and the almost total absence of colour prejudice that appeared to me to permeate the atmosphere of the Convention, my first impulse would be to answer "Yes". But on second thoughts I feel I am not really in a position to set myself up as in any true sense a competent judge of this matter. I came here at an abnormal time, a period of stress, a mingling of many forces gathered from widely different parts, not only of India but of the world beyond, and so any hasty judgment formed—and hasty any judgment must be that lies within the narrow orbit of a fortnight—can have little value as regards the normal life of the dwellers in Adyar. This, however, I can say without reservation, they have treated me with more kindness and thoughtful consideration than even a brother has any right to expect. In weighing the substance and marrow of brotherhood I feel we too often forget that in the other scale lies the concrete mass of our common humanity, and just as Buddhists and Hindūs and Muslims and orthodox

Christians are human, so are Theosophists, subject to like weaknesses as other men, and too often judged by standards that neither they nor any one of the adherents of the Faiths who criticise them have the remotest chance of living up to for many an incarnation to come.

All I can answer is, I believe the standard of brotherhood at Adyar is higher than the average of the outside world, but how much higher, who am I, a man whose feet have yet to find the entrance to the Path, to judge?

But leaving the realms of speculation, I feel I am on firm ground when I speak of the atmosphere of self-sacrifice and the spirit of selflessness which is here everywhere apparent. Here I have come face to face with realities, men and women who have given up assured business careers to devote their lives to the practical side of this organisation, to finance, feed and house and so make possible the spiritual progression of the Society. Here, too, I have met men and women who have put behind them tempting financial offers and brilliant literary possibilities to devote their talents without hope of monetary or public reward to the service of humanity. Here it has been my privilege to meet women, some of whom have fought and are still fighting a noble battle for the general uplift and liberation of Indian womanhood, struggling not only against age-old religious prejudices but also against official inertia often amounting to passive obstruction. While yet another is doing purely honorary rescue and reclaiming work of inestimable value among the youthful flotsam and jetsam of both sexes in Madras.

But splendid as all this work is and freely and gladly as the almost unknown workers pour out their lives and varied abilities on the altars of self-sacrifice, there is yet another band, who, by their sheer almost austere simplicity of life verging on the mortification of the flesh must appeal to the imagination of any man who, however little he may achieve

selflessness himself yet, and possibly in part because of his own inability to attain, can appreciate attainment in others. This at any rate is how the Order of the Brothers of Service appealed to me. I am ashamed to admit that until I came to Adyar I doubt if I had even heard of this Brotherhood or if I had, I in no way realised its many and varied activities. Feeling that others in the Society may be in a similar condition of ignorant indifference I feel it my duty to give a few facts both with regards to its objects and the manner in which its members carry out their vow of service. Initiated, I understand, by Bishop Arundale, its members have put themselves unreservedly under the orders of Mrs. Besant, and while their activities are wide as life itself they largely converge on scholastic work among Indians of all classes from the untouchables to the children of Mahārājas. In this connection it is interesting to note that some of the Indian Princes are beginning to ask for Theosophists to teach in the schools they are founding in their States, finding that they are not only cultured above the average, but that they are prepared to work for a mere pittance as compared with other teachers and that once having taken up the work they never desert it. I may say that a Mahārāja, a personal friend of my own but not a Theosophist, wrote to Australia just before we left asking my wife if she could get a Theosophist to take charge of one of his schools.

The Brothers have a house in the Adyar Compound where they live in the simplest way and from where, with the unquestioning obedience of the man who carried the message to Garcia, they start out at the command of Mrs. Besant to the uttermost parts of India. These devoted souls are to be found from Tuticorin to the borders of Thibet, wearing out their physical bodies in selfless work for humanity. I said they lived simply but simply is far too spacious a word to describe their manner of life. When they

enter the Order they either become Full Brothers, which means that they hand over all their worldly possessions into the common fund and thereafter draw Rs. 120 a month, the equivalent of £7-10s, on which they have to feed and clothe themselves and provide travelling expenses. In practice, this last means that for long distances they have to travel third class in carriages reasonably fit for animals but a disgrace to any Government that leaves the poor no choice but to use them. Those who are not prepared to accept the full responsibilities of the Order may become lay brothers, their obligation being that they pay one-tenth of their income into the common fund. This Order numbers alike in its ranks highly and lowly born women and men of varying degrees of culture but they each and all appeared to me to be living witnesses of the great truth that happiness comes from within, for most assuredly if material things constitute happiness then had they been the most miserable of mortals. Pale, care-worn, physically burning out, these women first filled me with a sense of depression verging on despair. But as I got to know them it almost turned to envy, for as they talked of their work I saw that light in their eyes that is neither of sea nor land but cometh of inward peace. And I realised they had found in selfless service for others the happiness which comes not of taking but of giving, and so in the ultimate end is the only happiness, neither limited by time nor yet by eternity.

But apart from this Brotherhood there be many workers in Adyar ever ready to answer Mrs. Besant's call, wonderful women and men who live as the Brotherhood lives, endure the same hardships, do the same magnificent work for the uplift of their fellows but yet prefer to preserve a certain independence of individuality impossible in a duly constituted Order. Over two thousand Indians of all castes and social positions, representing the various Lodges scattered over the broad

face of this amazing and still mysterious land, gathered at Adyar for the Convention. One late afternoon nearly all of them sat cross-legged under the Banyan Tree, a sprinkling of Europeans from most of our Western centres on the outskirts—waiting. Standing on the outer verge of this expectant crowd I too waited, but rather as an impersonal spectator than as one of them. True, in common with most, I stood pledged to the basic principles of the philosophy of Theosophy but so far I had not penetrated beyond the threshold; I was not a Co-Mason, neither did I belong to that Church in which many of our leaders are so intimately interested, so I felt a citizen of the outside world untrammelled alike by Western or Eastern ecclesiastic or secular tradition.

As I looked on that sea of eager faces (for whatever happened later) they eagerly waited his coming, the unstudied, unrehearsed artistry of the scene wrapped my senses in its charm. The deep green canopy overhead, the palms, the flowers, a glimpse of the trilithon of some ancient shrine, the pillars of a Zoroastrian Temple and that dark-eyed crowd in turban, dhoty and graceful sari seeking for a sign. Out beyond the confines of the tree men and women clad in a clash of colour, which yet ever harmonised, moved to and fro, and then just as the red lights of the sinking sun shot through the foliage and filled all the dim recesses of Nature's leafy temple with the day's afterglow, he came. The graceful youth I last remembered seeing with his brother making a bonfire in our Australian bush, dragging up and piling on the dead boughs with all the eager joy of a healthy clean-souled boy, still retained his physical charm, but it was a man, well poised and sure of his goal, who looked out from those soft, yet marvellously compelling, eyes on the up-turned faces that like a sea troubled by the wind of uncertainty and doubt flowed and eddied at his feet. I have looked on many pictures of the Christ in many countries and none have

pleased me nor have I ever been able to visualise to my own inward satisfaction what the man Jesus of Nazareth was probably like. Now that I have seen Krishnamurti giving his message under the Banyan Tree I think I know. Not that I am prepared to declare that he is the reincarnation of the Christ or of any particular great Teacher. Having listened to him I cannot say of my own knowledge that the same Master speaks through him as spoke either wholly or in part through the man Jesus. I honestly do not even know his own views on this matter nor to be perfectly frank am I specially interested to know them, for to me it does not much matter whether he be the Christ come back again or the physical body through which the Christ functions wholly or in part. To me the message is all that really matters, and I care not if he is giving this to the world as the mouthpiece of an immortal God or as the result of his own seeking and striving and suffering during many incarnations. For what interests me is the Message, not the Messenger.

As I listened I could not help remembering that all life's noblest lessons have come from out the open spaces. That while the world's great Teachers have on occasions spoken "in Temples made with hands" the main part of their teaching has been given in the fields or on the mountains or by the shore of lake or sea. In other words, that simplicity has been the key-note of the message, and that consequently they have found in tree and flower and sky and sea alike their inspiration, and vehicle of illustration. So it is with Krishnamurti, the latest and the simplest and the most direct of them all. "I belong to neither the East nor the West, I am a traveller on the path" he declares, and then goes on to give a message equally applicable to the whole world and which in essence is summed up in the two words "Right Conduct". To him happiness means love in the world's highest sense, selflessness in the word's broadest meaning.

To get into and keep in the main stream, which is life, he warns the seeker after happiness against the backwashes and eddies that lie on every hand—creeds, dogmas, gods, sacred books, all in fact that binds and cramps the soul's real spiritual progression. Holding that all these are at best but props and should be cast aside if knowledge of self, founded on reason and experience, is to be won. At the same time to those who find such props indispensable he says, "I have no desire to take them from you." He further in this day and generation has little time for the doctrine of retirement from a work-a-day world, advocating rather the winning of happiness by living a pure life in the midst of one. As I listened the words of another great Teacher came to my mind—I trust I am quoting correctly—"It is easy in the world to live after the world's opinion. It is easy in solitude to live after your own. But the great man is he who in the midst of the crowd maintains the perfect independence of solitude."

I accept Krishnamurti's Message without reservation, I wonder how many of his fellow-countrymen will do so; personally I incline to the belief that few will. Its very direct simplicity will, I fear, make small appeal to souls atrophied with the forms and ceremonies and superstitions of twice a thousand years. In the West, on the other hand, ecclesiastical authority, all-powerful as it once appeared, has never had the same strangle-hold on the whole people, and to-day men are beginning more and more to think for themselves. I am of the opinion that his commonsense teaching will appeal to the commonsense of many and that what he will meet in the West will be indifference to all teaching (born of the materialisation of modern Christianity) rather than militant disbelief. Be that as it may, he has more followers to-day than the last great Teacher had when He passed on, and yet he asks for neither worship, nor disciples, nor followers, but just to help those who desire to be helped.

One afternoon I came upon him sitting among a crowd of children supremely happy in their selfless adoration. He loves them just as they worship him and I am sure that the happiest moments of his hard-won liberation are spent surrounded by them. As I looked, the words of another great and very human Teacher came to my mind: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven."

Kenneth Mackay

THEOSOPHY AND THEOSOPHISTS

By C. JINARĀJADĀSA, Vice-President, T.S.

OVER a year ago, a Theosophist who had some years before left the Society on the "Back to Blavatsky" and other issues, and with others had formed "The—Theosophical Society," inquired of me what my attitude and that of my friends would be towards them, if they re-entered the Society. The following was my reply to him:

1. There is no reason why the word "Theosophy" cannot be used by anybody.

But when it comes to using the definite title of an organisation, "The Theosophical Society", by those who have broken away from it, it seems to me that such use by them is not playing fair with the public. The original Society bearing this name still exists, and is flourishing exceedingly, and the fact that a certain number dissenting from its policy think they are just as good Theosophists--nobody need doubt that--does not, I think, give them the claim to use the title, "The Theosophical Society". There is nothing to prevent them from doing so, but I think it is rather putting the public under a misconception.

Far better that a new title should be adopted, as was done by the Hermetic Society, the Eleusinian Society and the Anthroposophical Society.

2. So far as I am concerned, I shall always be glad to welcome those who have left the Society, when they desire to re-enter it. I can guarantee my own attitude towards them, and I shall not require that they should change their understanding of men and events to conform to mine. Our link in the Society is not similarity of ideas, but of aim, which is to foster Universal Brotherhood.

But when a body of people, who have differed violently and who have left the Society, return, it is obvious that, human nature being what it is, the utmost tact will be necessary on both sides in order to "bury the hatchet," and get on with the practical problems of Theosophy. But as the T.S. cannot control the conduct of members, it is impossible beforehand to give any kind of guarantee whatsoever, that those who return will not be subject to any form of discrimination. The resumption of the old relations of friendship depends also upon their attitude, whether they too on re-entering recognise that it is their duty to accept the right of others to think and feel according to their judgment, without in the least being less good Theosophists. There are a certain number who will be influenced by my advice on the matter, to try to work together in friendliness, in so far as such working is possible with those from whom they have violently differed. But while amicable relations may be resumed on paper, the actualisation of them cannot be guaranteed in any way beforehand. This is surely obvious.

3. I shall do my utmost, so long as I have any part in the work of the Society, to prevent the establishment of any kind of a book or a body of teaching as the last say in Theosophy. It is quite true that all of us accept the Letters of the Masters and *The Secret Doctrine* as having great authority with us all. But it will be fatal to the development of the T.S. to turn even the actual words of the Masters into any

kind of a gospel. I consider that each generation must be given perfect freedom, to accept or reject the teachings of previous generations; and I cannot imagine a true development of the teachings of Theosophy, unless perfect liberty is given to succeeding generations, not only to add to, but also to revise the previous conceptions. To raise even the Letters of the Masters to any kind of a final authority would only be to crystallise into another religious sect.

While we may give the utmost value to "Blavatskian Theosophy," it will be utterly against the spirit of Theosophy in any way to begin to classify that particular Theosophy as having a greater value for all generations than "Besant Theosophy" or "Leadbeater Theosophy," or the Theosophical proclamations of any writer. In my imagination, the Theosophical Society is a scientific body of inquirers into truth, and not a religious body who pin their faith to any body of teaching and say that they must not diverge from it.

While I accept with the utmost confidence the teachings of the Masters—where that teaching has been reported without any distortion—I would strenuously oppose any movement to make even the teachings of the Masters the final standard of truth. For all true Theosophists, the great value of the T. S. is that it has *no* final statement of truth, and has nothing of the quality of orthodoxy which characterises the religions.

C. Jinarājadāsa

IS TOLERANCE PRACTICABLE?

By ARTHUR W. OSBORN

THE value we place on tolerance will be in proportion to our capacity for independent thought. Sluggish mentalities do not challenge the mass mind, and so provoke its self-protective reaction which manifests as intolerance.

It is not uncommon for men of superior attainments to experience a sort of subconscious fear of herd tyranny. This fear will be felt quite irrespective of any immediate menace of persecution. It is an all-too-eloquent witness in our soul's structure of ages of past tyranny and cruelty. For men, who feel the urge of self-expression, an atmosphere of tolerance acts as a womb to nourish the germs of their originality.

Tolerance increases as the race becomes cultured. But as progress is not an advance in a straight line, but in cycles, there is ever the periodical menace of relapses into barbarism, and consequent intolerance.

A growing body of thinkers realises this constant menace and is tireless in its efforts to maintain the freedom that has been so dearly won. It is a symptom of our times, therefore, that numerous organisations exist with the avowed object of practising the utmost tolerance towards all points of view. Most people subscribe to tolerance as an abstract ideal, but few practise it.

There is a type of tolerance, however, which is in danger of becoming a vogue. Under this name there masquerades a

brood of pseudo-virtues such as a vapid "broad-mindedness" which is incapable of decisiveness on any subject. Or worse, people are sometimes supposed to be tolerant, when in furtherance of their falsely conceived ideal, they refuse to condemn certain religious teachings which are known to be superstitious.

For instance, there exists a modern movement which aims to unite into one organisation all the religions of the world. The members of this organisation will pledge themselves not to attack or criticise the teachings or beliefs of any religion belonging to the organisation. In the abstract these ideals appeal to us, but in practice what would be the result of such an inhibition of freedom of discussion?

If religious practices are degrading, and teachings false, if a credulous people are tyrannised by a crafty priesthood, is it not cowardice rather than tolerance to refrain from attack in such cases? Yet members of such an organisation, as I have mentioned, would raise no voice to criticise falsehood or protest against demoralising practices, for fear they should be considered intolerant!

Similarly, in political life the practice of tolerance is a problem. To be tolerant of certain anti-social behaviour would menace the existence of the nation. We may subscribe to the doctrine that the state should regulate conduct only, and that speech and teaching should be free from legislative interference yet we must admit that in practice it is difficult to draw a hard and fast line between illegal conduct and propaganda which is provocative of such conduct.

Some modern writers contend that government is based on intolerance, Bernard Shaw for instance, in his preface to *St. Joan*. If this is correct, either tolerance or government must be discarded. I think, however, that these difficulties are largely illusory, and do not arise when we correctly define what we mean by tolerance.

Webster defines tolerance as, "the power or capacity of enduring". But it is clear that in general usage the word has acquired many other associations. When we refer to a man as being tolerant we do not conceive him as one who merely exercises forbearance. Such a character would be somewhat negative. In the strict sense of the word it is obvious that there are many things we cannot and should not tolerate.

Tolerance in the broader sense—and this is the sense in which it represents for us an ideal—means a balanced outlook, a philosophic detachment which enables us to view life in wide perspectives. Recognising that tolerance has come to represent so much more than its strict dictionary meaning, it will not appear paradoxical to say that we need not be intolerant even when there are things we cannot tolerate. It is necessary clearly to distinguish between intolerance and the legitimate use of force. A government in the performance of its duties has to suppress lawlessness, for instance, but it is a misnomer to call such activity intolerant. Government, of course, can be intolerant but we may readily distinguish between a right and a wrong or intolerant use of power.

The test will be similar to that which we apply to the judiciary. A judge is not intolerant when he sentences a man to prison; he is merely an instrument of justice. But obviously if he sentenced a man because of personal prejudice, the whole character of his act would be altered. So, if a government were to use its power to suppress a minority of the people merely because of racial or religious antagonism, it would clearly be intolerant.

A government violates its trust when it descends to partiality. Its function is to maintain the maximum of diversity consistent with harmonious relationships. An enlightened government realises that progress demands the

protection of minorities. A nation which persecutes its "eccentrics" is doomed to decadence.

The mark of the intolerant man is a fundamental incapacity for recognising his mental limitations. It is only through a few slits in the ramparts of his ignorance that he can view the Universe. But the narrowness of his vision increases its definiteness and creates the illusion that it is the whole of reality. If, therefore, he sets a high value on his glimpses, it is perhaps inevitable that he should be impatient to force other people to view life from his angle.

The man, however, who has ascended the peaks of wisdom witnesses the panorama of life from higher attitudes. He realises the relativity of things. Good and evil, right and wrong, are seen to be human valuations, subject to change in the eternal flow of the world-process. Some minds are instinctively tolerant, and this almost invariably implies a philosophic grasp of "wholes". These "wholes" will admittedly be different for different people, but unless we make the effort to think in wide sweeps we are always in danger of becoming enslaved by the details of life's phenomena. The traveller who has viewed from a mountain top the country over which he has to journey will direct his steps with a certainty and sense of the relative values of geographical features.

The best that can be said for the intolerant man is that he often sincerely believes his belief or way of life to be the only one. To make people come his way, therefore, may represent for him an act of service. He is like a man who, knowing but one path up a dangerous mountain, considers it his duty to prevent ascents by other paths. The cure for such an attitude is obviously the removal of ignorance.

But this brings us again to the point as to how a tolerant man should act when faced with, say, falsehood and cruelty.

He will act honestly and fearlessly to prevent its continuance. Only a false conception of tolerance could cause him to act otherwise. Admittedly it is often impossible to distinguish between the acts of an intolerant, and those of a tolerant man. But between the motives of the two there is a vast gulf.

The tolerant man focusses his attention on the welfare of the whole and is detached from his own personal interests. Naturally the majority of us can only approximate to this desirable mental attitude, but unless we can achieve it in some measure, tolerance must remain for us only an emotional state to which we occasionally respond.

It is a travesty to suppose that we violate tolerance when we act decisively or even use force. I would repeat that we may use force without necessarily being intolerant. Our duty in this respect depends on many factors, chief among which is the position of responsibility we occupy in the community.

The ruler of a nation, for instance, must at our present stage of communal development use force. In fact, under certain circumstances it might be intolerance not to do so. A weak government, for instance, may *tolerate* intolerance by allowing sections of the community to be tyrannised by lawless groups.

In the realm of religious beliefs the problem is somewhat different, because ultimate reality or truth, though it may be directly experienced, yet requires to be interpreted in infinite ways. Religions are only attempts to interpret direct experiences—sometimes mystical—of the “essence of things”. The man who presumes to say “only my religion is true” proclaims the elementary status of his intellect.

But, all this being conceded, is it advisable to pledge ourselves not to attack or criticise other religions? I think it is not. Here again so much depends on the spirit in which criticism is made.

Comparative religion is a valuable study, but the inwardness of a religion will ever escape us unless we approach its study in a spirit of appreciation and impartiality. Failure to recognise the potency of our almost inevitable religious complexes will wreck us at the very threshold of our study, and our utterances, being coloured with our prejudices, will provoke all that is ugly in religious polemics.

The principle that should guide us in our study of religion is that of relativity. We should realise that religions and philosophies can only be understood by comprehending their historical and evolutionary backgrounds. If we cannot divorce ourselves from the illusion that standards which are *right* for us must necessarily be *right* for everybody else, we had better not study comparative religion.

But if we can lift ourselves out of ourselves, thereby freeing the philosophic intuition from the entanglements of our complexes, we shall see the religions and philosophies of the world spread out before our enlightened vision as a magnificent mosaic, reflecting man's eternal search for reality.

From this high standpoint we may dare to criticise, because we may be trusted not to force others into our narrow grooves. We shall endeavour to help all according to their own position in time and space. In short, we shall help each to take the *next step* for him *upon his own path*. Criticism is not wrong when made in such a spirit.

It, therefore, represents a feeble attitude to join movements which demand pledges not to attack or criticise other religions. Criticism and attack may be an imperative preliminary to more constructive reform. Instances from religious history could be cited to prove this. Societies which are formed to preserve religious toleration must inevitably lose their intellectual virility unless they recognise the purificatory value of attack and criticism.

"I do not agree with a word that you say but I will defend to the death your right to say it," said Voltaire. So tolerance should not inhibit discussion and criticism but encourage it. We need to realise that tolerance has its positive as well as its negative aspect. But to guard against misconception I would repeat that the criticism of the tolerant man has no fellowship with the rasping utterances of the emotionally unbalanced and bitter-minded. It is tragic that criticism should ever be so degraded from its high office.

In conclusion I would say, though we perhaps feel ourselves to be living in an era of enlightenment, there are to the student of current affairs many sinister symptoms that the ogre of intolerance may even again stifle, for a while, the unfoldment of mankind's higher possibilities.

There are many who realise this danger, and the recognition brings with it a sense of responsibility. It is in the darkened cavities of ignorant minds that the lurid glow of "fixed ideas" throws distorting shadows upon the intellect. The dull glow may at any moment burst into the cruel flames of active persecution.

Dare we therefore say that tolerance is impracticable? Indeed we must make it practicable, for is not tolerance intellectual love?

Arthur W. Osborn

THE HAPPY VALLEY

THERE lies a valley in the West,
Between the ocean and the stars,
Surrounded by a magic crest
Of mountains seamed with scars.

There stolidly the cactus clings,
His thorns with fairy flowers crowned,
While the more daring yucca springs
Unpatient from the ground.

The boisterous torrents which assail
The echoing boulders of the steep
Grow drowsy as they reach the vale
And on its meadows sleep.

Citrus and almond and the tang
Of eucalyptus scent the breeze
And fruit and flower together hang
On dark-leaved orange trees.

And there the gopher guards his home
And there the lark protects her nest
While hillside flanks of purple loam
Are by the plough caressed.

And there the sower as he throws
His golden handfuls to the air
Beholds in visions as he shows
A mightier Sower there.

Whose seed of wisdom, love and power
Shall in that valley find increase
Until the human race shall flower
In brotherhood and peace.

R. R. L.

FREEWILL, THE TYRANT

By A. F. KNUDSEN

IS MAN FREE?

WE search our experiences in vain; everywhere a cause, a reason, a hindrance, a compulsion, a fear. Habit, law or fear, it is all one; freedom is a sham, or a mixture, that is our conclusion. But no, the enduring consciousness will not abide by that. Then all over again, on all sides a terminus, a limit, a drive; hungers or thirsts, do they not lead us on in fetters? One follows on to the end—satiety—but no freedom. In life, in sensation, in things, there is no way out. In religion, in philosophy, no cessation of compulsion; one reads on and on. At last there is but one great Thirst, a synthetic Want—the thirst for Freedom. It is the homesickness of untrammelled being. It is you as Duration, as Self, as Will, as Reality.

Oh, how far afield, we all search. All the philosophers deal with "freewill"; where is the final unit of being, the Monad, what is its life, what its nature? The undivided Unity, what shall we call it? Will, reason, totality, duration, the names are good; now to the realisation.

The first search begins with the primitive man, confessedly empty within, he searches for God without. It is a habit of mankind and still endures, though the race is far advanced—this search for the outside God. The separate

God is a jealous God, he is a sort of higher not-self, his life depends on his not being found. But that God is not what the reality in man seeks, it is an unsatisfactory God. It is never real, or tangible. God must be tangible, mutually reachable, and the Self that is Duration knows it. So the idea of the God, separate from man, is dropped. The idea is of our own creation, a mere imagination, a whim, a non-reality, or else, *matter*—so that God fades out. But oh! how that grand, separate God-form satisfies people, it makes them small, too small to be responsible, too small to be punished—therefore forgiven.

Yes, forgiven unto the uttermost farthing. Nay stop! If there is no freewill there is no soul, no immortality. Freewill implies responsibility, and there are few that love to be responsible, answerable for all that they have caused to be done to things, to beast, to child, woman, man; it is a long score even in this one life, if you are of age.

Ah! But there was a freewill that we were to find.

Then one begins the search for the real. The heart is so heavy, so sore, that one naturally is aware of it as of nothing else. What am I? My real self, where is it? One will find his own reality, and then reality shall seek the Real. It is a vague intuition, but it is true, and truth endures unto the end. Deep can then call unto deep—understandingly. The devotee becomes philosopher, the soul seeking salvation becomes the self seeking for Self. The Way and the Truth are found, the End—it comes of course.

Self-search, introspection, auto-analysis, self-knowledge, the false and temporary are ejected, personality is searched, individuality is sifted, for what of it is already Real? Desire constitutes search, ambition urges on, aspiration later ejects them both; discrimination as causation sorts madly the self and the not-self on all planes in its keeping, and in turn is supplanted by the will. What was thirst, need, desire, ambition,

has become understanding, union, will. The essence only of the "I am" remains.

Slow now and slower. It is seen as the Way, but *now it must be travelled*. All the philosophers write but autobiography, introspective experiences, and they reveal themselves pitilessly for the good of others, so we honour them. What they have is fact, what each has not lived is not for him a fact. Each shows the plane of consciousness that he has lived on as well as the one beyond, that he has but touched, and the Unknown. So the Unknown of the one is the domain of the other, and no understanding between them is possible.

When one knows the domain of the intellect, he can think independently, link up words understandingly, and hold tight to his definitions, then one may be classed as a lover of truth. Each lives within his self-imposed limit, the status of his evolution. What is beyond is "unknowable". So we sort all men we know into those who understand us and those who do not. Sort them, do not condemn them. Be thankful they are as far as they are, in receptivity, for they are the ones to which you must justify your "ism," and also justify God to them. The mass of men know no law of growth. Even the law of evolution has no champion that can explain the many stages of increasing intelligence, and re-incarnation is not yet made clear to them. So, as far as the law of growth will take one, let each classify men, and especially the philosophers, by their achievements in self-analysis (introspective method) and quarrel with none. The wider vision must include the less; put yourself at each man's stage, and then apply your greater vision, so that he may share it.

To some extent therefore must the mystic approach those on the Ray of Philosophy. Some see only the will as conditioned, as overwhelmed by relation to things; these see only lower *manas*. They run round in circles of related

thought-forms in five-dimensional ramifications, and synthesis is not on this plane. Logic with them is perfect, but *logic cannot find its own premises*, so it seldom starts off right. These look at forms, relationships, conditions, never at an abstraction; never at a clear synthesis, or even a dialectic taking truth off both "horns of the dilemma," so for them freewill does not exist. On this plane all wills are well involved in karma. Intellect is no faculty for following this same will on to the abstract plane, clear of its meshes, free to make things better or worse. Those who see synthesis and abstractions, mathematical values and concepts, may still lack any intuition as a separate faculty, and class all buddhic impacts as astral, as feelings. These are not wrong when they refuse to grasp the mystic, the visionary, in his vain attempts to put flashes of light into words. Let it go at that!

There are those who from the first seek will as power, as the reason in moral choice, as essence of being. They are using intuition, even if they do not separate it from the mind. These, whether great or unknown, are technically "intuitionists". Will, to many of them, though hailed as free, is not adequately so proven in their discussions. No matter, they have the truth, proof is of no importance, for it is never convincing to the man of no similar experience. Deep only calls unto deep.

Many who have distinct intuitions, fail to clear the lower from the higher mind. Reasoning then goes astray, as to action and the source of initiative. Will is power and the control of itself, application and discrimination as to the extent it shall apply itself creatively or remain static. But one is far along on the way of fulfilment, when one can cognise, start and control will, as oneself, in the augmentation of oneself as the building of character. At this point several investigators have found and identified it as freewill, a god, a monad in the act of expansion. There is a goodly company of those who in

one way or another have found a fragment of their consciousness transcending the world of form, of organs and senses. These soon find themselves in the world of faculties (*buddhi-manas*), of practical reason, cosmic memory, intuition being the chief faculty; knowing by identity with the subject contemplated. Here is the "contemplative life," the "communion of saints," and a few of our philosophers have described it accurately enough to establish the identity. Some poet-philosophers, and poet-mystics, like Edward Carpenter and Dostoevski have given good evidence of their explorations in the formless worlds.

Few, very few, transcend altogether the realm of not-self and live more definitely, that is in daily contact, in the world where only self, as will, remains. The philosopher can only state the sort of activity he finds there, the mystic, like Dr. Arundale, writes a book on *Nirvāna*. One cannot reason it out, it is as one finds it, as it was when the South Pole was reached. One records it by taking proper observations. It is here that one hears the phrase, "will-to-will". The self of the Westerner is now on the plane of the *Ātman* of the Oriental. Some have only been able to see the consciousness as exercising will, as willing and not willing, or rather setting their will in action and stopping it. It is the essence of initiative, *Insbegriff*, the starting and stopping of power. Let us call it therefore character, for power over power is always moral force. All who claim freewill for man claim also endless moral responsibility: a moral world for mankind as a whole. They find it by tracing, observing, thinking out the moral nature in man. Descartes, Kant, Schopenhauer are among those whose self-analysis cognised self as will, and will as free, as law-maker, as moral agent self-restricted and self-bound, but not compelled except by its own will and discrimination. Kant's enunciation of the moral law of the higher self or will, is perfect. So here we have man closing

his evolution as the moral law for himself ; law-maker for the universe, adding his will to the total, and Totality is God. The wise do not belittle man, they find him dignity itself.

The science of the will-plane is relationship ; the maintenance of proper activity, non-interference with the will of any other will. "No one taken as a subject by another." There the philosopher stops, if he went further he would lose his standing, and be classed otherwise. Philosophy is their work, and they lead, heal, educate, console and inspire those who pin their faith to philosophies.

There are six other Rays, and others have gone on, one step farther ; they have found God in themselves, themselves in the limitless being of Totality. They have experienced Unity, and therein the fact that the God, who is not separate, alone is Omnipotent ; the tangible God is alone the full consolation and End of all thirst, of all anxiety.

But how do we get there. One—everyone—asks the question. Those who follow the moral responsibility of man find God in man. There are those who not only have found the Unit, the Source, the Origin and the Goal, but have also found the Urge, the implacable Conscience, that will not be put off, they announce *the law of Growth*.

Freewill ! Find it in yourself, it is the essential you, and it is the aspect that first comes out, unitary, by which you may know yourself. The law of growth is the motive, application of the energy of your being, in manifestation. Conjoined they are the ego with which you are intellectually familiar, but not identified. The way to get that Identity, that Realisation, is the Inner Life. We may clear it up by a juxtaposition of the familiar and the new, the habitual and the not yet attained. The personality is the old body, old wishes, old wants, old mind, ideas and plans and certainties and thoughts ; all the old is personal, that is what we discard as not-self, that is baggage. Now take up the new, the

strange, the difficult, the vague and inexpressible, that is all of the new "you" that you have yet discovered, and you do not know yourself yet. It always happens so, the new comes as soon as the old is known. The law of growth forces it. Taken altogether it is the Way or the Path, both are old names for the same combination of the Trinity of God working itself out in human form. Freewill, the force, is you; growth, the motive, is you; you also the Way, Path, Field, Microcosm. The whole is staged within, what to others is you, as the chick matures in the egg. That is why it is called "The Inner Life," for there is no activity of it exteriorised in any way. The actor is your character, the drama is your character, the stage is your character, the audience is your character, it is very occult, intimate, silent.

Though all proclaim it, there are several names for it and many adjectival signs all more or less vague until experienced; sacrifice, service, asceticism, pain, joy, are some of them. The law of growth is only one name, freewill is another. Freewill is a tyrant, self-will is a fool. For ages self-will leads the personal tool a merry but fruitless dance, it is a question if that ever of itself leads to growth. The dance however cannot forever evade an act or two that is of value, the waiting law takes it, as it is his; thus, as the ages roll on, there is at last enough accumulated growth to turn the scale, growth is sure to win from the start. Each act of man that is of the Path is growth and is automatically and immediately taken up, even when the personality is still in the animal stage. Freewill conditioned and lost as self-will, wanders far and long, no matter, time and space are imaginary to the monad. So the monad as growth is content; for these illusions that self-will uses for his own entertainment, however short, are part of the whole, and the monad is duration itself. As the law of growth, the Self is concerned with augmentation, the man is not; for a very long time the

personality can hardly believe, still less act as if there were a Higher Self.

Putting bits of temporal space together from time to time as lives, as pleasure, as capricious hints to God to notice his "freedom," the self-will accumulates a vast past, a complex karma, a strange history of un-necessary things, useless relationships, senseless plans and acts, and, worst of all a great pride in himself as "being practical," of being "a free agent," "a utilitarian". How utterly limited to one small life on earth, yet they laugh to scorn those who have found the law of growth and are dealing with permanencies.

But in a large sense all are on the way there.

The world is full of books on the freedom of the conditioned mind, or intellect, or consciousness, call it what you will. No one sees the great significance, the books are read, not followed. The intellect takes it as good, but no one makes it real by living it. Just as geography is not travel, nor a novel, life the Path, is known only by experience. No amount of reading will replace being "in love". Things as environment, as collections, as wealth, property, as memories and plans, in fact everything above the bare needs of existence, is a fetter. Money never set a man free yet. All these limit the mind, bind the attention, compel movements, or paralyse initiative.

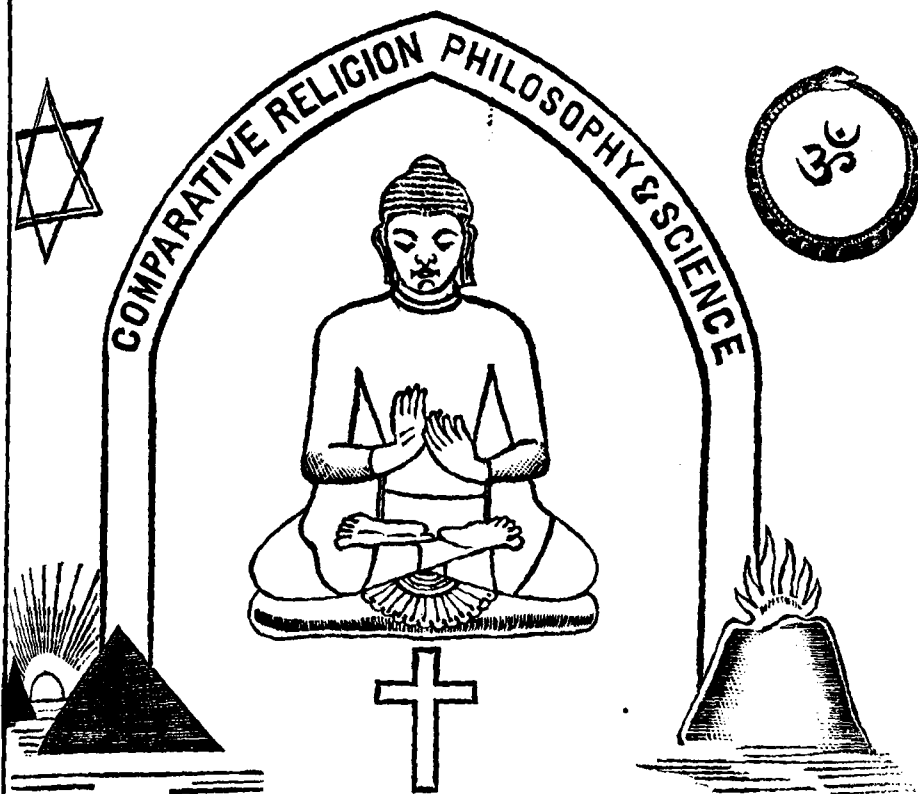
Man is not free yet. Intellect in which intuition is not accepted as a co-ordinate faculty is never free, it cannot transcend cognition of form, cogitation, or law. Law is for subjects. Will is object. Men's minds grope about like the prisoners in a penitentiary. They see all the inmates shackled, all even the guards bound by rules, unbreakable rules. Only one going outside the prison domain may know what freedom is, and so live as to maintain it; so only those who transcend personality, concrete mind, and the life of form, who by looking into the

formless world can at last see existence without form (*arūpa*), can find the will free as the Higher Self. The way thereto is through the abstract mind, through synthesis. Turn away from conditions to the sources, to moral values, the essence of being, to archetypes of things. Only by use are these faculties brought under control and made sure. The first "vision" is only valuable if it is followed by controlled seership. But the Path, the law of Growth is a tyrant. He who would grow must give all time to it; give up time and space for bigger realms; give up view-points for entireties; give up opinions for realisations; give up personality for identity, and drop name for existence.

A. F. Knudsen

FREEDOM is self-expression, admitting of degrees. It is the whole soul, in fact, which gives rise to the free decision; and the act will be so much the freer the more the dynamic series with which it is connected tends to be the fundamental self.

BERGSON



ANOTHER OCCULT LAW CONFIRMED

By ALEXANDER HORNE, B.Sc.

WITHIN recent months an interesting astronomical fact has been ascertained by a retired civil engineer of San Francisco, and incorporated by him in what he calls a new law of motion; a law which, though at variance with official astronomical science, yet corroborates the information given out in *The Secret Doctrine* as being the teaching of occult science on the matter.

This new law of motion has to do with the question of the earth's axis, and its relation to the ecliptic, *i.e.*, the orbital plane which the centre of the earth generates in its circular motion around the sun. As shown in Fig. 1, the plane of the

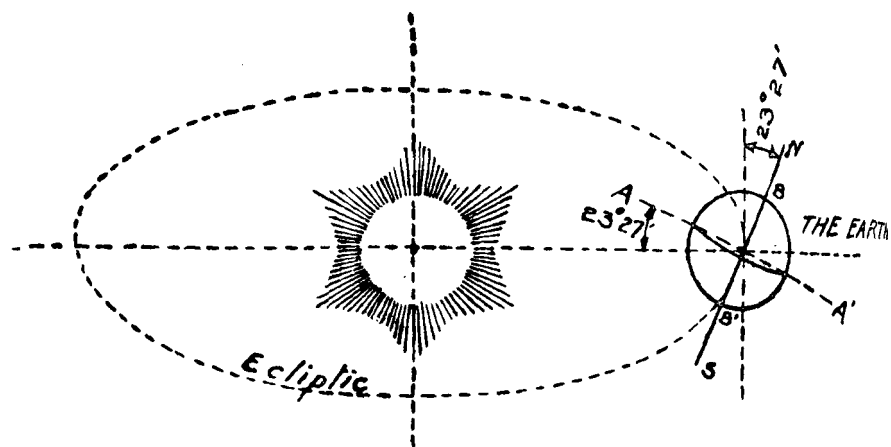


FIG. 1

earth's equator (represented by the line A—A') is not within the plane of the ecliptic; it is tilted at an angle of approximately $23^{\circ} 27'$. Consequently, the axis of the earth (B—B') is not perpendicular to the ecliptic but is short of vertical by the same angle of $23^{\circ} 27'$. Now to put it briefly, the teaching of official science is that this angle of obliquity is practically constant;¹ it never has been any different, and never will be. The teaching of occult science, on the other hand, is that the angle of obliquity is subject to variation; that is, the axis of the earth tilts.

This axial variation, according to *The Secret Doctrine*, is of two kinds, and for greater clarity, we will distinguish between them. One of these variations is the violent inversion of the earth's axis, producing a sudden and cataclysmic change in the geological formation of the earth's surface. The second of these is the gradual change in the inclination of

¹ The slight variation which science does recognise is of a different character from that here referred to, and will be discussed later.

the axis. The first of these phenomena we shall refer to as "Axial Inversion," the second we shall call "Axial Elevation."

I. AXIAL INVERSION

A. THE OCCULT POSITION

Several references are found in *The Secret Doctrine* on this subject.

As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological revolution, and ending in a final change in the axis of the Earth. Astronomers may pooh-pooch the idea of a periodical change in the behaviour of the Globe's axis, and smile at the conversation given in the *Book of Enoch* between Noah and his "grandfather" Enoch; the allegory, is, nevertheless, a geological and astronomical fact. There is a secular change in the inclination of the Earth's axis, and its appointed time is recorded in one of the great Secret Cycles.¹

It was such a change in inclination that brought about the Atlantean deluge, the cataclysm of which the *Book of Enoch* says, "the ends of the earth got loose." For, that which put an end to the fourth continent, H. P. B. says :

Was brought on by successive disturbances in the axial rotation. It began during the earliest Tertiary periods, and, continuing for long ages, carried away successively the last vestige of Atlantis, with the exception, perhaps, of Ceylon and a small portion of what is now Africa. It changed the face of the globe, and no memory of its flourishing continents and isles, of its civilizations and sciences, have remained in the annals of history, save in the Sacred Records of the East.²

This cataclysm is not the only one of which the Wisdom of the East has record.

The Commentary tells us that the Third Race was only about the middle point of its development when :

¹ *The Secret Doctrine*, Vol. II, p. 766.

² *Ibid.*, p. 328.

"The axle 'of the Wheel' tilted. The Sun and Moon shone no longer over the heads of that portion of the Sweat-born; people knew snow, ice, frost; and men, plants, and animals were dwarfed in their growth . . . This was the third Pralaya of the Races."

This means, again, that our Globe is subject to seven periodical and entire changes which go *pari passu* with the Races. For *The Secret Doctrine* teaches that, during this Round, there must be seven terrestrial Pralayas, occasioned by the change in the inclination of the Earth's axis. It is a Law which acts at its appointed time, and not at all blindly, as Science may think, but in strict accordance and harmony with Kármic Law.²

Since Vaivasvata Manu's Humanity appeared on this Earth, there have already been four such axial disturbances. The old Continents—save the first—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the "survival of the fittest" nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept off the Earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.³

Genera and species of the flora, fauna, and the highest animal, its crown—man, change and vary according to the environments and climatic variations, not only with every Round, but every Root-Race likewise, as well as after every geological cataclysm that puts an end to, or produces a turning point in, the latter.⁴

In the ancient records we find references to this changeability in the order of nature, as in the *Book of Enoch* for instance, where the French savant de Stacy finds evidence of "some fanciful system which may have existed before the order of Nature had been altered at the period of the universal deluge".

In those days, years before the Great Deluge had carried away the Atlanteans and changed the face of the whole Earth (because "the Earth [or its axis] became inclined"), Nature, geologically, astronomically, and cosmically in general, could not have been the same, just because the Earth *had inclined*.⁵

¹ *The Secret Doctrine*, i.e., our Earth.

² *Ibid.*, Vol. II, p. 343.

³ *Ibid.*, p. 344.

⁴ *Ibid.*, p. 274.

⁵ *Ibid.*, p. 562.

Such, then, in brief, is the occult position. That it was at variance with the teachings of modern science, H. P. B. well recognised.

Science confesses its ignorance of the cause producing climatic vicissitudes and also the changes in the axial direction, which are always followed by these vicissitudes. In fact, it does not seem at all sure of the axial changes. And being unable to account for them, it is prepared to deny the axial phenomena altogether, rather than admit the intelligent hand of the Kármic Law which alone can reasonably explain these sudden changes and their accompanying results.¹

Only a small variation in axial inclination is admitted by official science, even now; a regular and periodic change, connected, science states, with the precession of the equinoxes. Croll has made this slight variation (in conjunction with the eccentricity of the earth's orbit) the basis of his theory governing climatic changes. Thus, the semi-universal deluge known to geology as the first glacial period is believed to have occurred about 850,000 years ago, according to both Science (in the persons of Croll and Stockwell) and *The Secret Doctrine*, but while the former attribute the disturbance to "an extreme eccentricity of the earth's orbit," (and the slight axial motion mentioned above), the latter adds another factor, namely, the shifting of the earth's axis—

a proof of which may be found in the *Book of Enoch*, if the veiled language of the *Purānas* be not understood . . . Enoch, when speaking of "the great inclinations of the Earth," which "is in travail," is quite significant and clear.²

If Dr. Croll will have it that all such alterations can be accounted for by the effects of mutation and the precession of the equinoxes,³ there are others, such as Sir Henry James and Sir John Lubbock⁴ who feel more inclined to accept the idea that they are due

¹ *The Secret Doctrine*, Vol. II, p. 344.

² *Ibid.*, p. 153.

³ Professors Huntingdon and Visser, though admitting that "the eccentricity of the earth's orbit and the precession of the equinoxes . . . must have some climatic effect," yet state that "the supposed cause does not seem nearly sufficient to produce the observed results." *Climatic Changes*, pp. 35-6.

⁴ *The Athenium*, August 25, 1860.

to a change in the position of the axis of rotation. Against this the majority of the Astronomers are again arrayed. But then, what have they not denied before now, and what have they not denounced—only to accept it later on, whenever the hypothesis became undeniable fact? ¹

B. THE SCIENTIFIC POSITION

Let us now consider what is the generally accepted position among astronomers with regard to this question. Laplace tersely lays down the law in the following words:

Toute l'astronomie repose sur l'invariabilité de l'axe de rotation de la terre à la surface du spheroïde terrestre, et sur l'uniformité de cette rotation. ²

A law that admits of exceptions, in the opinion of later scientists, as we have already seen. Says the *Encyclopædia Britannica*:

Attempts have been made by Laplace and his successors to fix certain limits within which the obliquity of the ecliptic shall always be confined. The results thus derived are, however, based on imperfect formulæ. When the problem is considered in a rigorous form, it is found that no absolute limits can be set. It can, however, be shown that the obliquity cannot vary more than 2° or 3° within a million years of our epoch. ³

Here we have an edging away from the absolutely rigid axis of Laplace to an axis subject to a slight motion. On the basis of this small axial change, as has been said, Dr. James Croll ⁴ first put forward his belief that it was this periodical variation, plus the eccentricity of the earth's orbit, which caused the climatic changes we know to have occurred, the most violent changes taking place whenever maximum obliquity happened to coincide with maximum eccentricity. This theory seems to have been generally accepted by many

¹ *The Secret Doctrine*, Vol. II, p. 328.

² *Mécanique Céleste*. Tome V. 22. Quoted in *The Mathematical Theories of the Earth*, by R. S. Woodward, Smithsonian Institution Report, Vol. 44, p. 199. ("The whole science of astronomy is based on the invariability of the Earth's axis of rotation . . . and on the uniformity of this rotation.")

³ Article *Ecliptic*, by Dr. Simon Newcomb.

⁴ *Climate and Time* (published in 1885).

scientists, as evidenced by Dr. James Geikie, F.R.S., Professor of Geology at the University of Edinburgh, who says :

I am not aware that since then any serious objections to Croll's theory have appeared ; . . . at present, so far as I understand the facts, the glacial and inter-glacial phenomena are explained by the astronomical theory, and by no other. It gives a simple, coherent, and consistent interpretation to the climatic vicissitudes of the pleistocene and post-glacial periods, and in especial it is the only theory that throws any light on the very remarkable climates of inter-glacial times.¹

So far so good. The variation of the earth's axis (however small it may be) is then an established fact, and it is this variation which is one of the major causes of radical and widespread climatic changes. We read, for instance, that Naturalists "all agree that during the Miocene Age . . . Greenland and even Spitzbergen, the remnants of our second or hyperborean continent, had an almost tropical climate. Now the pre-Homeric Greeks had preserved a vivid tradition of this "Land of the Eternal Sun," whither their Apollo journeyed yearly. Science tells us :

During the Miocene Age, Greenland (in N. Lat. 70°) developed an abundance of trees, such as the yew, the redwood, the sequoia, allied to the Californian species, beeches, planes, willows, oaks, poplars and walnuts, as well as magnolia and a zamia.²

In short Greenland had southern plants unknown to northern regions.³

The significance of the fact is further borne upon us when we are told that the ultimate transformation of the Third Race into

the first representatives of the *really human race* with solid bones . . . began in those northern regions, which have just been described as including Behring's Straits, and what there then was of dry land in Central Asia, when the climate was semi-tropical even in the Arctic regions and excellently adapted to the primitive wants of

¹ Paper read before the Victoria Institute in 1892.

² Gould, *Mythical Monsters*.

³ *The Secret Doctrine*, Vol II, p. 10.

nascent physical man. That region, however, has been more than once frigid and tropical in turn since the appearance of man.¹

Then came another change in climatic conditions, as we find Sir Archibald Geikie telling us :

The climate, which had previously been so mild that evergreen trees flourished within ten or twelve degrees of the north pole, now became so severe that vast sheets of snow and ice covered the north of Europe . . . Such a marvellous transformation in climate, in scenery, in vegetation, and in inhabitants, within what was after all but a brief portion of geological time, though it may have involved no sudden or violent convulsion, is surely entitled to rank as a catastrophe in the history of the globe.²

The previously-mentioned Dr. James Geikie gives us a vivid picture of the extent to which this glaciation was carried, when he speaks of "glacier-ice, reaching a thickness of several thousand feet," and goes on to say :

This ice-sheet streamed outwards in all directions from the high-grounds of Scandinavia; . . . flowed northward into the Arctic Ocean, . . . filled up the depressions of the White Sea, the Gulf of Bothnia, and the Baltic, . . . swept directly west through Russia into Galicia, till it touched the foot-hills of the Carpathian Range. After this we follow it along the northern base of the Riesen Gebirge . . . and thence westward through Hanover, and into the Low Countries, as far south as the mouth of the Rhine.³

As for the New World, we find

the various phenomena of glaciation . . . developed on a still more extensive scale in North America.⁴

The natural question arises, what agency could have brought about such rapid and radical climatic changes? The last named author assures us :

Mere low temperature will not account for the enormous precipitation of snow. For this, great evaporation was required. And we are therefore forced to admit that the direct heat of the sun in summer must have been greater than it is in the same regions at the present day.⁵

¹ *The Secret Doctrine*, p. 343.

² *Geological Change, and Time*, Smithsonian Institution Report, Vol. 46, pp. 122-3.

³ *The Ice Age in Europe and North America*, by Dr. James Geikie, p. 166.

⁴ *Ibid.*, p. 183.

⁵ *Ibid.*, p. 166.

Now, an axial change such as would bring the earth into the position shown in Fig. 2 would satisfy the demands of

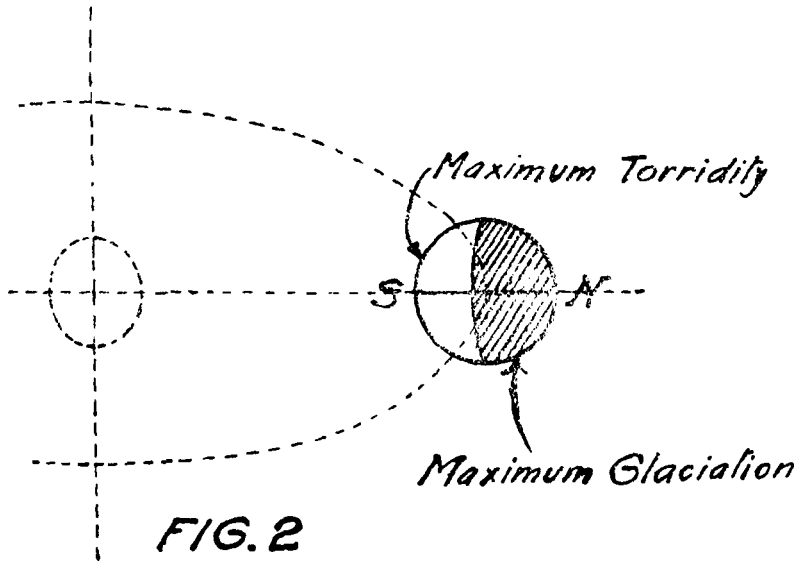


FIG. 2

the problem—maximum torridity (and therefore maximum evaporation) for six months in the year, followed by six months of maximum frigidity. No wonder that geologists have appealed to the astronomers for evidence of an extensive shifting of the earth's axis as the only logical explanation of these climatic vicissitudes, since, as we have already seen, the eccentricity of the earth's orbit and the precession of the equinoxes are not in themselves sufficient to account for the facts. Unfortunately, replies Prof. Harold Jacoby to this plea,

astronomical research has not as yet revealed the evidence thus expected.¹

From 1750 to the present time, he tells us, no appreciable motion has been observed. Up to the present time, in fact, only a small motion of the "pole of figure" about the "pole of rotation" has been noticed, a motion apparently "not of the character demanded by geological theory," for it is neither cumulative nor continuous in direction.

¹ *Practical Talks on Astronomy* (1913), pp. 131-137.

In spite of this absence of observational corroboration, William Denton, for many years a lecturer on geological subjects in the United States and Canada suggested in 1868:

that the inclination of the Earth's axis to the plane of the ecliptic, which is about $23^{\circ} 28'$, and is the cause of our present seasons, may have been so different during the glacial period as to make the frigid zone coincide with those portions of the earth where glacial action occurred during the drift period. This is, perhaps, the most reasonable supposition. Dr. Winslow remarks, in his "Cooling Globe": "Since all the planets the inclinations of whose axes are known differ from the earth, in the amount of their inclination, it is not unreasonable to suppose that the earth's inclination was once different, and that it has been constantly changing to suit the changing condition of its surface. This would necessitate climatic changes to correspond, and may have produced the phenomenon of drift."¹

That is about as near as some students of science have come to the occult teachings, in connection with which H. P. B. feels inclined to ask a natural question.

Who could have informed the apocryphal author (Enoch) of this powerful vision . . . that the Earth could occasionally incline her axis? Whence did he derive such astronomical and geological knowledge, if the Secret Wisdom, of which the ancient Rshis and Pythagoras had drunk, is but a fancy, an invention of later ages? Has Enoch read prophetically perchance in Frédéric Klee's work on the deluge the lines:

"The position of the terrestrial globe with reference to the sun has evidently been, in primitive times, different from what it is now; and this difference must have been caused by a displacement of the axis of rotation of the earth."

This reminds one of that *unscientific* statement made by the Egyptian priests to Herodotus, namely, that the Sun has not always risen where it rises *now*, and that in former times the ecliptic had cut the equator at right angles.

In addition to which there is:

The teaching of the northern mythology that before the *actual order* of things the Sun arose in the South, and . . . the Frigid Zone in the East, whereas now it is in the North.

There are many such "dark sayings" scattered throughout the *Purānas*, *Bible*, and other mythologies, and to the Occultist they divulge two facts: (a) that the Ancients knew as well as, and perhaps better than, the moderns do. Astronomy, geognosy, and Cosmography in general; and (b) that the behaviour of the Globe has altered more than once since the primitive state of things.²

¹ *The Past and Future of Our Earth*, by William Denton, pp. 254-5.

² *The Secret Doctrine*, Vol. II, pp. 563-4.

How could these records have been preserved? we may be asked. Even the knowledge of the Zodiac by the Hindūs is denied by our kind and learned Orientalists, who conclude that the Āryan Hindūs knew nothing of it, before the Greeks brought it into the country. This uncalled-for slander has been so sufficiently refuted by Bailly, and what is more, by the clear *evidence of facts*, as not to need very much additional refutation. While the Egyptian Zodiacs¹ preserve irrefutable proofs of records embracing more than three-and-a-half Sidereal Years—or about 87,000 years—the Hindū calculations cover nearly thirty-three such years, or 850,000 years . . . And they possess recorded observations from the date of the first great flood within the Aryan *historical* memory—the flood which submerged the last portions of Atlantis 850,000 years ago. The floods which preceded are, of course, more traditional than historical.²

These evidences of extensive astronomical knowledge possessed by the Ancients are of course sniffed at by modern scientists, who prefer to believe that they have learned more in a few years than the Ancients—of whatever civilization—ever knew. As Carlyle sarcastically remarks:

It has come about that now, to many a royal society, the creation of a world is little more mysterious than the cooking of a dumpling; concerning which last, indeed, there have been minds to whom the question—*how the apples were got in*—presented difficulty.

Despite the scepticism of the scientists, however, Mr. Dillman (the American engineer referred to) shows that an inversion of the axis *did* take place in the past history of the globe, when the axis assumed the position shown in Fig. 2, with one pole continually in the sun for six months in the year, and the other pole in the shade.

This was the time of maximum torridity and maximum glaciation. Since which time the axis has been gradually rising—that is, moving in a direction approaching perpendicularity to the ecliptic.

Alexander Horne

(To be continued)

¹ See Denon's *voyage en Egypte*, Vol. II.

² *The Secret Doctrine*, Vol. II, pp. 346-7.

³ Quoted in *The Mathematical Theories of the Earth*, by R. S. Woodward, Smithsonian Inst. Report, Vol. 44, p. 199.

FLESH FOOD IN ISLAM

By NADARBEG K. MIRZA

MUSSALMĀNS have such a world-wide reputation as consumers of flesh that one would almost begin to believe that neither Hindūs nor Christians nor Pārsīs ever touched meat. This, however, is a mere superstition. In thickly populated towns in India, where the number of Hindūs and Mussalmāns is almost equally divided, one is puzzled to know at whose door to lay the blame. But go to any small village where there are only a few Hindū families to a large number of Mussalmāns and you will soon see who is the greater patron of flesh food. In such a village meat is sold every day—except on Tuesdays, the 11th of each month, the new moon days or some other sacred days when even the carnivorous Hindūs abstain from flesh. The inference is obvious, that the local butcher depends chiefly upon the few Hindū families for his sales.

A Mussalmān at least has the ostensible excuse that his religion permits him the use of meat as food; Hindūs have not even that refuge behind which to take shelter. In their case, therefore, the habit is nothing short of a crime: mental, moral and spiritual. If there is any "sin" in flesh-eating, Hindūs are equally guilty with the Muhammadans, perhaps a little more so; and the advantages or disadvantages that arise from this pernicious habit affect both communities equally. Therefore though this article is intended primarily to apply to

the Mussalmān, Hindūs and others who share his habit might also read it as applying to themselves.

Let us now see how far a Mussalmān is justified in perpetuating this horror. It is true that in several verses the Holy Qurān allows the eating of flesh and fish of a certain kind, but does it therefore mean that it is the Mussalmān's bounden duty, his "faraz," as he calls it to include meat in his menu?

A Mussalmān, to excuse himself, usually relies on Chapter V¹ of the Holy Book, which reads:

Do not forbid yourself the good things which
Allāh has made lawful for you. . . .

But the verse also adds:

Do not exceed the limits.

So that even while taking advantage of some direction of the Holy Qurān, the true believer has to exercise discretion—to act within limits. In short, as we shall see later, man was never intended to live on flesh, except under dire necessity.

But that a Mussalmān eats flesh to follow the dictates of his desire rather than the Qurān is very clear from his inconsistency in another direction. The Holy Qurān also allows a Mussalmān to marry four wives. Surely no married man can say (at least in the presence of his wife) that a wife is not a good thing. Why then, may we ask, does not every Mussalmān take to himself four wives? Why do the majority of the Mussalmāns "forbid themselves three good things which Allāh has made lawful for them?" Simply because they do not wish to exceed the limits, because they consider it indiscreet from every point of view, because one can have too much even of a good thing.

Moreover in every Hadis, or wherever the subject is touched upon it is clearly stated that, emergencies excepted,

¹ Verse 87.

the Holy Prophet Muhammad, lived chiefly upon bread and milk and dates and honey, which in other words means the fruit of the earth, the plants and birds and beasts: on the products of the three kingdoms below man, and not on the kingdoms themselves. It is strange that Mussalmāns who will ordinarily insist upon doing every thing which the Prophet did, which they call "Sunnet," will not extend their principles to living upon purely vegetable diet.

Even where the use of flesh is allowed, it is a significant fact that the flesh of carnivorous animals such as the cat, the dog, the lion or the tiger is forbidden as unclean and *hurram*. Yet a Mussalmān, knowing that the eating of flesh pollutes even an animal, will continue to devour it himself, and then feel insulted if one dares to suggest that he thus makes himself unfit to stand in the presence of higher Beings!

The Mussalmān has become so attached to flesh food that he refuses even to consider the possibility of it being unwholesome diet, or the suggestion that to eat meat, when he can exist, and exist better, on other things, is to "exceed the limits" of a good thing. Bishop C. W. Leadbeater in his book, *Some Glimpses of Occultism* under the heading "Vegetarianism and Occultism" has brought together all the arguments in favour of vegetarianism. He claims that man should by preference be a vegetarian:

1. Because vegetables contain more nutriment than an equal amount of dead flesh.¹
2. Because many serious diseases come from this loathsome habit of devouring dead bodies.²
3. Because man is not naturally made to be carnivorous, and therefore this horrible food is not suited to him.³
4. Because men are stronger and better on vegetarian diet.⁴

¹ P. 257.

² P. 262.

³ P. 265.

⁴ P. 266.

5. Because the eating of dead bodies leads to indulgence in drink and increases animal passions in man.¹

6. Because vegetable diet is in every way cheaper as well as better than flesh.²

7. Because destruction of life is always a crime. There may be certain cases in which it is the lesser of two evils; but here it is needless and without a shadow of justification for it happens only because of the selfish unscrupulous greed of those who coin money out of the agonies of the animal kingdom, in order to pander to the perverted tastes of those who are sufficiently depraved to desire such loathsome aliment.³

8. Because there is a dreadful cruelty in the slaughtering of animals.⁴

9. Because it degrades the butcher and the slaughterman, who often becomes a murderer.⁵

10. Because flesh food coarsens the astral body and makes it unfit for higher work.⁶

11. Because the killing of animals for food is against man's duty towards Nature.⁷

12. Because of several other ghastly, unseen results of animal slaughter and flesh food.⁸

He proceeds to prove each point with convincing facts and figures. It is not necessary to go into details here. Those who wish to follow the subject further can refer to the original.

Now, looking at the question purely from the Islamic point of view, what has the Holy Quran to say about food generally? Says the Book:

O men! eat the lawful and good things out of what is *in* the earth, and do not follow the footsteps of the devil. . . .⁹

¹ P. 270.

² P. 272.

³ P. 273.

⁴ P. 274.

⁵ P. 277.

⁶ P. 279.

⁷ P. 282.

⁸ P. 283.

⁹ II, 168.

Here the use of the word *in* is important, as referring to the products of the earth as distinguished from the good things *on* the earth. And the injunction: "do not follow the footsteps of the devil," also tells a tale of its own. You will remember that Adam in the Garden of Eden was allowed to eat fruits and herbs, which to him were to stand for meat. Even to Him one fruit was forbidden because it led to the knowledge of the world, of the passions in man. To follow or in any way to accelerate the action of these passions in man is surely to "follow in the footsteps of the devil". And if it can be shown, as is shown in Bishop Leadbeater's article, that flesh food does excite passions of man, then this diet would be covered by the warning. Indeed we might with advantage quote the remark of Maulvi Muhammad Ali, an eminent authority on Islāmic lore. In his footnote to this verse ¹ he says:

The lawful things are not only those which the law has not declared to be forbidden, but even the unforbidden things become unlawful if they are acquired unlawfully, by theft, by robbery, cheating, bribery, etc.

I suppose robbery could include the robbing of animal life also. Robbery in law is defined thus: "theft is robbery if in carrying away property obtained by theft the offender for that purpose voluntarily causes death or hurt or wrongful restraint . . ." and "theft" as you know, is depriving a person of anything in his possession without his consent. So that, if the human law were also a humane law, depriving a poor goat of its body without its consent would constitute theft, and when the offender caused death or hurt in carrying away that body he would be guilty of robbery as well. Nor would it be too big a stretch of imagination to say that the "etc." at the end of the remark above quoted also includes cruelty. But the commentator

¹ F. N., 207.

touches upon a point of more vital importance when he holds that:

The Holy Qurān recognises some sort of relation between the physical and the spiritual condition of man. There is not the least doubt that food plays an important part in the formation of character, and the heart and the brain powers are clearly affected by the quality of food.¹

Bearing this in mind points 8 and 11 taken by Bishop Leadbeater could be studied with advantage by every Mussalmān.

Again says the Holy Qurān :

O you who believe, eat of the good things we have provided you with. . . .²

To this Maulvi Muhammad Ali has added this foot note :

The injunction to eat of the good things is directed against the use of things which are injurious to health.

Therefore, if as Bishop Leadbeater asserts and proves that many serious diseases result from this habit of meat eating, clearly the Holy Qurān may be taken to forbid the use of meat.

Then again,³ the Qurān recites a number of things which are forbidden to man. Among them being :

That which dies of itself, and blood and flesh of swine, . . . and strangled animals, and that beaten to death, and that killed by a fall, and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up and that you divide by arrows, that is transgression. . . .

It is to be noted that this is a negative direction as to what is not to be eaten, and almost every conceivable form of cruelty and painful death is taken into consideration here. It may therefore be taken to mean that the Holy Qurān forbids the flesh of all animals killed in a cruel manner. Then, what about blood? Can any flesh be eaten without taking in also

¹ F. N., 207.

² II, 172.

³ V, 3.

some blood. It is quite as impossible as Shylock's pound of flesh. After the words "that which beasts have eaten" follow the words "except what you slaughter," which, as explained in the commentary means :

that if an animal is partly eaten by wild beasts and is found while yet alive, and is slaughtered in the proper manner, its flesh is allowed.

This construction is quite consistent with the rest of the verse. It is often a kindness to kill an animal which is partly eaten by wild beasts and has no hope of recovery, and put it out of its misery.

This verse is so very wide that if strictly applied, would leave hardly any opportunity for flesh-eating. As is stated above, this is only a negative direction and it by no means follows that therefore one may eat this, that or the other. Indeed the very next verse goes on to say :

If they ask you as to what is allowed to them,
Say: The good things are allowed to you. . . .¹

We have already noticed what those "good things" are.

There are many similar directions in the Qurân, and though one cannot say that the Qurân actually forbids flesh food it is clear that the Holy Book is very definite about exercising kindness and compassion towards animals. How can this be possible if we continue to devour them?

Evidence is not wanting to show that the Prophet himself was always very compassionate towards animals, and looked upon them as possessing a God-given-life, which he held sacred. As an illustration we might notice a story that is commonly known. It is said that one day the Holy Prophet sat engrossed in meditation. While He was thus engaged a cat jumped on to a corner of His robe, made itself comfortable and settled down to sleep. When the Prophet finished His meditation He noticed the cat, but though He had important

¹ V,—4.

business to attend to, He sat there until the cat awoke rather than disturb its sleep. Such was His love and compassion towards the animal kingdom. Do you then think that with such love in His heart He could ever have enjoined His followers wantonly to destroy life, only to satisfy their hunger when there was grain and milk and dates and honey in plenty to feed them all?

And now that the time has at last come when angels are calling to men to co-operate, when angels are appealing to man to be kind to the lower kingdoms, may we not hope that our Mussalmān brothers will also make an effort to choose the more compassionate mode of living : TO LIVE AND LET LIVE ?

Nadarbeg K. Mirza

No excuse can ever make wrong right, nor violence justifiable.

The Lives of Alcyone

MOONS AND PLANETS

By E. BENNETT

ASTRONOMY being an exact science, dealing only with those things observed by physical means, has little to say about the existence of life in other worlds. The custom has been to assume it is an unlikely possibility. Of recent years it has been admitted as more likely than not, especially in the case of Mars.

Theosophical writers assert the presence of physical life in many centres, giving some detail of the other two planets of the Earth Chain. Yet little has been added to the statements of Madame Blavatsky and the subject does not attract the attention it deserves from the theosophic standpoint.

Very few of us have been lucky enough to hear or see the Brahmaviḍyā Āshrama lectures on astronomy and local lecturers rarely choose this as a subject. Little is published of clairvoyant investigation and we learn our Astronomy apart from Theosophy, having to blend the two for ourselves.

A summary of what is already known and published by both schools of thought and what may be deduced from their information is of value. It forms a guide to the problems which need solution and shows the gaps in our knowledge of the Solar System.

The astronomer views the System as a Sun with a family of eight large planets; these have attendant moons. Together with a few comets and a host of tiny bodies these make up the Solar System. These tiny bodies are called the Minor

Planets and are supposed to be fragments which failed to come together into one body. The largest is less than 500 miles in diameter; the rest range from that to bodies too small to be visible.

With a few notable exceptions, all these minor planets and the eight large ones, move round the Sun in the same direction and in the same plane. The moons revolve in the same way save these of the two outermost planets. In these two, it is as if some mighty hand had taken spinning planet and moons and tilted the combination until it was spinning upside down. The turn over is complete in the case of the most distant world, not quite so great in the nearer.

The two largest planets have each one moon revolving in the opposite direction to the rest on planes a bit out of the normal. These are supposed to be wandering bodies, captured by the planets as they passed through our orderly system.

Little is known of Mercury, the innermost planet, as observation is difficult, this world always being seen close to the Sun. At a distance of 36 million miles from that body, it makes its circuit in 88 days which is its year. Neptune is the outermost planet, taking 164 years for its circuit at a distance of 2,746 million miles.

These figures are so great that the mind cannot grasp them if treated as mere linear distance. Introducing a time-element makes them more comprehensible. An express train travelling at $57\frac{1}{2}$ miles an hour, without pause day or night, takes two years to cover a single million miles. The shortest distance mentioned above takes a lifetime to cover, the longer period needed for Neptune's distance covering the greater part of historical times.

Neptune, the outermost planet, is pale greenish in tint and lighter far than the earth in composition. It is clad in a fairly dense atmosphere, containing several constituents unknown to us and much hydrogen gas whose presence

suggests the absence of oxygen, the supporter of physical life. At its distance no detail is visible. It is four times the diameter of the Earth and has one small moon. To it, the Sun would appear like a starry point, but would give as much illumination as we get here on a cloudy day.

Uranus comes next on the sunward journey at 1782 million miles distance. It is too dim an object to be seen with the naked eye save under most exceptional circumstances yet appears to have been known to the ancient world. Slightly smaller than Neptune, it is of similar appearance and constitution. There is less hydrogen in its atmosphere. Both these planets are supposed to be worlds in the making, as yet too hot for life. Another school of thought assumes that they are as yet, too cold.

Madame Blavatsky states that Neptune does not belong to our system. As it does belong physically, this is meant in some esoteric sense and I suggest an explanation in the section upon the higher planes. These two abnormal planets are the mystery planets of our system.

Saturn comes next, a bigger planet, ten times the diameter of this Earth, visible to the eye as a dim star. Telescopically, it is a brilliant sight with its rings of radiant matter extending more than half its own diameter on either side. These equatorial rings are made of myriads of tiny bodies smaller than rain-drops. They are less than fifty miles in width and contain at least four brilliant points, assumed to be knots of condensation.

The planet is still semi-liquid. The equatorial parts revolve more slowly than the rest of the planet. It is far too hot for any permanent lands to form. What we observe is the upper part of a dense sea of clouds, surrounding a planet, still greatly enlarged by the effects of its own high temperature. Bulk for bulk, the earth is eight times as dense: Saturn weighs less than water.

There are assumed limits to the sizes of bodies capable of supporting physical life. Every atom of matter is moving, oscillating at some definite speed. These speeds are constants for each element under similar conditions. Gases in the atmosphere, if moving with speeds too high for the power of that body's attraction to overcome, gradually escape into space. Thus our air has lost much hydrogen, luckily for us, but retains water-vapour and oxygen. Many smaller bodies have lost both, according to the astronomers.

Neither the single moon of Neptune nor the four small moons of Uranus are large enough to have an appreciable atmosphere. Among the ten moons of Saturn, there is only one which falls within the accepted limits for worlds with atmosphere resembling our own. This is the sixth moon counting outwards and is called Titan.

Titan is midway in size between Mars and Mercury being 3,300 miles in diameter. This is disputed by other astronomers who give it a size slightly less. Observation indicates there is water in its air. Little is known about it save that it takes almost 16 days to make its circuit around Saturn.

Astronomers have pictured life there as lived under a sky brilliant with many moons. This is error. The other moons are far too distant from it: one might show as a very tiny and dim little disc, the others would look like faint stars. The only grand sight would be the planet itself, looking ten times the diameter of our moon.

Four of the other moons are over a thousand miles in diameter, the rest are very small. One has never been seen but has been recorded by photography. This is called Themis. Saturn and its moons take $29\frac{1}{2}$ years to travel around the Sun, thus having a very long year.

Jupiter comes next, the biggest of the Sun's family. Eleven times the diameter of the Earth, it is of light texture

although not as light as Saturn. It also is hot and wrapped in clouds but these show some remarkably permanent features. One, known as the Great Red Spot, has been observed for many years. It suggests the formation of some fixed crust to the planet below the clouds.

This world and Saturn seem to form a pair. Both are hot, both have very short days, spinning at more than double the speed of our world, the Saturnian day being a little over ten hours and the Jovian a little under that time. Both have large families of moons, Jupiter nine and Saturn ten. There is some doubt of the observations in the case of the smallest ones belonging to each planet.

The innermost of Jupiter's moons is small and merely noted for being the fastest moon in the Solar System, traveling at eighty thousand miles an hour. The next four moons are all larger than ours, the outer pair being bigger than the planet, Mercury. It is believed that all four keep the same sides turned continually towards their planet. In this they are similar to our own Moon.

Outside these four big moons lie two pairs of small ones at much greater distances from the planet. One pair is at 7 million miles and the other at 15 million miles, the latter being more than 60 times the distance that our moon is from us. The inner pair are so close that their orbits cross at two points. The outer pair move in a very eccentric course.

The four big moons are the only ones, large enough to bear life, according to astronomic belief. Io is the innermost. It is 2,500 miles in diameter, is thought to have a dense atmosphere and bears a white band of considerable width across its equatorial parts. It makes the circuit of its primary in a day and three-quarters.

Europa comes next, slightly smaller, little larger than our moon. It makes its circuit in half a week. As these moons are supposed to keep the same face turned towards Jupiter as

they circle round him, these times represent their days, their changes from light to darkness. Europa shines as intensely bright as if its surface were covered with white clouds. This suggests a dense atmosphere although it is a puzzle why the giant planet has not stolen the air from its relatively tiny moon.

Ganymede, the third big moon, is the largest. Larger than Titan, it is midway between Mars and Mercury in size. From variation in its light it has been suggested that this body is egg-shaped, its polar diameter being greater than its equatorial. Its circuit is made in a week, giving it a day which is a week long. To us it shines brightest of all moons save our own.

The outermost one, Callisto, is the faintest. It is a trifle smaller than Ganymede though bigger than the other two. A dark shading crosses its equator. There have been sudden fadings and recoveries of its brilliancy, suggesting snowfalls, on a big scale. Its revolution takes nearly seventeen days.

Here also astronomers have laid aside calculation and waxed ecstatic about moon-filled skies. Yet only for Europa or Ganymede are their even two moonlike bodies visible at any time apart from Jupiter itself. The planet will look enormous, ten times the size of our moon from Callisto and triple that from Io.

Next to this planet Jupiter, whose year is twelve times the length of ours, comes a zone containing the minor planets. Though all are stated to be too small for life, some have shown distinct evidence of gases surrounding them. Observation contradicts theory in this appearance. This suggests that some physical law varies in other worlds, altering the behaviour of gases. If this be so, it means that much smaller worlds than those indicated can bear life through having proper atmospheres.

Mr. Sinnett has intimated that the Minor Planets are fragments of one large planet. This had formed and life had developed upon it up to mankind. The Atlantean trouble of black magic had rendered it unfit for further evolution. It was destroyed. That the fragments are often irregular in shape agrees with his view. The fact that these small bodies form several well defined groups with different orbits, suggests that the destruction was caused by a succession of disruptive explosions in different ages.

Of the inner planets, sufficient has been said in a former paper.¹ Summarising the proofs of life on Mars, it showed how Venus, nearer to the Sun than the Earth, is shielded from excessive heat by dense clouds. Mercury, nearest of all, could support life under one set of conditions thought probable by many astronomers. If it turns one scorched face to the sun, always keeping the other side in darkness and cold, there will be a habitable belt between. The noting of white polar patches suggests this as probable.

It has been stated that a planet's life has three parts, two of long duration and one comparatively short. A long one while the planet cools and forms a crust, a short one in which life evolves and another long one after the planet has got too dry, too cold or too airless for life. If this be so, it appears a most unlikely chance that will bring two worlds to that one short era at the same time. To find three worlds in that stage means it is not a chance coincidence.

Here are four possible homes for mankind on planets and five on the moons of bigger planets. It shows intention: a guiding power behind evolution. The planets are centres for physical education of our souls. Astronomers picture the age-long life of a barren planet. Theosophy says it is soon used up in the making of some new world. Instead of the

¹ Mars and Mercury, p. 385, June, 1925.

host of old dead worlds the astronomers expect we should see, there is only one and that, our Moon.

The area of the astral globe of the Earth extends far beyond its physical core. We are told that when Earth and Moon are closest, these two astral globes interpenetrate but when at their furthest do not touch. We are also told that the mental globes of each planet are far larger yet not large enough to touch the neighbouring planet. This gives us a scale of measurement.

Assuming that each planet has a size on the higher planes bearing a uniform ratio to their physical diameters, this means that an astral globe is 24 times the size of the physical nucleus. A mental globe might be 1545 times the size of the physical or 64 times the astral. If larger, the orbits of Venus and the Earth would let them touch at their nearest. Did this happen at the time of the coming of the Lords of Venus in Atlantean times?

With this maximum figure for the area of the mental plane, that of the Sun would extend a little more than midway between Saturn and Uranus. Saturn and all worlds within would move and have their being, always within the solar mental plane. Outside would lie Neptune, according to Madame Blavatsky, not of our system. Is this the explanation? Uranus, also outside, has much the same type of atmosphere. Has the Sun anything to do with its difference from those within?

The solar astral does not reach unto Mercury but would include the etheric planet, Vulcan. So the major effect of the Sun upon our life is through the mental plane while the Moon affects us astrally.

In the case of Uranus, this planet would also come within the solar mental range if the area were slightly greater. In that case, the Earth and Venus would contact mentally, every 584 days, having proportionately larger mental globes.

Perhaps some student may have noted reactions suggesting this? The times of contact would fall in September this year, in April of 1929 and late June of 1932 which latter is a close approach.

The large moons of the greater planets lie within their astral. Saturn has one moon of medium size outside. If inhabited, a comparison of the type which has evolved would be interesting, comparison between life on Saturnian moons, within and without the astral zone of the planet.

Jupiter's four big moons within this zone may act as astral and physical nuclei for the planet itself, instead of developing separate races of their own. They may represent the planet's life. In that case it would explain how a third round chain can have, apparently, four physical worlds. The four will act as the one physical world which the chain should have.

In the days so close at hand, when we will have many who are able to investigate these worlds by their higher faculties, there will be no lack of work. Plenty of astronomic problems remain to be solved. We need a census of life-bearing worlds, a record of their life's differences, a study of life under varied astral and mental influences.

Unprejudiced reasoning leads to a conviction that the Universe is one vast laboratory for the evolving of self-conscious souls. It is not as the astronomer would say, a host of widely separated bodies. It is a unity. Astrally planets are linked to moons, mentally planets are linked to their Suns. Can we doubt that on higher planes there will be further linkages until the adept will see all as one.

E. Bennett



THE COLOUR LANGUAGE OF THE ANGELS

By GEOFFREY HODSON

THE speech of the angels produces colour and form rather than sound. A highly complicated system of symbology is employed in the communication of their thoughts which appear as symbols and flashes of colour in the astro-mental atmosphere. These colours and symbols, however, are not consciously produced, but are the natural results of the impact of angelic thought on the matter of the subtler planes. The angels' sense of unity with the divine is so vivid and so real, that their every thought is in harmony with the divine

thought. All the colours and symbols in which it is clothed have therefore a certain spiritual significance, and are expressions, however partial, of the divine consciousness. This gives to their colour conversations a luminosity, beauty and profundity which is lacking in ordinary human interchange of thought. They are incapable of an utterance which is purposeless, untrue, or which fails to express in some degree that inherent divinity of which they never lose consciousness and which colours and inspires their every activity.

In this respect their colour language somewhat resembles the ancient *Sensar* in which every letter and syllable was an expression of a fundamental and basic truth. Unlike that ancient priestly tongue—the product of profoundly inspired minds—the language of the angels is instinctive and natural and calls for no effort on their part in the choice of colour, form or symbol. Their thought is so attuned to divine thought that its external expression is automatically divinely perfect according to the level at which the thinker stands.

An angel who has taught me at various times has just given me a beautiful example of the operation of this natural law. I saw him travelling at a great height in the air (above the "Valley of Peace" in Gloucestershire, where I am staying,) and sent out a mental call to him for more knowledge about the angel kingdom. At once he paused in his flight, and descended steeply into the garden beside me. As he came down he sent an answering stream of love towards me which took the form of a bowl or cup, rooted as it were in his heart, and extended towards me in a glorious outrush of glowing, rosy light in which I was completely enveloped. Looked at more closely it resembles a flower, for the sides of the "bowl" are divided into petals and in the very centre is a brilliant golden rose with its petals partly open. This "word" is a living entity created by the angel's love; it is pulsing with life, and

the lines of force of which it is composed are quivering and alive.

The angel looks like a glorious Greek God, with a huge wild rose, formed of light, wide open upon his breast. The tips of the petals reach out and over me, the maximum diameter of the flower being about 8 feet. Over his head there is a continuous radiation of colour which rises above him in bands of varying size and degree of luminosity.

While I watch, another angel suddenly appears near him, and the two engage in conversation. As they "speak" their auras reach out towards each other, touch, and draw back, like the wings of gorgeous, heavenly butterflies. They are about 25 yards apart, and the fluid nature of their auras is demonstrated by the ease with which they extend them to cover the intervening distance. They speak both with their hearts and with their heads, for colours and symbols appear in their auras and above their heads and flash between them with a rapidity and a brilliance quite beyond my capacity to record. The main theme of the first angel finds its natural expression through a soft, pale green, like that of a summer sunset, and this shade appears continually both in the bands of colour above his head, and in the symbols formed; it also tinges the larger portion of his aura. I think it represents intense sympathy and complete understanding.

Three beautiful scallop-shell forms now appear and hover, quivering with life and light, in the air above his head; in colour they are rose, deep blue, and yellow. Now they expand into the shape and appearance of large fans, meet, and become interwoven with each other. Opening and closing slightly, they merge into a single stream of flowing force which extends high up into the air.

This calls forth a perfect blaze of response, a veritable pyrotechnic display from his brother angel. At first he responded by a thought, which turned the upper part of his

aura into three great bands of colour of the same shades as the shells. His aura then swept forward and embraced the first speaker, held him thus for some two or three seconds, and then drew back. Then greatly enlarged fan-shaped symbols of similar form appeared above his head, one by one, as if rising from the centre of his head. Each symbol rose upward and disappeared in a flash of colour into the upper air. A radiant smile illumined his face and it is evident to me that the remark of the first angel touched some fundamental chord in his nature.

The first angel now begins to explain to me the nature of the "conversation". It seems that the second angel contains within himself something of the fundamental forces underlying the second, the fifth, and the seventh rays. Everything he does is an expression of the deepest love, of the highest intelligence, and of the most perfect precision of action to which he can attain. Those qualities represent his ideal of perfection. He is conscious of the existence of some great archangel who is the perfect embodiment of those qualities.

In all nature he sees these three aspects of life; he loves to trace the effects of their operation in all beings. In all his work he strives to beautify and to perfect their expression. In order to help man, for example, he would unify himself with his love nature and strive to increase the human power of love by adding to it his own vivid, angelic power of impersonal and universal affection. He would help the scientist by stimulating his mental powers, by increasing his capacity for profound abstraction, and would endeavour to illumine his mind with the solution of any problem which he was seeking to solve. In any actor, dancer, or ceremonialist, who was sufficiently pure to admit of close contact, he would strive to produce a greater perfection, grace and beauty of movement, and a more accurate expression of the idea behind it. He would work similarly for his brother angels, for the

vegetable kingdom, and for elemental life, and in all his labours those characteristics would predominate. They form the background of his life and the source of his inspiration. The first angel, with his deep and intuitive sympathy, discerned this fact and answered his ideals, with all the fulness and completeness of which he was capable, in the manner which I have attempted to describe.

This description has taken a full ten minutes and is still but a very incomplete expression of an interchange of thought and feeling between the angels which lasted no more than half a minute. My use of the word "ray" fails to give adequate expression to the concept in the angel's mind; he would call it an aspect of the divine life and consciousness, a projecting tongue of flame from the central fiery heart of things, a stream of divine vital energy permeating the universe, an expression of the Supreme. All these conceptions were included within each of the fan or shell-shaped symbols, which, as will be seen, are extremely apt representations of the fundamental idea; the handle of the fan would be at the central source of power, which, as it poured forth, would widen out into the fan shape.

Each of the fan-shaped symbols consisted of a number of radiating lines of force—the number of which I was not able to count, though doubtless it would have its significance. As the whole figure grew, the lines of force in each of the symbols crossed each other and became interwoven, until a broad, widely radiating stream of the three types of energy was formed. Each stream, however, could still be traced, because it maintained its own shape and colour in spite of the interweaving. The combined effect of those three aspects of life working in and through the second angel was most appropriately portrayed by this symbol.

The angel says that in addition to this colour language there is a direct interchange of ideas at the mental level.

The colours and symbols are largely produced by that interchange, though they are also used as illustrations and elucidations of the central idea. The pale green and rose angel now gives a further example of the colour language.

The aerial heights in this district are populated with various orders of nature spirits, and especially with sylphs of differing degrees of development. The angel, still remaining near the ground, turned his attention up into the air, opened his arms towards the sky, and sent out a call which had the effect of bringing down a large number of sylphs into the orchard. They drew together as they descended and looked like living, sylph-shaped cloud forms, brilliantly lighted by the sun into a glowing rose. They brought an atmosphere of superabundant joy and reminded one of a band of happy school children suddenly released from school, though in their case the opposite had occurred, as the angel called them from the freedom of the air to serve as subjects for our education.

The method of calling was that of sending out a strong and highly concentrated stream of will-power clothed in mental matter, a will-thought, or a mental "shout," as it were. A number of small, conical-shaped forms shot up into the air from the angel: their main colouring was rose, while the points were a silvery steel-blue. These appeared in the upper portion of the angel's aura and passed upwards like a shower of darts. Each one "struck" a sylph, attracted his attention and conveyed a command (for he is so far beyond them in evolution that an expression of his thought and will amounts to that) and caused them to descend.

He smiles upon them, and it is evident that the sylphs in no way resent the temporary curtailment of their liberty. They keep close together and are bathed in a rosy glow. Love-forms play through the air from them towards the angel. These are chiefly cylindrical in shape, and in some cases

extend from the sylph to the angel without a break and are held there until a change occurs in the consciousness of the sylph with whom they originated. Several of these bars—for I see that they are solid—shoot out from the sylphs towards the angel and each one draws a response from him. For the time being his whole aura becomes suffused with a rosy light. He extends it laterally into two large wing-like curtains, which he stretches forward until they envelop and pass beyond the group of sylphs. He keeps these “wings” in continual motion, backwards and forwards, across the intervening space of some twenty-five yards which separates him from the sylphs. Each beat of the wings pours more of his love and life-force into them and fills them with an added joy. By this time their condition is one of rapture.

They are intensely loving towards each other, and some of them are “standing” with outstretched arms, resting on each other’s shoulders. Now all are linking arms in this way in a concerted movement, and the whole group has formed itself into a living convolvulus-shaped flower. One sylph forms the point, three form a circle above him, facing outwards; the others form circle upon circle, each larger than the one below, the whole glowing and flashing with rosy light, within which the natural colours of their auras appear like the changing colours of an opal. Now they are making a circular movement, all moving perfectly together, and maintaining the long, graceful, flower shape. Their beautiful faces are shining with joy; their long “hair” floats behind and about their heads and shoulders; their flowing auric robes reveal the roseate beauty of their perfectly modelled slim figures. They spin with increasing rapidity. The angel is smilingly watching them and now gives the signal of dismissal by raising his right hand above his head. The whole group, still revolving, and maintaining the flower formation, gradually rises high up into the heavens. Each

ring opens 'out into a line and then breaks up into groups of twos and threes.

The angel says to me: "I called them in order to show you one of their aerial dances. If you look, you will see that the flower form still persists."

Gazing upwards, I see the "flower" shining in the heavens like a fire balloon, still spinning and rising as it spins. The sylphs who made it have now re-formed into one big circle around it, and, as did the clover fairies,¹ are building a bowl-shaped, enclosing wall of the soft green colour of the angel's aura. From the bottom of the valley in which we sit the sylphs appear some two thousand feet in the air, and the outer ring of sylphs appear to be about fifty or sixty yards in diameter. The "flower" is about ten yards high and maintains its vertical position.

I now see that the whole performance is a dance in honour of the angel who called them and that they are paying the graceful and beautiful compliment of building a form in the predominating colours of his aura.

The soft green bowl does not "grow" into a closed sphere but remains open. Streams of energy are flowing up through the whole of the interior of the form and playing out into the air above. The form and the stream of energy are also a delicate allusion to the nature of the angel who called them, who is one of those who pour forth love and sympathy upon the world.

A certain abandon is now apparent in the movement of the sylphs who are still circling with extreme rapidity round and round the flower form. Their hair streams behind them, their heads are thrown back and their bodies are curved outwards from the circle. A human in such a state would long ago have lost all self control, not so the sylphs whose gestures grow ever wilder as the ritual proceeds.

¹ See *The Kingdom of Faerie*, Chap. IV.

At last, however, they break and disperse with many downward glances to the angel and thoughts of love which descend upon him like the sparks from a rocket, though conical in shape, as were the forms which he sent up to them. These strike, and enter his aura, and fill it with glowing points of rosy light. An ecstatic smile lights up his face, and he turns to me as one who would say: "The dear children."

He then brings his arms together in front, in the eastern form of salutation and bows, as if to denote the close of that particular lesson.

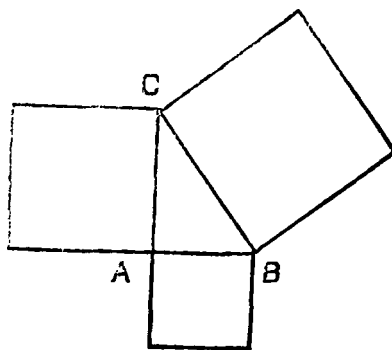
Geoffrey Hodson

(To be continued)

THE THEOREM OF PYTHAGORAS

By ELIZABETH LOURENSZ

“IN any right-angled triangle the square on the hypotenuse is equal to the sum of the squares on the two other sides”.



This well known theorem, bearing the name of Pythagoras, is one of the most interesting and one of the most wonderful symbols which the student of symbology comes across in the course of his explorations in this mystic realm.

Let us first recapitulate the various meanings one can attach to the symbol, the triangle. We get there in ever and ever deeper layers of the meaning of this symbol the following explanations :

MAN

Personality. 1. Physical, 2. Astral, and 3. Mental Body each represented by one side of the triangle.

Ego. 1. Manas, 2. Buddhi, and 3. Ātmā.

The total human Being. 1. Personality, 2. Ego, 3. Monad.

GOD

In His own Home. The Three Aspects, variously called: Father, Son and Holy Ghost, or Shiva, Vishṇu and Brahmā or to speak of Them in a more impersonal way Will, Wisdom and Activity, as manifesting in the three highest planes, with

which we are concerned that is : Āḍi, Anupāḍaka and Nirvāṇa or the Āṭmic Plane.

In His total Manifestation. The same Three Aspects, as manifesting in : 1. Āḍi, Anupāḍaka and Higher Āṭmā, 2. Lower Āṭmā, Buddhi and Higher Manas, 3. Lower Manas, Astral and Higher physical respectively.

This in regard to the Cosmic physical plane and we can conceive a similar grouping on the Cosmic planes, looked at from that point of view and then dealing with Logoic and Universal Manifestation and Evolution.

There is another way possible of looking at these various divisions, and we come then to the three squares of our theorem. If we consider the threefold Manifestation of the Godhead in all the seven planes of nature, then we find that the mental and āṭmic planes are divided into a higher and a lower part. The physical plane division is known in Theosophy as dense physical and etheric. A similar division is said to exist in the astral plane (*vide* the Summerland or higher levels of the astral plane of the Spiritualists). And as such facts are reflections of things in the higher realms, we can safely conclude that the same holds good of Buddhi and Anupāḍaka.

We get then a fourfold sub-division of the Three Aspects of the Logos namely : 1. Āḍi, Higher and Lower Anupāḍaka and Higher Āṭma, each represented by one of the sides of the square on the hypotenuse C—B. 2. Lower Āṭmā, Higher and Lower Buddhi and Higher Mental, each represented by one of the sides of the square on the line A—C. 3. Lower Mental, Higher and Lower Astral and Etheric (we cipher away in this system the dense physical, regarding it as H. P. B. as "no principle") and these parts are represented in our theorem each by one of the sides of the square on the line A.B.

The squares on the two sides of the right angle stand thus for personality and ego respectively, whilst the one on the hypotenuse stands for the Divine Man.

We can then regard the whole process of evolution from: (a) ordinary man up to the first Initiation; (b) from the first Initiation up to the level of Asekha; (c) from Asekha to that of the Highest with which our earth evolution is concerned as a slow, an immeasurably slow process of absorption of the two squares of personality and ego, those on the two sides of the right angle into the square on the hypotenuse, standing for the Divine Man.

Let me explain this more in detail. The ordinary man lives entirely in the personality and learns only in the transition stage from developed man to the stage of the first Initiation to dominate this personality by the Causal Body, the vehicle functioning on the lowest part of the egoic planes. In the next evolutionary period he is more and more changing his *point d'appui* from personality to ego proper, rising higher and higher in the planes occupied by the ego. We can consider this period as the one in which he starts adding the two squares on the two sides of the right angle. Only when he has completed this addition, then lo and behold—he sees that the sum total of his two squares is equal to the square of the Divine Man, that on the hypotenuse.

He then starts the process of transmutation into a higher level, reaches up to the Cosmic planes, for as soon as he has reached the Son, by reason of the Son's One-ness with the Father, he has touched at the same time the Circumference of the Father. There the Cosmic Lotus blossoms forth before his view, as through the Power of the Father thus reached he is enabled to view the Cosmic Realms.

Can we be surprised that this symbol of the Pythagorean theorem is used on a certain festival to link us up with Cosmic Evolution? Verily and truly God geometrises.

Elizabeth Lourens

THE DICE OF MEN

By C. NAGAHAWATTE

EVERY happening on earth or in heaven has, for its underlying cause, the working of a Mind, which, when known, becomes commonplace and when unknown, mysterious. Each being is the centre of a tangled knot of concentric circles interwoven with one another; but encompassing in the same being, the human and the Divine. To locate the centre and to plot the intersections has ever been the long vexed problem. We may not perceive the vital connections of a man's inner being with Nature and Spirit. It is there all the same.

The mystery that surrounds the man surrounds the destiny of nations, the world, nay, the universe. We, childish in our ignorance, self-important in our knowledge, sceptic in our idealism, can only record changes. The fountain wherefrom changes proceed is to us impenetrable. A slight vibration somewhere is to us a change or an abnormality; in the language of the mystic, however, it is the law of Nemesis. How thick is the veil she wears? Can science raise it and discern the lineaments of her awful face? Science only obscures and adds to the mystery. She misses the point and leads us to miss ours too.

This is no indictment against science unless a revelation of its true nature be so considered. Let the scientist toil alone in his laboratory, let him explain to us the phenomena of physical nature. For the human and the superhuman or divine, let mankind turn to mysticism or to the cult of the prophet. For there are higher reaches of thought to which the supremacy of reason does not extend but where intuition

or the psychic instinct of the spirit unravel for us the mysterious. The prophet with his sensitiveness fathoms the unknowable that which cannot be known through reason alone. In his chart are marked the triumphs and catastrophes, the battles won and lost in the history of the human race. A volcano bursts and for the cause of it he dives deeper than into the red-hot furnace in the bowels of the earth; for no phenomenon, from the blade of grass to the disc of the sun, occurs for the mere delight of self-expression.

The simple phenomenon of a thunderbolt is not a mere liberation of pent-up force seeking an outlet. The vibration it causes in space has its message to the dwellers of the earth, and a change, if not perceptible, is caused somewhere whereby health or human asset is affected. When the phenomenon in question is vast in its consequences we pant for an explanation, and are lost in its intricacies. In the scepticism that thus results, we are more helpless than the superstitious. For superstition is suggestive of the profoundest of truths ever fathomed by scientific inquiry. Superstition attributes dark portents to the appearance of a comet that runs its mad course athwart the sky. The astronomer laughs at the idea and plies his telescope to trace its orbit. But astronomy, if merely understood as a process of mathematical calculation, has everything to gain if the hazy ideas of superstition, associated with the planets, were gauged by instruments other than mathematical appliances. This is but one instance. Suffice it to inter-connect physical phenomena with human existence.

Were it not so why should men suffer? Pompeii was buried. Yoko-hama is in ashes. Are these the wrecks of perverted Nature or Nature's triumphs over a perverted mankind? Not a hair is burnt, not a bone cracked, not a hut razed that has not its Nemesis in the ultimate reckoning of causes. Are these then national calamities? No! That is the language of the demagogue—these are human calamities.

We are in the days of darker superstition than of old. When it does not rain we look to the observatory to fathom the mystery; when famine stalks abroad we hang on the lips of the economist; when plague spreads death we pitilessly cling to the physician; when nations disagree we trust to the sword, when art famishes the artist looks to the patron, and we believe that we are wiser than all those. When earth rumbles, reeks and sways like a cradle, those, who know and see, understand her awful language—not the geologist. In an unhappy isle the earth has spoken forth her pent-up rage. Nature heaved her breast and drew a sigh and an earth-quake has taken place, burying cities and . . . in one red burial blends.

Sometimes a Vesuvius or Fugiyama is a prophet in days of travail as eloquent as any that has lived. They speak not to Italy and Japan alone but to humanity at large. It is a challenge to science, for what can more effectively bring home to mankind the futility of so-called advances in science and learning than hundreds of thousands being destroyed in one such charnel-house? The conquest of Nature by science is the boastful vaunt of our age. Gods laugh at us and knowing this better than we do suggest another way. "Conquest of Man by Nature." Nature has spoken clearly enough. She spoke Pompeii down, she spoke Atlantis down into the abyss of the ocean, Sodom and Ghomorrah were submerged under the waters, yet we play and gamble as if her voice were as meek as the squeak of a shrew. Surely it is time that things were probed deeper than they are. Nothing is plainer than that the laws of the universe have sympathies and antipathies with man. Every catastrophe, be it a volcanic eruption or any other cataclysm, is intertwined with human destiny. Until this correlation is laid bare our title to knowledge is empty.

It had been the custom in the mystic East to invoke powers other than science to allay the elements, and there

have been "Prosperos" who have lived not merely in the imagination. Concrete instances are found in Buddhist Scripture, how rain was commanded and draught and famine dispelled by the mystic potency of hymnal utterances. Cures of human maladies by other means than medicine, riding the ocean without the aid of a vessel, scouring the air without the help of a "Handley Page", communion with the planets without the aid of electric flashes and hundreds of similar instances which we, in our ignorance conveniently call miracles, are sufficient proof that we are not altogether at the mercy of Nature. And that the conquest of nature, if conquest were possible, is not through "X" rays or electricity, but by the potentialities latent in man—potentialities as yet undreamed of.

When will mankind awaken to these potentialities and evolve into a higher sphere of intellectual perception, so that none of our experience is beyond our understanding. It has now become a question of the powers of the spirit being revealed to the average man and of familiarising them to the generality of mankind, just as physical agencies, like electricity, have now become common to the meanest intellect. Then shall the man in the street clearly comprehend the flight of a mystic through the air by the religio-psychic process as clearly as he now understands the flight of a bird by the physical force of flapping and balancing. Knowledge precedes materialisation, and successful research work in psychospiritual phenomena are bound to reveal the way by which the materially impossible may be made the spiritually possible. This may be a Utopia even more daring in its conception than that of the idealist More, but certainly far nearer to us when we are spiritually-minded. Have we as yet witnessed one instance of a country being on a high spiritual level even for one generation? In such a dearth of instances the conviction of the individual is indeed very unpromising. "The Elizabethan age of English literature was not a long cycle of time

but energy, adventure and dramatic speculation into which the whole atmosphere of English natural life was pregnant . . .”

The dramatic suggestiveness of the individual, even illiterate, was presumably more alert than that of a professor of literature in a modern University. What astounding results would have flowed from such dramatic speculation sustained through centuries. Supposing the whole world shared it for thousands of years what glorification of Art would the Earth then have witnessed. The physical problem with which mankind is confronted is soluble, when the average man is presupposed a spiritualist in a sense in which an average man could be a Shakespeare in an intellectual Utopia. Excellence in literature (to take one aspect of the human intellect) is attainable far less easily than spiritual culture; for in the one, poverty, lack of opportunity, competition may offer a thousand difficulties; in the other the initiated must needs be only on the right tract and once there, concentration, meditation, right effort to gain harmony, face to face with the curbing of the brute-instinct will achieve the rest for him. Suggestions as these are ridiculed as vain speculation or shadowy idealism; they are no more idealistic than the idea of a city being lighted with electricity, of globe being circumnavigated would have seemed to men in the twelfth century.

The difficulty of spiritual advancement has been so over-rated that a curriculum for it has not struck even the most enthusiastic educationist. This is really an age so barren of higher thought that the simplest is exaggerated into the most complex. Have we realised the astounding powers of reproductive multiplication and creation latent in man's physical being! The rapidity of progress of an art or a science when rightly conceived and rightly imparted is the ratio of its grades of excellence. For the truth stands out straight to us, and once our feet are on the right track she becomes every

moment nearer to us. Inventions have accelerated manual labour. A printing machine multiplies copies at a rate almost incredible. This is but one single idea conceived in a suggestive brain materialised in the physical world. How inconceivably more potent and rapid in reproduction must be the idea of a world regenerator if it could only be materialised in the spiritual plane? A thing can be grasped infinitely more readily by the eye than by the hand, by the mind than by the eye, by the spirit than by the mind.

The eye of the spirit is what psycho-researchers have lately come to know as sub-conscious developments, etc. In the world of science, clairvoyance became known to researchers so late in the day, and so nebulously stilled, because materialistic sciences do not lie in the track of spiritual light. It is interesting, however, that a process of intellectual enlightenment that has been common to the mystics in the East, has only permitted modern researchers a faint glimpse of its existence. Had there been an age of direct spiritual endeavour interpreting everything in human experience in no other aspect than that of the spirit, this so-called clairvoyance might have supplanted the flickering lamp of human reason which is sluggish in its progress. It is a sign of progress that this faculty, hitherto unsuspected in the brain, is gradually manifesting itself; what results will follow if we rightly develop it must be left to a daring imagination.

We spoke of the mysterious intersections of the circle in the human being, astral and spiritual. The light that can penetrate these almost impenetrable intersections or correlations will be that power of mystic perception or unfoldment which science has just begun to whisper as clairvoyance. Let her grow to full womanhood and let future generations have patience to hear her utterances.

C. Nagahawatte



KRISHNA'S FLUTE

Ranoda Ukil

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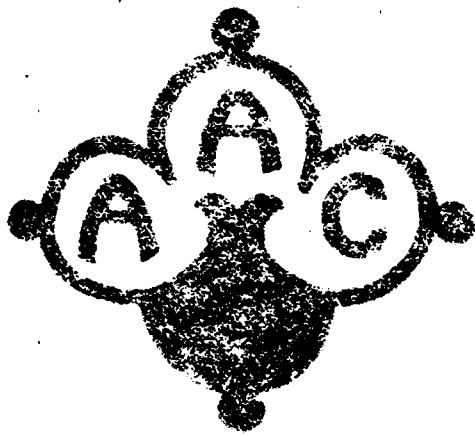


KRISHNA'S FLUTE

Ranoda Ukil



THE END OF THE DAY

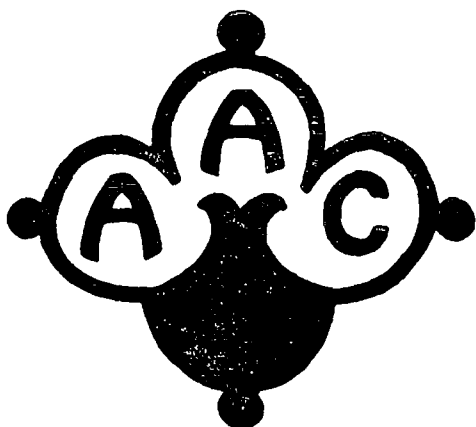


INTRODUCTORY

In some years past it has been customary to have an exhibition of Indian arts and crafts in connection with the Annual Convention of the Theosophical Society. An exception, however, was made at the recent Convention, as the Indian National Congress was held in Madras at the same time, and the materials and workers for the exhibition were utilised in a large All-India exhibition in connection with the Congress. The exhibition Committee built a special gallery in which one hundred and fifty choice examples of Indian painting were housed. Many thousands have visited the gallery and realised something of the beauty and spirituality that shines through the true art of India. Dr. J. H. Cousins gathered and hung the pictures. He wrote a succinct historical introduction to the catalogue of the exhibition. As this will be useful to those of our readers who are interested in art, we print it, with some alterations to suit our international audience, in this issue. Nothing can be a more effective antidote to the poison of the libel called "Hindu art" than a knowledge of the reality of India's life as expressed through the cultural renaissance that is now in full swing. In this renaissance the Adyar Art Centre has played a very important part.



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INDIAN PAINTING

By JAMES H. COUSINS, D.LIT.

I

THE CLASSICAL BACKGROUND

TO those who have taken even a slight interest in the new enthusiasm for painting which has manifested itself in India within the past twenty years, the name Ajanta is known as standing for an era in Indian art which began not less than a century before the opening of the Christian era and ended after the opening of the seventh century. The school arose out of the artistic necessity of the Buddhist monks who gathered together in secluded places for meditation and study in the monsoon season and decorated the walls and ceilings of their excavated dwelling places and places of worship. With the absorption of the Buddhist population back into resurgent Hinduism in the seventh and succeeding centuries the Buddhist phase of Indian art passed away. Hundreds of artists found their way to China, which had embraced the faith, and carried the art tradition of Ajanta as far east as Japan. Others went to Central and Western Asia. Their places of retreat at Ajanta (now in the Nizam's Dominions) and elsewhere fell out of human ken save to occasional sadhus and tribesmen and the wild creatures of the jungle. Early in the last century the art world was stirred with news of the discovery of richly frescoed cave temples in the Indian

Deccan. A few years ago an expedition for the systematic copying of the frescoes at Ajanṭa that had escaped the ravages of time and weather and vandalism was carried out. Reproductions of these priceless remnants of a glorious but vanished age of creative art in India are now published and have become increasingly familiar in books and magazines.

The Bagh frescoes in Gwalior State (on which a monograph has recently been published) are taken by competent authorities to be contemporaneous with the later Ajanṭa frescoes. In craftsmanship they are similar. Their mood of solemn reserve even in the midst of joy is the same. But while the Ajanṭa frescoes are mainly religious in theme, depicting incidents from the previous lives of the Buddha, the Bagh frescoes are entirely human and depict scenes from the religious and social life of the time. The exquisite austerity of Ajanṭa tends to obscure the personal element of the artist; the worker disappears in the vivid reality of the work. But in the Bagh frescoes the humanity of the theme gives free rein to the joy of the artist. The æsthetical element which is latent, almost cold, in Ajanṭa, is patent and warm in Bagh.

The existence of frescoes in an excavated temple in Madras Presidency was discovered in 1919. Scholars have formed the opinion that they were as old as the cave itself. They point out the similarity of the frescoes to those of Ajanṭa, and claim for the newly found paintings an original excellence at least equal to that of the great gallery of the Northern Deccan. They conclude that the paintings belong to the Pallavas who ruled in the district about the sixth century A.D., when the Buddhist era, of which Ajanṭa was the crowning achievement in art, was coming to an end.

Not all of the yet visible paintings have been published, but most, if not all, have been copied. So much of the frescoes as has been made public inspires the wish that the reproduction and publication of the whole be undertaken without

delay, and with the same thoroughness and efficiency as have been bestowed on the other remainders from India's classical era in art. There is obvious in the Sitannavasal frescoes the same high mood of solemn serenity, the same rhythmical graciousness, as are found in the Ajanta and Bagh frescoes, and the discovery of these precious works so recently, gives new hope that within, and perhaps beyond, that area, research will bring forth other examples to expand and enrich our knowledge of one of the most important phases in world art.

II

THE MEDIÆVAL DEVELOPMENT

Between the close of the classical era in Indian painting in the seventh century and the revival of the sixteenth century, there is a period of about a thousand years regarding which, so far as the art of painting is concerned, little has until recently been known. The assumption that it was a period of pictorial darkness is not, however, receiving confirmation by scholars. On the contrary, they are slowly accumulating evidence of activities in various parts of the country. For example, the recent volume, *Studies in Indian Painting*, by N. C. Mehata, I.C.S., has a valuable chapter on Secular Painting in Gujarat in the fifteenth century which fills a considerable gap in our knowledge. There are indications that research will bring much more information to light.

The sixteenth century revival coincided with, if it did not actually rise out of, the Mughal settlement in Northern India. There are indications of pictorial communications between India and Persia prior to the sixteenth century, but it was when the brilliant, powerful and broad-minded Emperor Akbar ascended the throne (1556) that the new era in Indian

painting defined itself. The history of that era is the history of two entirely different points of view, yet of certain affinities in feeling and technical expression. That the two schools influenced one another is obvious at a glance over a few pictures by each school. It is equally obvious that there were certain unassimilable ingredients in the nature of each school. The indigenous school was homely. It brought the gods close to humanity, an artistic liberty that was abhorrent to the Muslim conception. Islām worshipped one God beyond form. The Hindū painters set out every conceivable aspect of Celestial Personality in the most concrete possible manner. The Mughal school was not homely but courtly. Yet, for all the fundamental differences thus involved, there is a mutual fineness and a mutual acceptance of certain technical conventionalities in the two schools.

The mediæval Hindū school of painting is called the Rājput school. Geographically the term is wider than it seems. It embraces, besides Rajputana, the Panjab and the lower Himālayan valleys, such as that of Kangra, whose painters (sub-entitled *Pahari*, hill-men) are distinguished from the schools at Jaipur and other centres on the plains. Certain students see in the Rājput paintings a continuation of the Ajanṭan era but on a smaller scale. A Chinese traveller (Teng Chun) in the eleventh century saw paintings on cloth at Nalanda; but the Rājput art as now known to us (that is, small paintings on paper) does not go further back than the time of Akbar. There are traces of frescoes on the Ajanṭan scale in Rajputana, and references to picture halls in palaces in Pālī and Samskr̥ṭ literature. We know that Indian painting was practised in Khotan and Tibet in the eighth century, but certainty is only felt in the sixteenth century.

Baber, the founder of the Mughal house, entered India from Persia in 1528. He and his son, Humayun, were highly

cultured princes, but were too busy with conquest to be able to give much attention to art. Their entourage, however, contained painters, and these soon found artistic affinities in their new home, and enabled Akbar definitely to give his patronage to the development of art. By a subtle piece of argumentation he got round the alleged prohibition of portraiture by the Prophet, and thus led to the ultimate production of the long and exquisite gallery of Mughal miniatures.

Akbar's son, Jehangir (1605), continued his father's enthusiastic and liberal patronage of painting, and showed himself a discriminating critic. His desire to have pictorial representations of attractive natural objects resulted in a collection of beautiful pictures of beasts, birds and plants, many examples of which are still to be seen.

The hereditary impulse to art passed in Shah Jahan (1628) into architecture. Yet, though the Tāj Mahāl might house a hundred thousand of paintings, there is something of the same delicacy and particularity in it as in the paintings. If the Rājput miniatures are Ajantān frescoes reduced only in size, we may say that the Tāj Mahāl is a Mughal painting enlarged. In Shah Jahan's reign the art of painting entered its decline, and passed into history when his son Aurungzeb ascended the throne (1659) and reverted to the strict canon of Islām.

With the rise of the British influence the two schools of Indian painting became partners in distress. Their members were scattered taking with them many of their works and a gradually diminishing power. They had affinities that made them capable, while patronage was available, of working together, but there was nothing in the new influence that either could take hold of. Oil and water failed to unite. While they flourished they gave things of beauty that are joys for ever to the world. Their influence passed on to the modern revival.

III

THE MODERN REVIVAL

The beginning of the modern revival in Indian painting is told as follows in an article in *The Daily News and Leader*, London, apropos of an exhibition in 1914 of paintings by artists of the Bengal School: "When Mr. Havell was appointed Principal of the Calcutta School of Art in 1896, the students had completely turned their backs on Indian traditions. The art gallery was full of rubbish—copies of third and fourth rate European pictures—which served as models for the students. With amazing courage Mr. Havell made a clean sweep of the Brummagem European pictures, replacing them by a representative collection of the best Indian painting and sculpture he could get together. There was an uproar in Calcutta; the students left in a body, the newspapers denounced him, he was almost mobbed in the streets. But he stuck to his point, and gradually the students returned, including the brilliant young artist, Abanindranath Tagore, who became Mr. Havell's assistant and finally succeeded him as director."

Eighteen years had passed between the restoration of Indian painting in an Indian school of painting and the first European demonstration of the result. The art critics of Paris and London vied with one another in praise. "La Construction Moderne" pointed to "qualities of invention and of imagination, a purity of design, a taste for harmony and composition which deserve special and careful attention". Mademoiselle Marie Deimer wrote regarding Abanindranath Tagore's "The End of the Journey": "This small scene which could only be anecdotal, holds by the thought it inspires all the nobility of a symbol. Here one finds, as in many other of the works exhibited, a truly real beauty, and an

education." The magazine *L'Art Decoratif* devoted a number to the exhibition, and Madame Hollebecque made the following summary of the historical and psychological aspects of the exhibition: "The Calcutta school of painters neither innovates nor destroys, nor does it seek to set India upon a new path of thought. Submissive as it is to secular traditions, there is no rupture between the present and the past. There has been discontinuity it is true; but the chain thus momentarily severed is welded anew. . . . As a rule these artists copy nature according to the exigencies of an idealism which demands in the first place a preliminary selection of subject and then an interpretation of it. In truth they recreate according to their spiritual vision."

The English press was no less responsive to what the exhibition signified than the French press. *The Times* in a leading article said, "Who cares to see the modes of Europe aped from the outside by clever young Calcutta painters? A thousand times better that they should turn their own rich world of legend and romance to the beauty of actual life in India and paint in the way their own inborn instinct prompts." Mr. Frank Rutter wrote of Abanindranath Tagore's work that it is "very perfect of its kind and exceedingly beautiful," and he spoke of the exhibition as showing "a remarkable revival of a truly national art". The "Atheneum" said, apropos of the pictures by Nandalal Bose, "their mastery of decorative effect is extraordinary."

From these references two facts emerge; that, as a matter of pure art, the work of the Bengal painters was accepted by competent critics as an achievement, and that that work was recognised as a true art-renaissance. From 1914 until now the history of the school and its offshoots has been an unbroken ratification of that judgment. Certain features that distinguished the work of the school from that of others were noticed in the exhibition, and an interview with

Mr. E. B. Havell by a representative of *The Daily News* and *Leader* puts on record the attitude of the inspirer of the movement to certain of them.

"Indian artists have been accused of a lack of knowledge of anatomy and perspective, have they not?"

"Yes, but that is a great mistake. The Indian artist has his own ideas of anatomy and perspective. The Indian idea of beauty does not lie in form and matter. He looks for something finer and more subtle than physical beauty. It is by imagination and by meditation that he links the seen and the unseen together and achieves that beauty which can only be apprehended by the spiritual vision . . . The Indian artist is always trying to bring down to the earth something of the beauty of things above. When he draws the physical body he ignores little anatomical details and concentrates on the effort to suggest the inner self. That is why he is accused of ignorance of anatomy by those who see by more physical eyes than his."

The elaboration of these technical matters is beyond this purely historical summary. The movement thus acknowledged beyond India has gone on growing in the number of artists who express its inspiration and in the quality of their work. An individual study of their work would overload this introduction. It must suffice to indicate here the general development of the movement in India.

It was the good fortune of the writer to attend the 1916 exhibition of The Indian Society of Oriental Art in Calcutta and to meet some of the leaders of the school. The society had been founded in 1907 to foster the movement, and held an exhibition of each year's work. The result of the visit was an exhibition in Madras a few months later, the first of its kind in Southern India as far as can be ascertained. Such exhibitions are now a familiar feature in various parts of India.

Abanindranath Tagore, as stated above, succeeded Mr. Havell in the Directorship of the Government School of Art in Calcutta. But creative genius is not easily officialised, and he shortly relinquished the office and opened a school in the Tagore ancestral mansion assisted by his equally gifted brother Gogonendranath. From the early group of students several have emerged as leaders in the development of the school. Nandalal Bose is now head of the art school at Santiniketan, the āshrama of Dr. Rabindranath Tagore. Promode Kumar Chatterjee spent some years in the National College at Masulipatam, and after helping into expression some notable artists like Bapirazu, went to the art school in Baroda, and was succeeded by Ramendranath Chakravarthi of the younger generation. Rahman Chughtai is continuing the tradition of his Persian ancestors in Lahore. Asit Kumar Halder is the Principal of the Government School of Arts in Lucknow. Sarada Ukil and his brother Ranoda are working in Delhi. Ardhendu Prasad Banerjee of Santiniketan spent a year at Adyar and stimulated some South Indian painters of much promise, notably C. N. Vasudevan.

South India has had a notable share in this "remarkable revival of a truly national art," and it is generally acknowledged that Adyar Art Centre has been pre-eminent in stimulating the movement. Among the first group of students of Abanindranath Tagore was a young Mysorean, K. Venkatappa, who, after finishing his education at school and becoming a good painter in the European modes, was sent to Calcutta to study the art of his own country. His genius, idealism, and industry soon won recognition, not only by his master and fellow students, but by artists and critics of other lands, like Mr. William Rothenstein who publicly expressed the highest praise of Venkatappa's art. Mr. Venkatappa returned to Mysore an acknowledged master of his craft, but the acknowledgment was not then in his native country, and this inheritor and

recreator of all that is most beautiful, spiritual and typical in India's own pictorial art lived a life of obscurity and penury for some years. Happily the wave of art-revival broke on India's "model state." Its first impact was felt in 1919 when the Amateur Dramatic Association of Bangalore organised a Festival of Fine Arts, which was not only the first demonstration of the movement in South India outside Madras city but also the first public appearance of Dr. Rabindranath Tagore in the South. The writer had the privilege of organising the section of Indian painting and handicrafts. Sales were nil, but influences were let loose. In 1924 a charming exhibition of Indian arts and crafts was given in the premises of the Bangalore Cantonment Lodge of The Theosophical Society. Its success showed the growth of public interest in five years. Many pictures were sold. His Highness the Yuvaraja spontaneously admired a picture which turned out to be by Venkatappa. He bought this and another and handed them over to the writer to be placed in the gallery of Indian paintings then in course of formation at the Jagan Mohan Palace in the capital. Two other pictures were subsequently added by His Highness the Mahārāja together with a dozen examples of the work of other artists when the exhibition was transferred to Mysore to illustrate a series of lectures by the writer in the University. The Indian gallery grows year by year with additions from the enlightened and generous ruler, and bids fair to become a centre of pilgrimage for students of India's true creative expression; and Venkatappa has done and is doing work in painting and sculpturing which will place the years from 1924 onwards among the most brilliant epochs in Indian arts.

James H. Cousins

SCHOPENHAUER AND THEOSOPHY¹

EFFECTS follow causes with iron necessity; besides, what we within our objective world call causes are, properly speaking, only the effects of previous effects, and so upwards. Every so-called cause contains all issuing effects, as it were, in a latent state.

The objectivation of Will in life consists of causality producing succession of phenomena; and the individualised being (Will to live as *man*) brings into it, on becoming objectivated, his acquired nature—innate specific character. What we commonly call character is nothing more than the inborn nature manifesting itself in course of time, according to outward circumstances, upon which in the progress of lifetime it reacts.

The intrinsic structure, so to say, or the manner of being of that innate nature, is in itself not subject to the law of causality or rather of changes, being an active *Force of Will*, acting in the given state, with given tendencies and qualities *in* and *upon* the world of changes.

That state, those tendencies and qualities, are the outcome of the gestation after its *Karma* of previous existence. Not always are the outward opportunities or inducements such as to favour the total unfolding of the inborn character, be it good or bad, generally, the opportunities for fully revealing all the latent qualities fall short, or permit only a feeble reaction, this we call *Fate*, and our struggle (reacting) is enjoyment or suffering in objectivation—prosperity or adversity.

Meantime opportunities are brought on or withheld at the same string of causality that governs all nature; all individuals composing human kind react upon each other and upon all nature and reciprocally; but each according to its specific being, so that the same causality pervades *the all*, is brought about and shaped by *the all*, *is*, in fact, *the all*; and Will to Live in the aggregate obtains what is desired—objectivation, *i.e.*, enjoyment and suffering and guilt in its beings. The *sum total* balances . . . (perhaps?)

The outcome of the *Karma* of the previous state of existence is the aggregate enjoyment and suffering of the actual one; and therefore, was determined by the former, as effect of that cause. That man, the particle, is not exempt from this law on the whole, is obvious. As long as he lives, he objectivates his inborn nature according to the opportunities, the inducements of the age, and circumstances in which he is living. Many latent qualities may perhaps only imperfectly find occasion to reveal themselves; or circumstances and his youthful inexperience may alter, in course of

¹ See also THE THEOSOPHIST, January, 1883, p. 90; January, 1928, p. 523.

Time, and the expressions in objectivation of his inborn nature become more perfect; however, in that case, his nature is not altered, but he expresses more *adequately* what is *in* him, and, may be, when his nature bends that way, he may succeed by *meditation* to objectivate what was unmanifested or stifled good in him, *now* reacting upon the formerly wanting cause.

The latent good or the latent wickedness in him is drawn to the light by causality working from within and without him, and the supply of the latter above quality exceeds the demand.

In this world of changes, everything is predetermined to act and re-act according to his being; the law of causality reigns supreme; as much as there is of good in the individual or in the aggregate *may* be elicited, and to manifest itself, or also as much as there is in it of wickedness, and the proportion is the outcome of foregoing objectivation. Still every man is responsible for his own deeds and thoughts, under all circumstances, and ignores often for how much for the deeds of others because he *is* the *Will to Live*, is every moment what he desired to be, and every phase of that objectivation is the result of the specific, inner, unalterable nature, of the quality of that *Force* which he objectivates as human being reacting with its specific properties.

Iron causality regulates the cycles, past and present and to come; governs objectivation in all its phases, great or small; in this sense, everything is pre-determined, because objectivation is *causality*, is *order*, is *chaos*.

"By our deeds we learn to know what we are". Our deeds in objectivation have their results *in* objectivation, present or future, and we have to enjoy them or to suffer from them; and individually as well as more or less in our species *in* Time, which forms a part of objectivation; but, moreover, our individual *Will to Live* may have learned better, and the profits of that lesson when gathered after death, will serve *beyond* Time, to hatch out after *gestation* a reformed individual, to enjoy and to suffer over again in objectivation, individually and with aggregate nature.

During the objectivation, the individual is a *Force of Will* tied to law, like electricity, gravitation, and all other forces; death frees him, and his own desires, modified, or perhaps not modified, by the training undergone *in* Time, remould his qualities accordingly *beyond* Time, for succeeding objectivation as *embodied Will to Live*, until the goal be attained for better or for worse;—effects of *Karma*.

The representation is interesting and often beautiful; the scenes are dramatic, often melodramatic, and command the most earnest attention of the spectator; but the players, who *are* the thing, and moreover defray the expenses of the representation, are wise when they desire the end.

Singapore

L. A. SAUNDERS, F.T.S.

November, 1882.

FROM THE TRENCHES

By A. RANKER

O BROTHERS, ours the clean life, open mind,
Pure heart, and eager intellect ; not ours
The unveiled Spiritual Vision yet,
The joyous certitude it brings. To-day
We walk by faith, not sight. We have done with hope,
The changing, dancing light of lives that were,
Hope the deluder, teller of flattering tales ;
We have put away childish things ; no more we play
In a world of dreams ; we stand wide-eyed, awake,
Aware, confronting actuality,
Men with men's tasks laid on us, faith our stay—
Faith in our own divinity, assured
'Gainst all the shoutings of the strident worlds
That in the heart's core of our selfhood burns
The One and Only ; faith in Him Who rules
This school of souls, this fragment of the All
Wherein we learn and labour for a space ;
Faith in the Law, His Will, that leadeth us,
Unhasting and unresting, to some Goal
Of shattering splendour, only to disclose
Beyond that bourne a new Course, a new End,
Paling its lustre ; and again, again,
For ever and for ever endlessly,
Fresh heights of power, and love, and loveliness
To win ; and faith in Those who stand between
That Ruler of the Worlds and us, the great
And glorious Company of the Risen Ones—
Sanaṭ Kumāra and His Pupils Three ;
Adepts and Masters many ; and the ranks
Of such as strive towards Masterhood, for whom
The Gate has swung, who tread the Way,
And surely will attain ; who, being still

So near to us that yearn to follow them,
Are links between us and These Greater, yea,
Their voice to rally, and Their hand to guide.

We walk by faith or walk not, Brothers. Shall
That faith be shakeless, as the faith should be
Of such as have glimpsed Oneness, felt the tide
Of God's resistless Will, seen God in Man
Divine, felt God in Superman? Or shall
We let the little, narrow self we slew
In some great fight forgotten, when our world
Crumbled to dust, and left us stript and bare,
A misery and a mocking; and we then
Had sunk despairing down, down, down,
Lost utterly; but that a sudden Star
Blazed in the Darkness, and we knew it all
Illusion, knew us scatheless, saw our Peace
Lay not without us but within; and life
True Life, to which the life we had loved and lost
Was but a thing of laughter, flooded all
Our being, and we soared triumphant up,
Men, men at last, men in a world of men,
Asking nought better than man's work to face.
Shall we let that arise agin, and play
The tyrant over us?

Nay, these questionings,
Doubts, hesitancies are not ours, but spawn
Of the darkness, at a venture launched on us—
So the grim ghoul of shipwreck raiseth storms—
To stir, if that may be, the stirless, rouse,
Enrage the stilled lake of our conquered mind,
Blot out its fair reflection of the Heights,
Till love, and loyalty, and all bright things
Are lost in the welter, and our knightly word
Is broken, our strong service rent from her
We rapturously chose as leader, swore
To follow to death's brink, and on beyond,
In swerveless fealty!

Lo, where she stands,
 Brothers, the greatest of them all who bridge
 The gulf twixt depth and height, our ignorance,
 Our littleness, our weakness, and Their Strength,
 Their Greatness, and Their Wisdom who have burst
 Earth's final fetter, walk divinely free,
 Whose feet we fain would reach : lo, where she stands
 Upon the very verge of Masterhood !
 What reck's then, Brothers, whither she may lead
 Us, her tenth legion, what her orders ? Joy
 It is for us to follow, joy to hear
 The ring of her clear voice ; she knows the way,
 She sees the Plan—that is enough for us
 Who love and trust her. Shall there be shrewd blows
 To bear, privations, hardships, weariness
 Past telling ? We shall welcome them ; to each
 His dharma—are not we, God's soldiers, born
 But to face these and more, so others lie
 Safe and secure, and ply their trades in peace,
 And walk in quiet ways all unafraid ?

Hark to the shrilling trumpets, Brothers, hark !
 The Hour has come, we longed for. " Forward all !"
 The glorious order ; see the whole line moves—
 Forces of Earth, and Water, Fire, and Air,
 In one magnificent unit rolling on
 Resistless to the long-appointed end.
 Shall one of us be wanting ? Shall one miss
 The marvellous moment when a thousand lives
 To focus drawn flame into splendour of Light ?
 Never ! Such blindness shall not whelm us !
 Down doubts ; Down fears ; Down vain imaginings !
 Lures of the Pit, begone—begone ! We know
 In Whom we have believed. Lead on, O Soul
 Of price, God-given, we follow Thee ; lead on !

A. Ranker

ANIMAL WELFARE—HUMAN WELFARE

THOSE of us who, keen on animal welfare, yet are not actively engaged in the battle against vivisection and animal torture should be persistently on the outlook for opinions expressed by the public, specially for that expressed by men of science on any subject which has even the remotest connection with it. Theory and fact should go hand in hand; they are the product of different activities, both are needed to achieve a result.

It is most important that all of us who are working for animal welfare should be conversant with the latest discoveries and theories on, say, the subject of physiology so that we may speak from first hand knowledge when combating opinions held by those who believe that human welfare should be considered as separate from animal welfare.

In an article by Dr. C. G. Douglas, "The Development of Human Physiology"¹ much is said which is well worth considering. The writer, though believing that progress in physiology and medical science to the lasting benefit of mankind is not possible without experiments on animals, admits that a full answer cannot be given by operation on anæsthetised animals. He defines physiology as "the study of the nature of the phenomena which characterise normal life and normal life involves constantly varying activity of all the different organs of the body so that an anæsthetised animal is no longer normal."

Methods of investigation have thus to be used which "do not interfere with the normality of the organism or its power of self-maintenance . . . and we are perfectly justified in making our observations on any animal the study of which we think will help to solve our problem. Conditions will be satisfied so long as our experimental treatment does not prejudice the delicate regulation of the bodily functions which is so evident in the normal intact animal."

Surely this statement would seem to point to the fact that experiments on live animals are not of much value.

The writer further says that man is in many instances a far more advantageous subject for investigation; man can better conform to

¹ *Nature*, December 10, 1927.

requirements and even may co-operate when the experiment is being made. In fact assertion can be made as to the advantage of the study of the human subject. "Experiments on anæsthetised animals often afford information about potentialities in the body rather than actualities When we recognise the exactness of the co-ordination of the different functions in normal life we cannot fail to appreciate the relative crudity of some of the experimental methods methods that interfere with the mutual interdependence of the different organs can only give a partial insight in the problem of life" One might well quote almost the whole of the article to show that the writer seems convinced of the advantage of "human" physiology rather than "animal" physiology for the sake of human welfare, and he urges that the attention of students should be thus directed.

Speaking of the scope of human physiology he mentions how physiologists by their researches have helped to improve the standard of life; those who practice the art of medicine will need, besides the technique "a full and sympathetic comprehension of human nature."

Such eagerness for human welfare is shown by the writer that it seems as if one link only were needed for him to join up animal and human welfare. Can we supply that link? A horizontal and a vertical straight line are bound to meet, forming a right angle. Suppose that the scientists, having knowledge, represent the vertical line and we, members of the Theosophical Society having love, represent the horizontal line then when we meet there would be understanding.

Dr. Besant said in an address: "Knowledge illuminated by love is understanding"; can we supply sufficient love to meet the line of knowledge gathered by the scientists.

How can we demonstrate that animal and human welfare go hand in hand, that our responsibility does not cease at the human kingdom, that on the contrary it must be greater towards those who cannot defend themselves and who are completely in our power.

It is for us to find out and not to rest until we have done so.

J. v. L.

SEEDS OF INTERNATIONALITY

THE INTERNATIONAL PEOPLE'S COLLEGE

THIS College was founded at Elsinore, Denmark, in 1921, the aim of the founders being to make the College a link in the efforts made to bridge the gulf between the nations. Work was begun on a small scale, a farm rented sufficiently near to Copenhagen to make it possible for university and agricultural teachers to give occasional lectures.

When regular tuition began there were 24 students, representing six nations and such types of workers as university undergraduates, clerks, farmers and different town workers. To solve the problem of creating unity and harmony among such a mixed company, the means of teaching song and music, manual work and languages was used.

The number of students in 1927 reached 85.

The College is personal in method, emphasising personal contact between teachers and students, individualistic in principle and ethical in purpose.

History, sociology and human geography form the nucleus of the study common to all, but students are left free to specialise.

Internationalism is not promoted at the College by endeavours to inculcate it as a doctrine but rather by a varied course of education which has the international outlook as a probable, if not inevitable result. The common education will create a feeling of solidarity and it will help to bridge the gulf between the nations. They will have found universal humanity in one another and they will forget the smaller differences. It will teach them, and they will be able to teach others, to enter into any form of international association in the right spirit.

* * * * *

Mr. J. L. Bienfait sends his report of the International Congress for testing building materials, which met at Amsterdam in September, 1927; twenty-one countries were represented at this meeting held at the initiative of Switzerland and the Netherlands. One speaker, quoting the Netherlands' motto, "Unity makes for power," said that

the result of the delegates' labour would be for all nations, not for one only . . . international co-operation is useful—provided it leads to results.

The outcome of the congress was the formation of: "The new International Association for testing materials."

The next congress is to be held at Zürich, Switzerland in 1931.

The League of Nations Societies in the British Empire and other countries all over the world continue doing their useful work, as we can see from the Secretary's report.

Some of the Societies have their own organ through which they reach many, others do propaganda work by public meetings and addresses and the spreading of literature.

A conference of the Institute of Pacific Relations was held in Honolulu during the summer of 1927; a few months later the Seventh International Democratic Congress of Peace was held at Wurzburg, Germany.

At a meeting held at Sofia, Bulgaria, in October last by the International Federation of League of Nations Societies it was decided to hold an Economic Conference during 1928 at Prague.

* * * * *

Two important meetings of the League of Nations were held at Geneva in December: (1) The Preparatory Commission for the Disarmament Conference, (2) The Forty-eighth Session of the Council, the most important question on the agenda being the state of relations between Lithuania and Poland.

The Health Committee of the League of Nations held its eleventh session two months ago.

Members of the Theosophical Society should read the account of these meetings, they are sent out for general information purposes by the Information Section of the League of Nations Secretariat.

* * * * *

SOME WORDS SPOKEN AT GENEVA DURING THE LAST ASSEMBLY

The international spirit can be expressed in two very different ways, both of which, however are necessary and serve as it were to supplement one another. On the one hand States which are prepared to reduce their armaments might do so, knowing that henceforth they need not rely solely on their own national resources but can also count on the League's collective system of collective security.

The second way is to provide these guarantees of security to swell the credit column, and unless this is done, unless every individual State exerts itself to do what it can—no more—but all it

can—to help a State which is the victim of aggression and has been declared such beyond a doubt by arbitral award, then the resolution which we are preparing to adopt will simply be one more added to the existing scrap-heap of sterile resolutions.

PAUL-BONCOUR (France).

Members of the League must show that they realise the responsibility devolving upon them by reason of their unanimous approval of the Conference's decisions, for if, despite this general agreement, despite all these declarations of approval, despite all our mutual congratulations on the results of the Conference, economic policies still persist in the dangerous path they have hitherto followed, there is the danger that a wave of profound discouragement may spread throughout the world. Murmurs will be heard: what is the good of the League if in spite of all its declarations and resolutions, no practical results are forthcoming?

LOUDON (Netherlands).

The greatest obstacle of all is that, in inter-state relations, the old tenacious idea of force still survives in many cases and we have not yet got into the habit of treating all peoples alike, or learned to respect the dignity of every nation. But this method of solving problems is growing here at Geneva, and its true name is international democracy.

DE BROUCKÈRE (Belgium).

* * * * *

Tout sera simple et grand quand l'orgueil sera mort.¹

* * * * *

AN EARLY REFERENCE TO CONTINENTAL SEPARATION²

Those geologists who are interested in the Wegener hypothesis of the shifting continents and the literature of the subject may like to know that while reading an old book entitled, *Eclipses, Past and Present*,³ I was rather surprised to find the following remarks: "If we study our earth carefully, we shall see that it bears marks of having undergone a fearful catastrophe. Fossil substances, which originally belonged to the sea, have been found on the heights of mountains; the bones of animals have been discovered in countries the most remote from those they inhabit. Again if we look at our maps, we shall see the parts of one continent that jut out, agree with the indented portions of another. The prominent coast of Africa would fit in the opposite opening between the North and South America, and so in numerous other instances. A general rendering asunder of the world would seem to have taken place. . . ."

* * * * *

¹ All will be simple and great when pride is dead.

² *Nature*, July 16, 1927.

³ By the Rev. S. J. Johnson (James Parker & Co., 1874).

LORD MAYOR AT THE GUILDHALL, LONDON, ENTERTAINS
SCAVENGERS AND MENIALS

The Guildhall, at which Lord Mayors have dispensed the City's hospitality to the great ones of the earth, was the scene of a banquet of a different order for the first time in its history, 850 guests, consisting of scavengers, sewer men, dustmen, grave-diggers, charladies and other members of the uniformed and working staff Corporation being welcomed and entertained by the Chief Citizen, clad in his gold robes. The Lady Mayoress was present. The women guests included a cleaner who has worked at the Guildhall for 36 years. The arrangements were just the same as for the Lord Mayor's banquet.

* * * * *

In England the only two outstanding Masonic events of the past year, both, however, being of the highest importance, were the acceptance of the plans for the Masonic Peace Memorial of the handsome new Freemasons' Hall to be erected in Great Queen-street fronting Long-acre, and the institution of overseas rank, a recognition of merit, similar to London, provincial, and district rank, but intended for Freemasons belonging to Lodges abroad not under districts.

Grand Lodge, in a supplement to the "Year Book," emphasises various decisions made, particularly during the past year, asking members of the Craft to take every means in their power to discountenance the use of advertisement in any form in connexion with Freemasonry, deprecating the exhibition in public of Masonic certificates, often shown on business premises for what can be considered only trade purposes, and in other ways using membership of the Masonic Order as a lever for personal profit. It also condemns and prohibits the practice of the consumption of intoxicating liquor either in the Lodge or on premises directly associated with a Lodge, in connexion with any ceremonies.

HOME BUILDING

By PH.

FOR those who fulfil a domestic dharma, the theosophical home may be said to have a fivefold purpose. It is:

1. A focus for the radiation of Light.
2. A centre for the planning of good work and giving help.
3. A training ground in the social and cultural virtues which are rooted in love.
4. A protected place for the bringing forth of baby-bodies and the guidance of young ones.
5. A garage for our physical bodies.

The Light only shines where there is love and service: and to build a constant channel for its radiance the whole life has to be consecrated to the good of the whole society of living beings.

It is by making that sacrifice in honest intention and then striving to achieve it and perfect it in practice, that the Light shines.

So the Light in the home finds its natural expression in the planning of the husband and wife's life work, and helpful companionship in suggesting improvements, pointing out dangers and each giving a helping hand in the other's department.

The foundation of the home is in the Light. The head and lord of the home serves the Light in manliness. The lady who is the heart of the home serves the Light in womanliness. Together they worship the Light: they honour the Light in each other and trust it, and the Light is trustworthy.

Before lovers can build the Temple of the Home, each must find the Light within. Not until it is discovered within and recognised in the other, can the ceremony of marriage be truly performed and lovers be made man and wife, priest and priestess, commissioned worthily to construct their own Temple in which to serve the Light.

Then, amid the daily worship together, the considerate actions, and the quiet playfulness and merriment of the domestic sphere, the home will become a permanent channel for the outpouring of the noble influences of the Light.

Ph.

GRAND FIGHTING AGAINST ALCOHOLISM IN AUSTRIA¹

THE public struggle against alcohol now extends in this country as never before. Two months ago 30 societies and associations with 15,000 adults and 90,000 young people united to work valiantly for a popular vote against the misuse of alcohol. The Austrian constitution grants to the nation the right of introducing a bill in Parliament, if 20,000 signatures of men and women, entitled to vote, are obtained for it. The collecting of these votes is going on now.

It is a favourable sign for the sober mind of the Austrian people that the first popular vote, carried out in this country does not treat of any political question of the day, but of the question of an organised battle against the plague of alcoholism. The preparations for the voting were made carefully avoiding any political colour. Thus in a summons, requesting the co-operation of all classes, signatures of men and women from every political party are found. More than 20 professors from universities and more than 30 other personalities have signed the summons. Among them are world-renowned names, as Eiselsberg, Priquet and Ude, Mrs. Marianne Hainisch, the mother of the Austrian President, the famous writer Sonnleithner (author of "Höhlenkinder") and many others.

The five claims of the popular vote are :

1. Prohibition of selling alcohol from Saturday noon till Monday.
2. Prohibition of selling alcohol to young people up to age of 18 (now prohibited up to 16).
3. Gradual refusal of liquor licenses.
4. Debts for alcoholic drinks not liable to be sued at law.
5. Local option.

All these claims were received by the public with great favour. Four monster-meetings within three days (4th-6th of November) opened the battle.

Prof. Ude is more than ever the most popular man in Austria. He sometimes gives three lectures in a day and incites enthusiasm in all his listeners.

The alcohol dealers however are helpless and enraged, fighting this sudden movement. Their lies and suspicions however do not bewilder anyone. On the contrary, their wrathful attitude shows, how well the claims of the popular vote have been understood. Thousands and thousands of co-operators in this work are convinced that a piece of universal history has begun, leading Austria to a better future.

¹ From the Austrian National Theosophical Society.

REVIEWS

The Star. (The Star Publishing Trust, Eerde, Ommen, Holland. Yearly subscription Rs. 4-8.)

The first number of the new magazine, *The Star*, the official organ of the Order of the Star, has reached us. The magazine is a truly international one, linking up the members of the Order all over the world. It is divided into an international and a national section, the first part, prepared at Eerde, is now published in thirteen different countries in their own language; the national section is added in every country and contains matter of interest only to that country. This first number is named the "Krishnaji number"; the chief contributors are: Krishnaji, Dr. Besant, C. Jinarājadāsa.

The Indian edition is pleasant to look at, good print and the cover appropriately shewing the picture of a banyan tree bidding welcome to the Teacher and his listeners.

The Herald of the Star has ceased to exist, *The Star* is with us. May we understand the meaning of this and see the Brightness of the Star in our midst.

L.

The Face of Silence, by Dhan Gopal Mukerji. (E. P. Dutton, New York.)

The Face of Silence is a book of great beauty and sincerity in which the turmoil and the fret of the world fall away and only the great Reality remains. Perhaps some of its strong appeal lies in its wonderful simplicity and clarity. We read that the author was told that "the Rāma Kṛṣṇa legends have not been gathered together. They contain more of the truth about him than all the authentic facts. Legend is the chalice of truth". And so he sets out to gather these so-called "legends," and produces a book of convincing truth about that holy man who lived only a generation ago and "who derived his sanctity from his intense humanity". He accepted no religious teaching on hearsay but he proved its merits through practice. For two years he studied Christianity, living like a Christian anchorite alone in the woods, and meditating on the Chrēstos. Then one day he emerged and exclaimed "I found God at the end of the road of

Christianity, so if anyone follows Christ he will reach God. I have verified it." A Muhammadan told him he was the most devout Muhammadan he knew, and so he studied Muhammadanism for a time and after some months he said, "That road too leads to the Palace of the same King," and that is why all religions led him to the same God. He had no caste and said, "devotees of God are beyond caste." He had no creed nor dogma, neither did he wish to form any sect but he was extremely strict in the choice of his disciples. Some chapters in the book deal with the disciples Vivekānanda, Premānanda, and Lattu Maharāj and Turyānanda, and only these, because the author felt he could not write of those still living. A chapter is devoted to his conversations with Keshub Sen the leader of the Brahma-Samāj showing how the holy man respected and emphasised his friend's character and how he "aimed to strengthen Keshub in his own light and not to change him". Over and over again Rāma Kṛṣṇa said that "those days are gone when a teacher's inspired speech made people see God. We have to build on other foundations now. We must live such an intense inner life that it will become a Being". This is the philosophy in which he trained some of his disciples, and this is the philosophy which permeates the whole book.

The House of Fulfilment, by L. Adams Beck. (T. Fisher Unwin, London.)

This is a book by L. Adams Beck in which we find links with "The Ninth Vibration" and "The Key of Dreams" both of which led the reader far behind the veil. In *The House of Fulfilment* we breathe the cool air of the high Himalayas and Tibet, and having encountered many dangers and difficulties we reach a wonderful monastery clinging to the side of a cliff. The description of this monastery, so full of colour that we see the place as a flashing jewel, is so vivid that we seem to act a very real part in some of the wonderful ceremonies which take place there. The writer of the story is a man who has turned his face from the world and who seeks the Real. It is in this monastery that he finds his Teacher. It is here that he learns the "truth taught by the Buddha long since, that interpenetrating and permeating this world of ours is the true universe, the one reality, to be perceived only by those illuminated and in flashes of the higher consciousness, the world where nothing is as we know it here, the country whence the shadows fall which we in our ignorance protest are the only infallible originals". He pursues the path of the higher Yoga and some of its mysteries and wonders are unfolded and yet there is a restraint about the telling

which holds our interest and inspires our confidence. The whole book scintillates with beauty and colour and adventure, and it strikes a note of spirituality throughout which makes it difficult to lay it down until the end is reached.

E. G. COOPER

Christ and the Political Economists, by H. Bodell Smith. (The C. W. Daniel Company, London. Price 3s. 6d.)

The ten chapters which make up this book were written many years ago, thus says the author, but the charges set forth against the existing system of Political Economy still hold good. He acknowledges that there have been "new tendencies towards the moralisation of economics . . . in that direction alone lies the hope of better things. And it is here that comes the reason for an appeal to the greatest moralist of the ages—Jesus of Nazareth. As a social Reformer he is supreme over all others. It is in that light only that he is considered for the purposes of this essay . . . As a great Teacher advocating a perfect social order—a true Commonwealth, which he named the Dominion of God, including the complete economy of man and of mankind—his guidance cannot be safely ignored by any who are seeking more light. 'Christ' is a title given him by others and by which he is known wherever his teaching has spread. And so this book is named, 'Christ and the Political Economists'."

J.

Occultism, Christian Science and Healing, by Arthur W. Osborn, M.C. (Solar Publications, Ruskin Press, Russell Street, Melbourne. Price 3s. 6d.)

As the Author writes in his Foreword, this little book to some extent represents a phase of his mental life. As a student of Occultism he was puzzled by certain problems that arose from his study of Christian Science. These problems he succeeded in unravelling for himself, and his book contains an explanation of the theory on which Christian Science healing is based and some well reasoned arguments to show where the theory fails—and much else. Probably there are many to whom the claims of Christian Science are perplexing, and to those much enlightenment on the whole subject of healing may be gained by reading this little volume.

It seems that according to Christian Scientists *our bodies are matter and matter is a concept of "non-existent mind"*; therefore *our bodies do not exist*, and to this the Author adds the conundrum, though *"mortal mind" and body have no existence yet they may be*

cured by Christian Science. And he remarks that to a Christian Scientist a healthy body should be as much an illusion as an unhealthy one, for how can a non-existent "mortal-mind" imagine a non-existent body to be either diseased or healthy? Truly an enigma.

The flaw in the theory of the Christian Scientists which Mr. Osborn exposes is their denial of matter—their assumption that matter is unreal, is an illusion. He points out that although Christian Scientists are correct in stating that *dead-matter* has no existence, they are wrong in calling *spirit-matter*, which is the material of the Universe, *dead*, as all matter in our Universe is *living* and it is to that universal life that our senses respond. In fact it is only the one Self in all that is real.

In laying bare this flaw the Author does not deny that Christian Scientists do bring about cures in many cases, but he says that their theory does not explain their cures, and that it is chiefly through the action of the power of thought on the mind and on the *living matter* of the finer bodies that causes the result. He has much to say about man's finer bodies and the interplay of forces through them.

Quite apart from the healing of Christian Scientists, many people who have suffered have been cured otherwise than by drugs (and the writer of this in gratitude numbers himself amongst them) through the aid of those who possess the wonderful power of healing and thousands of testimonies could be obtained to prove the truth of this statement. The whole subject is one of intense interest.

The book, although quite small in size, contains a large volume of information, as the Author has a happy style of clear and concise expression blended in one.

L. A.

Magnetism and Magic, by Baron du Potet du Sennevoy, edited and translated by A. H. E. Lee. (George Allen & Unwin, London. Price 6s.)

The translator in an extensive introductory essay says that the purpose of this book is to present to English readers some of the writings of a remarkable Frenchman of the previous century. In it a birds-eye view of the history of earlier Magnetism is given, approaching the subject as it were by "the avenue of Magnetic cures" as this seems according to the translator to be the main point in the question on Magnetism, Animal Magnetism, invisible fluid, the Vital Principle, the *Vismedicatrix Naturae*, *Sophic Mercury*, etc.

A biographical note follows, after which come four chapters, which contain an abbreviated translation of some of du Potet's

experiments and principles and secrets ; some diagrams are added to these. A bibliography, at the end of the book renders it easy for those who wish to study the subject further.

L.

Murugan—The Tiller, by K. S. Venkatramani. (Simpkin, Marshall, Hamilton, Kent & Co., London. Price 7s. 6d. Indian Edition Rs. 2-8-0.)

The author of this book has already been before the English reading public, presenting successfully in pure English some of the traits of Indian life and thought. The present work will constitute a valuable trilogy on modern India, especially of the Tamil speaking South. This is a novel in which the normal present-day life in Southern India is depicted in all its varied aspects, which while interesting the Indian reader with its sense of intimacy as presented by a consummate observer and artist, will equally educate the outsider in understanding the country and its people in a far deeper, and therefore real, sense than the usual run of literature provided by the newspapers, magazines and globe trotters' productions. We find here every type of man and woman who form the South Indian life at the present day—the patient tiller of the soil ; the simple but thoroughly human men and women of the village going through their appointed lines as others do in every other part of the world ; the "educated" Indian struggling for "success" in life ; the I. C. S. Britisher of both types, one good at heart but rough in manners believing in the theory of "prestige" on which invariably the understanding between the two races comes to grief, and the other who loses in the bigger human touch all sense of separateness through creed and colour ; the idealistic Missionary, educators of the Indian Youth, who pour new ideas into the latter's mind but cannot do anything to help in their active expression ; the true Indian—the hero of the novel—who goes through life, dignified in the pursuit of his *Dharma*, a class very rare to witness, as under foreign subjection it gets either distorted in the struggle for life or crushed into oblivion under the mechanical system of the same rule ; and Indian women too, "uneducated" but really cultured, devoted in love, with wonderful intuition in understanding the values of things in life, that truly can it be said of them that generally the catastrophes in life are caused by the folly or fault of the man, while "the redemption, if there be any, is by the wisdom and virtue of a woman, and, failing that, there is none," which is true of the one British woman in the story, the wife of the I. C. S. Collector.

The novel depicts in a painfully realistic manner the gradual decay of the village system, the basis of Indian civilisation, and the futility of present-day attempts at "advancement" neglecting that vital factor. A well-laid out system of irrigation and the restoration to the people of their old initiative and freedom through village autonomy will do more than anything else in promoting peace, prosperity and joy among them. Though this is the *motif* of the novel, there is no trace of the politician or propagandist in the construction of the easy flowing narration of the tale. The author has a wonderful facility over English; and his word pictures of natural scenes and the infinite variety of human moods and passions are a real treat. The charming barge of the story gliding easily in sheer joy through its course is in danger, towards the end, of running on the sand bank of the hero's scheme for a millenistic village community, especially on its rough and sharp flints of economic theories. But the planning of Utopias has been a favourite occupation with artists and thinkers, and one will not grudge our author, his patriotic pastime of idealising a vital feature of Indian life and civilisation, by whose revival alone can India once more attain her proper place in the world. Maybe because of her active grasp of this fundamental principle in India's regeneration and also of the author's belief in her work for India's freedom as the solution of a world-problem, that the book has been appropriately dedicated to "Dr. Annie Besant—The Humanitarian".

M. S. M.

Zoe and Zaida, Alain Raffin. (The C. W. Daniel Company, London. Price 2s. 6d.)

"A Romantic Reconstruction" of the life of twin-sisters in the year 3333 B.C. The twins were the children of the Hereditary Prince and High Priest of a tribe in India; after the death of the father they were brought up by the Master of Ceremonies in the Temple, who gave up his duty and took them for safety's sake away from their tribe to the mountains. After some years of wandering they settled among another tribe, the old men died and the elder twin was elected Queen of the tribe. At a festival the sisters became separated, the younger one disappearing completely and although the elder one spent many years trying to find her twin, they did not meet again till many thousands of years later, the story of which is given in the last chapter. An agreeable hour can be spent with this small book.

S.

The Historical Development of Religion in China, by W. J. Clennell.
(The Theosophical Publishing House, London. Price 7s. 6d.)

These reflections on the Religion and History of China, as the author says, were written before the World War, first published in 1917. In the revised edition a new and extended preface is added "to bring the book in any sense up to date". For those who have no opportunity to travel and study at first hand the book will prove to be useful and interesting reading.

S.

Astrological Investigations, by W. Frankland. (L. N. Fowler & Co., London. Price 3s.)

The author says in his Foreword: "The simplest form of Geography was not untrue because places not known were then unmarked or unclassified. Likewise Astrology was not untrue at any time, but like all other studies or sciences, will probably never be complete. There will always be something more to discover . . ." Some of these discoveries have been given here.

The book is well got up and well printed—two important factors in the reading on any subject.

K.

The Rediscovery of the Lost Fountain of Health and Happiness for nervous afflictions and nerve exhaustion including mental ills and sexual diseases, by Dr. El Lernanto. (Benedict Lust, Publisher, Butler, New Jersey. Price Rs. 4-8-0.)

The author tries to show that the patient's mind will act as a curative factor, specifically if the method, outlined in the book, is adopted.

How Psychology can Help, by Rupert Croft-Cooke. (The C. W. Daniel Co., London. Price 1s.)

This booklet is for popular use; it shows how some general knowledge of the science of psychology is helpful for most of mankind. Some useful hints are given, well worth the reading.

W.

Studies in Symbology, by R. A. Lidstone. (Theosophical Publishing House, London. Price 7s. 6d.)

This is a book by a student for students, while for those who are interested in symbology but have not the leisure to go deeply into the study of it, the author's suggestions will be of great help. The book contains four chapters: "On the Number Twelve," "On the Crucifix and the Tarot," "On the Initiations and the Tarot" and "On the Types of Man". The 62 diagrams at the end of the book are most illustrative, copious footnotes indicate the books of reference used. "May the book," thus hopes the author, "be a stimulus to many to think out the problems that surround us on every side." Every Lodge library should invest in a copy of this book that their members may profit by this stimulus.

S.

Colour in Health and Disease, by C. G. Sander, F.R.P.S., D.Sc. (The C. W. Daniel Co., London. Price 3s. 6d.)

This little book is full of wisdom, is clearly and concisely written, and therefore easy to understand. There is nothing new, however, as all these great truths are scattered through our Theosophical literature. A student of chromo-therapy will find it most useful, as the meanings, rates of vibrations, and healing powers of all the colours, together with the diseases for which the colour-treatment is to be given, are tabulated, and with these several plates and diagrams.

On page 9 the writer says: "The colours of the rainbow can be selected at will by man, and used to restore health of his body, provided, of course, that the harmony of body, soul and spirit has been restored first, this being an absolute necessity before colour-treatment is undertaken . . ." If harmony of *body, soul and spirit* has been restored there surely would be no need for colour-treatment or any other form of cure. It is because our bodies, souls and spirits are out of harmony that we have pain and disease.

If patients could be taught to put themselves in harmony one with another, and with all life, then all these exterior aids would be unnecessary.

N. D.

BOOKS RECEIVED

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

The Ring of Return, by Eva Martin (Philip Allan, London) ; *Healthy Childhood*, by Jessie R. Thomson ; *To Ministers of Christ* ; *The Christ of the Āryan Road*, by Senior Tutor (Cantab.) ; *Duality Eternal, Past Lives of Twin Egoes*, (C. W. Daniel Com., London) ; *The Search*, by J. Krishnamurti (George Allen & Unwin, London) ; *La Divinité des Choses*, by Serge Brisys (François Sasy, 94 Av. Clemencean, Brussels) ; *Miss Mayo's Mother India, a Rejoinder*, by K. Natarajan (G. A. Natesan, Madras) ; *The Red Octopus*, by Johanna Brandt (Hermes Press, 26-28 Emerald Street, Holborn, London) ; *The Comte de St. Germain*, by I. Cooper Oakeley (T. P. H., London) ; *The Path to Peace the Way of the Soul*, by Mary Morris Duane (The Theosophical Press, Wheaton, Illinois, U.S.A.)

OUR EXCHANGES

We acknowledge with many thanks the following :

Theosophy in New Zealand (November, December), *Light* (December), *Modern Astrology* (December), *El Loto Blanco* (November), *League of Nations Fifteenth Plenary Meeting* (September, November), *Theosophisch Maandblad* (December), *The Theosophical Review* (December), *Revista Teosofica Chilena* (October, November), *League of Nations* (November), *Theosophie in Ned.-Indie* (December), *The Servant of India* (December), *The World's Children* (December), *The Canadian Theosophist* (November), *Mexico Teosofico* (November, December), *The Calcutta Review* (December), *News and Notes* (December), *The Messenger* (December).

We have also received with many thanks:

The Mahā-Bodhi (December), *The Kumbakonam College Magazine* (November), *The Federation of Teutonic Nations*, *Lucifer* (July, October), *Bhārata Dharma* (December), *Teosofia, Peru* (October), *Theosophy in India* (December), *Teosofia en el Planta* (October, November), *La Revue Theosophique* (November), *Der Herold* (November, December), *De Theosofische Beweging* (December), *Pewartia Theosofie* (December), *Blavatsky Press Bulletin* (December), *Rural India* (October, November), *Toronto Theosophical News* (December), *Theosophia* (December), *Het Sterleven in Indonesia* (October, December), *Koinonia* (January), *Espero Teozofia* (July, September), *Kalyan* (December), *The Student* (November), *Vaccination Inquirer* (December), *Zeitschrift für Indologie und Iranistik 1927*, *Prohibition* (January), *Fiat Lux* (December) *Internationaal Congres voor materialenkennis gehouden te Amsterdam, 12-17 September, 1927*, J. L. Bienfait.

THE THEOSOPHIST

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

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

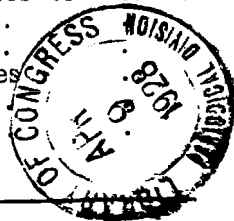
with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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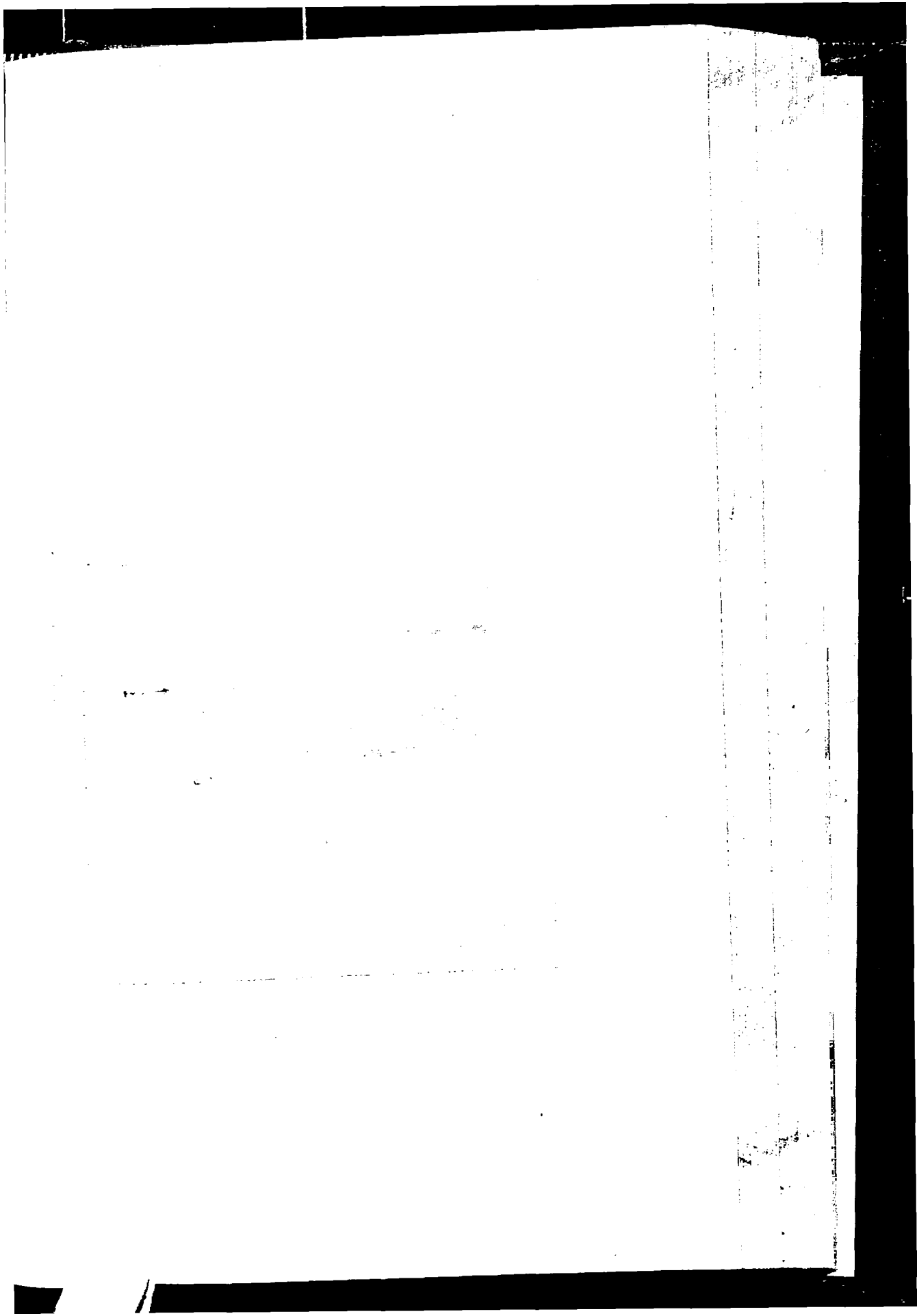
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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

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THE THEOSOPHIST

ON THE WATCHTOWER

The Executive Committee of the Johannesburg T. S. Lodge, South Africa, write to me, to express

the great appreciation felt by this Lodge for the work done for it by Captain and Mrs. Foxton, and the loving esteem in which they both hold it by individual members and by the Lodge as a whole.

The motion to do this originated with Mr. Howard Arnold, our member, and was very warmly supported on all sides. It is very true (if I may add a personal word) that these two helpers have established a very strong hold upon the affections of many here who hold eagerly the hope of seeing them resume their most valuable work among us in the near future.

I very gladly print their testimony, as I have known for many years the value of these earnest Theosophists.

By a very unfortunate accident, the written copy of my address at the Convention has been destroyed. I have to rewrite it afresh, a troublesome and lengthy task for one as busy occupied as I am. I cannot do it till I reach Adyar next month (March), as I have not with me on tour the necessary materials.



THE THEOSOPHIST

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the great appreciation felt by this Lodge for the work done for it by Captain and Mrs. Ransom, and the loving esteem in which they are both held by individual members and by the Lodge as a whole.

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By a very unfortunate accident, the written copy of my address at the Convention has been destroyed. I have to re-write it afresh, a troublesome and lengthy task for one as fully occupied as I am. I cannot do it till I reach Adyar next month (March), as I have not with me on tour the necessary materials.

Adyar begins to be on the threshold of its usual depletion prior to the summer season. On February 29th Krishnaji and his party left India for Europe and the United States, and are not expected home again until October next. Our President has been away Indian Constitution making in Delhi for some considerable time, and we do not expect her back until nearly the end of March. The Vice-President is in Australia with Bishop Leadbeater and leaves Sydney in April for the United States, possibly later on visiting South America. Mrs. Jinarājadāsa and Miss Burdett, the President's Private Secretary, are still at Adyar, but they will leave with the President for Europe probably in the second week of April. There are not many residents from Europe left at Leadbeater Chambers. Yet, interestingly enough, activity at Adyar is on the increase. The Adyar Lodge has, with the permission of the Executive Committee of the Society, inaugurated a number of groups for the service of Adyar, so that life at the Society's headquarters may be happier and more efficient. The following groups have been formed :

- (1) The Friends of Guests and Visitors Group, to provide those who visit Adyar with all that guests and visitors should have;
- (2) The Friends of Music Group, to provide the residents with good music from time to time, both Eastern and Western;
- (3) The Friends of Beauty Group, to study ways and means for the beautification of Adyar, and specifically to remove all ugliness;
- (4) The Friends of Health Group, to watch over the health of Adyar, specifically sanitation and hygiene;
- (5) The Friends of Study Group, to provide suitable lectures, discussions, etc., for the meetings of the Adyar Lodge and to help the members in their studies;
- (6) The Friends of Living Things Group, to care for the non-human residents at Adyar;
- (7) The Friends of Service Group, which has charge of the charity of the Lodge and will particularly interest itself in the servants on the estate;
- (8) The Friends of the Little Ones Group, to make the stay at Adyar of the children as happy as possible—Church, Temple and Mosque authorities are being invited to co-operate in this activity;
- (9) Friends of Efficiency Group, to study ways and means of increasing the efficiency

of life and specially of the home; (10) The Friends of Adyar Group, to consider the needs of Adyar and to recommend to the Executive Committee ways and means of meeting these needs; (11) The Friends of Other Countries Group, to act as liaison officers between Adyar and other countries and to provide the Sectional journals of the world with news of Adyar.

* * *

The whole idea lying behind this scheme is that a Lodge of the Theosophical Society should be the life of its surroundings, and should be a blessing to them too. The members of the Adyar Lodge have felt that their Lodge has not led the life of Adyar as such a Lodge should. Hence this scheme, which will be tried for some time, possibly to make way later on for a better scheme if one is discovered. In the mean time we residents of Adyar are quite keen about our new game, and the Friends of Health Group are particularly active in improving the sanitary condition of the estate. The general idea may possibly be of interest to other Lodges.

Adyar is, however, active in an even more far-reaching direction. The South India Conference of members of the Society takes place at Easter at Adyar, and the authorities of the Conference have been considering how to make the gathering really valuable and practically effective. A very interesting decision has been reached. It has been determined to make the special note of the Conference the "Theosophising of the Home," on the general principle that we must not forget to theosophise ourselves in our efforts to theosophise those around us. Theosophy begins at home, and unless it does begin at home there is no chance of its spreading abroad, however much we may talk and exhort. The authorities of the South India Theosophical Conference, therefore, have published the following plan :

The theosophising of the home falls under a number of heads, each of which is to be the subject of discussion at the forthcoming Conference based on a paper or papers to be contributed by the group in charge of each head. It is hoped that the general subject of theosophising the home may be taken up for consideration throughout India, having in view the different aspects of the question which vary according to place and climate. The general subject has been divided into the following heads:

(1) The Plan of the Home, (a) the arrangement of an existing home, (b) the building of a new home; (2) Health in the Home, including dietetics; (3) Beauty in the Home, including art, furniture, decoration, etc.; (4) Truth in the Home, including the question of understanding fundamental principles of life and guiding the home in their light; (5) Guests in the Home; (6) Music in the Home; (7) Comradeship in the Home—the right attitude of one member of a family to another; (8) Leisure in the Home; (9) Children in the Home, including eugenics; (10) Culture in the Home; (11) Citizenship in the Home—the home as a cell in the civic body and the implications thereof; (12) Servants in the Home; (13) The Observance of Social Customs in the Home; (14) The Larger Home and Community Living; (15) Household Economy; (16) The duties of members of a Home as members of the Theosophical Society.

* * *

Various workers well conversant with the subject-matter of the different groups are already hard at work collecting material and corresponding with other experts in their respective groups. The results of their labours will be boiled down into one or two papers under each head, which the South India Conference hopes to publish if funds permit and there is any likelihood of a reasonable sale. The Lodges of South India have already been circularised regarding the scheme, so that they may come prepared with constructive suggestions. A model house is being prepared at Adyar for the inspection of visiting delegates, giving the ideas of a group of workers at Adyar as to the combination of beauty with efficiency and

simplicity—a house the arrangement of which should be within the means of the average member of the Society. A number of Indian ladies are specially active in setting forth their views under the various headings given above, the music aspect being in charge of one of the greatest Indian lady musicians in southern India—Shrīmaṭī Visalakshi, who has had much experience of applying music to the exigencies of home life.

The South India Conference should be memorable for this departure from the usual routine, and it is expected that there will be a large gathering of members from the south and even from the north too, in view of the fact that directly following upon the South India Conference there will be for about ten days a gathering of workers at Adyar from all parts of India to discuss plans of work and to study methods of propaganda.

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There seems to be a general tendency all over the world among members of the Society to make their Theosophy ever-increasingly practical, to enter one field after another of human activity and to apply Theosophy in it. Indeed, I have ventured to coin a new word for a special branch of the general Science of Theosophy, the branch dealing with Theosophy in its specifically physical application. The Science of *Theosophysics* is now coming to the fore, as witness the work of the Adyar Lodge and the activities of the South India Conference, as witness the work of the Theosophical Society in Australia, in Cuba, and elsewhere. It is beginning to be realised that Theosophy must not merely be in our minds and in our feelings and actions and speech, but equally in our furniture, in our pictures, in our kitchens, in our food, in the

form of our homes, in every detail of our daily lives in their most physical aspects. We shall be much more effective in our outer propaganda if there be a substantial background of example in the little things of life which all can see. If Theosophy makes less headway than it should here and there, let us try less precept and more example. Let our daily lives and our homes bear silent witness to the glory of the truths in which we profess to believe, and we shall find that these are the best propagandists we could have. An ounce of living is worth a ton of talking. There must be less Theosophistry and more Theosophy.

* * *

It is very good news that the Federation of Theosophical Societies in Europe will hold an International gathering in Belgium this year, probably towards the end of July. The more our National Societies in Europe can draw together the more will they be able to be mutually useful to one another and the less danger will there be of war. The Theosophical Society throughout the world is a most potent guarantee for world peace. When the great war was over members of the Theosophical Society were the first to draw together in brotherly concord, and the first coming together of the hitherto warring nations was among members of the Theosophical Society. The danger of war is by no means over, even though the war through which the world has just passed was supposed to be a war to end war. A great gathering of the National Societies in Europe should strengthen the ties of peace, and it is earnestly to be hoped that it will be an annual event. Surely war is less likely with such International activities and the constant harmonising

influences radiating from the two great centres of Eerde and Huizen.

* * *

With the departure of Dr. and Mrs. Cousins in April next on a tour in Europe and the United States of America, Adyar temporarily loses two very notable residents. Mrs. Cousins' work for the women of India is too well known to need mention here. Her energy and courage in this great cause for many years has been remarkable, and she is now perceiving the fruits for which she and her fellow-workers have so nobly toiled. She has literally given herself without stint to India's service, and must either have a body or nerves of steel, or both, to have accomplished what she has achieved. She will render yeoman service to India wherever she goes, and particularly in the United States will be instrumental in counteracting much of the evil recently wrought by Miss Mayo's book. As for Dr. Cousins, his name, like his wife's, is a household word in India for his outstanding leadership in matters cultural. He has done much to encourage Indian art, specially encouraging the struggling young Indian geniuses who are helping India to take her place as a power in the International field of art. At Adyar, his Principalship of the Brahmavidyā Āshrama has been productive of remarkable contributions to Theosophical education, all of which will enable the World University, the publications of which he is the general editor, to enter the sooner on its important mission. Earnest students of Theosophy should endeavour to make their plans so that some time or other they may come to Adyar for a year's course at the Brahmavidyā Āshrama.

G. S. A.

One of our well-known members and valuable workers has been called away from us here, Shrīmaṭī Parvati Ammal, Mrs. Chandrasekara Aiyer of Bangalore, wife of the retired High Court Judge of Mysore. She was very well-known all over India for the indefatigable work which occupied her life. She was, among other things, Organising Secretary of the Mahila Seva Samājam, President of the Mysore Child Welfare Society, and was the first woman member of the Bangalore District Board, Vice-President of the Mysore Constituent Conference for the All-India Women's Conference on Educational Reform and was chosen as a delegate to Delhi this year. It was during her stay at Delhi that she met with an unfortunate accident, falling into a charcoal stove and suffering bad burns on both arms and legs. Though she lived for over a week the shock was too much for her. She leaves behind her a great record, that of an eloquent speaker, an intelligent and untiring worker for all causes for the upliftment of humanity and a heart that went out to all and made her a well beloved friend to all who knew her. She will be severely missed but her work lives and her name is written in the records of the "honoured".

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We also have just heard of the death of Mr. Thomas Prime who was for many years an active worker at Adyar and elsewhere. After some years' illness he died in January near Birmingham.

FIRST PRESIDENTIAL ADDRESS

TO THE THEOSOPHICAL SOCIETY, ITS OFFICERS AND MEMBERS

AN ECHO FROM THE PAST

DEAR FRIENDS,

By an overwhelming majority you have ratified the nomination of our President-Founder, made by his Master's order, and have called upon me to take up work as his successor in the high office of President of the Theosophical Society. The Society, as a whole, has thus chosen to continue in the path marked out from its inception, and trodden by its two outer Founders; it has refused to reject the guiding hand which gave it its first President, and indicated its second; it therefore goes forward on its new cycle of activity, with its elected President at its head, under the benediction which rested upon it at its birth and is now repeated, as the chosen vehicle for the direct influence of the Masters of the Wisdom to the world, as the standard-bearer of the mighty Theosophical Movement, which is sweeping through all religions, all literature, all arts, all crafts, through all the activities of a humanity preparing itself to take a new step forward in civilisation.

The Society asserts itself as a nucleus of Universal Brotherhood, and its speciality, as such a nucleus, is indicated by its name—Theosophical. It is its function to proclaim and

spread abroad Theosophy, the Divine Wisdom, the Brahma-vidyā, the Gnosis, the Hermetic Science—the one supreme Fact, the Truth of all truths, the Light of all lights, that Man may know God, may attain to the knowledge which is Eternal Life, because he is himself of that Nature which he seeks to know.

On this fact, this all-pervading identity of Nature, this Unity, is based the Universal Brotherhood, and, to bring the outer proofs of it, it searches through all religions and philosophies, and dives into the hidden secrets of nature and of man.

Because of this fact, it welcomes to its membership men and women of all religions, of all opinions, and, provided that they recognise the Brotherhood as universal, it demands from them no belief in any fact, however sure, in any teaching, however vital. With a splendid faith in the victorious power of Truth, it disregards all the barriers which superficially divide Humanity—sex, race, creed, colour, caste—and welcomes those as brothers who deny even the very Truth on which Brotherhood is based, and who reject even the Revealers who make its realisation possible for Humanity. Its platform is as wide as thought; its all-embracing love is as the Sun which gives warmth and life to all, even to those who are blind to its light.

The condition of the continuing life of the Society is its perfect toleration of all differences, of all shades of opinion. None has the right to exclude his brother for difference of thought, nor to claim for his own thought a fuller liberty of expression than he claims for that of another. Complete liberty of thought must be guarded by all of us—by me, as your President, most of all—not granted as a privilege or a concession, but recognised as the inherent right of the intellect, as its breath of life. Tolerance, even with the intolerant, must be our rule. And this must be our principle in life and

action, not only in words, lest a fatal orthodoxy, checking new initiative and new growth, should stealthily spread in the Society. We must welcome differences of thought, and give free play to their expression, so that our windows may be kept open to all new light. This is not only sound principle, but it is also sound policy, for thus only can new avenues to knowledge constantly open before us. We possess only portions of the Truth, and no searcher must be hindered or frowned upon, lest the Society should lose some fragment that he may have found. Better the temporary life of a thousand falsehoods, than the stifling of one truth at the hour of its birth. I claim the help of every Theosophist in this guarding of our liberty, for universal and constant vigilance is necessary lest it should be infringed.

But let it not be supposed that this perfect freedom of opinion connotes indifference to Truth in any who hold definite convictions as to any facts, or should prevent them from full expression of their own convictions, of their beliefs, or of their knowledge. There is perfect freedom of affirmation among us as well as of denial, and scepticism must not claim greater rights of expression than knowledge. For the Society as a whole, by its very name, affirms the existence of the Divine Wisdom, and the affirmation would be futile if that Wisdom were beyond human attainment. Moreover, the Society would be without a reason for its being if it did not, as a whole, spread the Teachings which lead up to the attainment of that Wisdom, while leaving to its members as individuals the fullest freedom to give to any of those teachings any form which expresses their own thinking, and even to deny any one of them. Each Truth can only be seen by a man as he develops the power of vision corresponding to it; the Society, by refusing to impose on its members any expressions of Truth, does not mean that a man should remain blind, but declares that man's power of vision increases in the

open air of freedom better than in the hot-houses of unreasoned beliefs. Hence the Society does not impose on its members even the truths by which it lives, although the denial of those truths by it, as a Society, would be suicide.

The Theosophical Society thus offers to the thinkers of every religion and of none a common platform, on which they may meet as Lovers of Truth, to learn from and to teach each other; it stands as the herald of the coming time when all religions shall see themselves as branches of One Religion, the WISDOM of GOD. As its President, I say to all men of peace and goodwill: "Come, and let us labour together for the establishment of the kingdom of religious Truth, religious Peace, and religious Freedom upon earth—the true Kingdom of Heaven."

So much for our principles. What of our practice?

We owe to the President-Founder a well-planned organisation, combining complete individual liberty with the strength ensured by attachment to a single centre. Some details may need amendment, but the work of organisation is practically complete. Our work is to use the organisation he created, and to guide it to the accomplishment of its purpose—the spread of theosophical ideas, and the growth of our knowledge.

For the first, our Lodges should not be content with a programme of lectures, private and public, and with classes. The members should be known as good workers in all branches of beneficent activity. The Lodge should be the centre, not the circumference, of our work. To the Lodge for inspiration and knowledge; to the world for service and teaching. The members should take part in local clubs, societies, and debating associations, and should both offer theosophical lectures, and lectures, in which theosophical ideas can be put forth on the questions of the day. They should, when members of religious bodies, hold classes outside the Society for members of their faith, in which the

spiritual, instead of the literal, meaning of Hindū, Buddhist, Christian, and other doctrines should be explained, and the lives of the great Mystics of all religions should be taught. They should see that children receive religious education, according to their respective faiths. They should in every way hand on the Light which they have received, and replenish their own torch with oil at the Lodge meetings. People belonging to kindred movements should be invited to the Lodge, and visits should be paid to them in turn. Lodges with a numerous membership should form groups for special work. For the second, the growth of our knowledge, groups should be formed for study under each of our Objects. Under the first, the intellectual and social movements of the day should be studied, their tendencies traced out and their methods examined; the results of these studies would help the outside workers in their choice of activities. It would be useful also if, in every Lodge, a small group of members were formed, harmonious in thought and feeling, who should meet once a week for a quiet hour, for combined silent thought for a given purpose, and for united meditation on some inspiring idea; the members of this group might also agree on a time at which, daily, they should unite in a selected thought-effort to aid the Lodge. Another group should study under the second Object, and this group should supply lecturers on Theosophy to the outer world, and no lecturer should be sent out by a Lodge who was not equipped for his work by such study. A third group might take up the third Object of the Society, and work practically at research, carrying on their work, if possible, under the direction of a member who has already some experience on these lines, and thus increasing our store of knowledge.

There are many other lines of useful work which should be taken up, series of books to be planned, concerted activities in different lands. These are for the future. But I trust to

make the Presidency a centre of life-radiating force, inspiring and uplifting the whole Society.

In order that it may be so, let me close with a final word to all who have aided and to all who have worked against me in the election now over. We all are lovers of the same Ideal, and eager servants of Theosophy. Let us all then work in amity, along our different lines and in our different ways, for our beloved Society. Let not those who have worked for me expect me to be always right, nor those who have worked against me to be always wrong. Help me, I pray you all, in filling well the office to which I have been elected, and share with me the burden of our common work. Where you agree with me, follow and work with me; where you disagree, criticise and work against me, but without bitterness and rancour. Diversities of method, diversities of thought, diversities of operation will enrich, not weaken, our movement, if love inspire and charity judge.

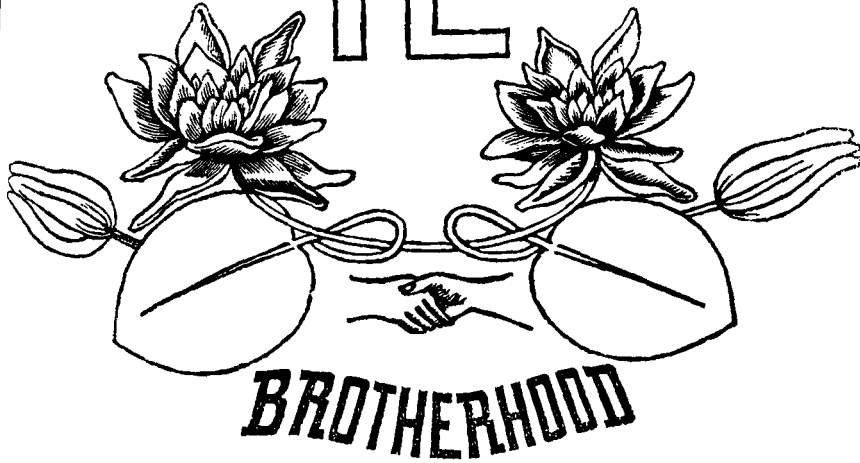
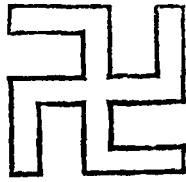
Only through you and with you can the Presidency be useful to the Society. Help me so to fill it, as to hand it on a richer legacy to my successor. And so may the Masters guide and prosper the work which They have given into my hands and blessed.

ANNIE BESANT,

London
29-6-1907

President of the Theosophical Society.

Note on above: This reprint may be useful at this time, as it will show members who have entered since June, 1907, the principles with which I started and on which I have worked: perfect freedom of thought within the Society, whether in affirmation or denial; welcome to all new light: the effort to know more; the readiness to serve all.—ANNIE BESANT, P.T.S.



WE ARE RESPONSIBLE FOR ADYAR: A ROOF TALK

By GEORGE S. ARUNDALE

WE who are residents at Adyar are responsible for Adyar, not merely for a particular part of Adyar but for the whole of Adyar. Adyar is composed of a number of individual cells or units, yet Adyar is none the less a Unity, for each unit or cell is dependent for its ease or dis-ease upon every other cell or unit and upon the rest of the units or cells. Adyar is a diversity as to its composition but a Unity as to its condition. Everything that happens to every component part of Adyar happens to Adyar. Everything that happens to every animal happens to Adyar. Everything that happens to every tree, every flower, every blade of grass, happens to Adyar. Everything that happens to every human being happens to Adyar. The thought of Adyar is the sum total of the thoughts of all that think. The feeling of Adyar is the sum total of the feelings

of all that feel. We who live at Adyar can keep nothing to ourselves. We share our lives with Adyar. We pour our lives into Adyar. We pour ourselves into Adyar. We pour our thoughts into Adyar and our feelings and our speech and our actions. It is useless for us to keep things to ourselves. We can keep nothing to ourselves. WE CANNOT HELP SHARING OURSELVES RIGHT DOWN TO THE LAST DROP OF OURSELVES ON EVERY PLANE OF OUR EXISTENCE.

Other people may not be able to hear on the physical plane what we are thinking or feeling or saying. They may not be able to know what we are doing. But inasmuch as Adyar is a Unity as well as a diversity their mind bodies will be affected by what we think however much we think we keep our thoughts to ourselves. And their feeling bodies will be affected by what we feel however much we may think we are keeping our feelings to ourselves. And our speech will positively affect them, too, even though we talk in the strictest confidence to the supremely trustworthy. A thought, a feeling, an utterance, an action, is a force we send out into the world, and the world is changed thereby. Our actions may be seen by none, may be most carefully concealed, and nothing may be heard of them. Yet the most secret actions are thundering forth their message and their influence.

Even in the outer world no one can live alone, no one can live independently. All must live dependently, since dependence is the vital characteristic of all individuality. Were there no dependence there would be no Unity. Were there no Unity there would be no certainty. But in the inner world of Adyar we live less alone still, for it is less individuality, less diversity, that characterises us, and more the Unity. When we come to live at Adyar we leave outside all alone-ness. Alone-ness is a means and a stage of growth. Alone-ness has its place in life. By coming to live at Adyar we throw off alone-ness, or at least as much alone-ness as possible. We are unifying

ourselves with a larger whole, identifying ourselves with the life of that larger whole. We become that larger whole, one with that larger whole. We cease to be merely X,Y or Z. We may be X,Y or Z from one standpoint, but we are much more. We are constituent elements of Adyar. Adyar is because of us, even though it could well be in spite of us, without us, indeed has been and will be without us, at any rate so far as physical presence is concerned. For the time being we are the life blood of Adyar, and as we are so is that life blood.

"As we are," but how are we? The fact which has to be driven home is that outward conformity to the Adyar standard, whatever this standard may be, is little, important though it be, imperative though it be, as compared with inward conformity. We must never rest content with appearing. We *must be*. Our relation to Adyar demands that appearance and being shall be one. In the outer world we may be forgiven for saying, as we often do say, that while we may think this, that or the other, while we may feel this, that or the other, yet we should never "dream of saying so". In the outer world we may perhaps be forgiven for saying such and such about M or N to A or B or C in confidence, trusting, and to a certain extent safely trusting, that M or N will not be affected to the same extent as if we said such and such in his presence or to his face. In the outer world we may to some extent be forgiven for gossip. Even in the outer world, indeed, we cannot live unto ourselves alone in any wise. But we can live more unto ourselves alone in the outer world than is possible at Adyar. At Adyar we give up self-centred privacy and enter into ceaseless and selfless service. Our thoughts are not our own, nor are our feelings. Our hopes are not our own, nor are our ideals and dreams. Our attitudes are not our own. Our criticisms are not our own. Our judgments are not our own. Our actions are not

our own. All of them make, or perchance mar, Adyar. Every thought, every feeling, every word, every act, from every one of us—human, animal, vegetable, mineral—colours Adyar, makes Adyar what Adyar is, either hastens Adyar along the road to her triumph or edges her towards the precipice of failure. The kind of thought we think, the kind of feeling we feel, intensifies that type of thought and feeling in the atmosphere of Adyar. Where it already exists there is intensification. If it does not exist there arises a tendency to bring it into existence. The lives of residents at Adyar are made harder or easier by each thought or feeling we express. A thought of unkindness will tend to emphasise unkindness. A harsh feeling will tend to strengthen harshness. A resident who happens to find it difficult to keep balanced because of the mighty forces swirling through Adyar will find the task easier or harder by the action of every thought and feeling each one of us utters. We either purify or pollute. There is no middle path. Are we spurring Adyar to triumph or are we contributing towards her impotence?

Let each one of us consider what he or she is pouring into Adyar, whether it be a trickle or a torrent, a drop or an ocean. Presumably we know well the function of Adyar, its work as the heart of the Theosophical Society and of kindred movements dedicated to brotherhood—keeping them pure and noble, its work as a great viaduct through which the Elder Brethren may send Life in any direction, its work as a great centre of Power in the outer world, a sub-station of the Inner Centre of Power. You and I have been called, please note that I say we have been *called*, to be material of this heart, material in this viaduct, part of the channel for this Power. Do we contribute to the heart, to the viaduct, to the channel. EASE OR DIS-EASE? Do we contribute disintegration or vitality? Probably sometimes the one and sometimes the other. But we are here to learn never to contribute dis-ease

and unceasingly to contribute ease. The task is herculean, I know well, but are we not at least of the race of Hercules though not of the stature? Would we be called to the tasks of Hercules were we not of the blood of Hercules? It is in us to accomplish the herculean, not all at once, but little by little. Drops of water bore through solidest rock, provided the drops go on dropping, even though not without intermission. At a great centre of Power, let us remember, we receive birth into kingship. For the time being, while of such a centre, we have in us something of the attributes of kingship. WE CAN. We *can* more here at Adyar than elsewhere, at least along a certain line. Let us take advantage of our kingship and issue forth in confidence to accomplish the herculean.

What, to Adyar, is Ease and what Dis-ease? Ease, surely, is that which makes life easier to our fellow-residents, of whatever kingdom of nature they be. It is hard enough, God knows, to live as unto Adyar, our larger self, and not as unto our smaller selves. But we make it all the harder both for ourselves and for all others by every thought, feeling, word or action which is born of misunderstanding, for misunderstanding is disease and understanding ease. When do we misunderstand? *When we withhold help.* I am justified if, discussing X with Y, I thereby positively help X and talk to Y with this intent. I am justified if I criticise X to his face, sincerely believing, and having good reason for such belief, that by talking to him frankly I shall help him. I am justified if I am full of goodwill and cannot find in myself any sense of superiority or pride in difference. If we cannot understand why X did this or said that, and feel a subtle inward sense of satisfaction that *we* could not have said or done this or that, then we are misunderstanding, for not understanding *is* misunderstanding. Even if we be without the subtle sense of satisfaction still are we misunderstanding. We must learn to understand. This is not to say that

we must never judge or condemn. We may be in such a position towards some, as is, for example, our President *vis-a-vis* to all of us who live at Adyar, that it is our duty to judge and if need be to condemn. But ever must this be done in a spirit of goodwill and of service to the individual and to the common work. In other words, there must not be a single creature living at Adyar, and therefore part of Adyar, which is not definitely and positively helped by that which we ourselves are, by that which we think and feel and say and do. Now we may have to cut as a surgeon cuts, now we may have to soothe. Now we may have to bring to light, now we may have to ignore. Now we may have to be stern, now we may have to be tender. Let us always have the consciousness of healing and strengthening, and let our presence at Adyar be felt as in some measure at least a benediction. Let us think good thoughts into Adyar, feel good feelings, act good actions, say good words. Thus do we contribute ease and not dis-ease.

Let me add that it is not enough that we as individuals should thus be worthy of our membership of Adyar. We must be worthy as to the homes in which we dwell. We need beautiful thoughts and beautiful feelings and beautiful words and beautiful actions. No less do we need beautiful homes and happy families in the homes. Indeed, no thought or feeling or word or action can be just as beautiful as it might be if its setting be unbeautiful. A clean home, a tidy home, a well-ordered home, an artistic home, a pure home—of such a nature must be our homes at Adyar. Nothing short of this is enough. As we are so are our homes, as our homes are so are we. The home is the mirror of the individual. What we cannot or do not do in our homes we cannot do and do not do in our minds or in our feelings. If our home be dis-eased we cannot be at ease. Do we constantly examine our homes for signs of dis-ease, of dis-ease as to spotless cleanliness, of dis-ease as to beauty, of dis-ease as to simplicity, of dis-ease

as to care? Do we cherish our homes and find inspiration in them as far as may be, or at least do we find no thwarting of inspiration? Do our homes help us to live and grow? Are they fitting settings for the jewels of our Divinity?

Are we jealous too of the honour of Adyar as a whole? Do we feel a definite responsibility for the cleanliness and beauty of Adyar? Do we constantly bring to the notice of those responsible all that in our judgment mars Adyar? Are we constantly on the alert for any dis-ease in the estate as a whole, for any dis-ease among our younger brothers the animals, our younger brothers the trees and flowers, for any dis-ease of dirt and ugliness? Let us speak out boldly to those whom it may concern for the sake of the honour of Adyar, even though it be not our business to act.

A last word. Let us serve Adyar and ourselves with great silences as much as with vigorous activity on the outermost planes. Let there be much silence among us, between us and in us. Silence is as the lightning. Action is but the thunder. In the Silence God willed. The clash and turmoil of life are but the shadowing forth of the will mightily conceived in the Silence of His Remembrance. Let us constantly enter into the Universal Silence, wherein is no speech, wherein is no action, wherein is no feeling, wherein is no thought, wherein is no unity, wherein is a losing, a merging, of the illusory in the Real, wherein is a blending of the part with the Whole, wherein as it were we real-ise ourselves, call the future into the Now, know ourselves as God and enter somewhat into His Peace and Power. Let us seek such Silences and cause them to guide our thoughts, our feelings, our speech, our action. Let us be known for silence more than for noise. So shall the Great Silence of Adyar still the warring world into peace and happiness.

G. S. Arundale

OUR FRONTISPIECE

WE received, in the Editor's office, quite lately a letter from a member saying that it would be very helpful if we gave pictures of the several departments of work in Adyar that all might be the better able to visualise our great Adyar. *The Golden Book* is full of them, also a Photograph album which produces many of the same and is much less expensive.

This was possibly our excuse (I do not think we really need an excuse) for publishing yet another photograph of the time-honoured Banyan Tree in the February number. That illustration showed the Banyan Tree shading the hungry seekers at the last Convention. In October we published an excellent photograph of the same great tree, taken after infinite pains (and perhaps many failures, for who succeeds really except through failures?) by Mr. Schwarz, which shows the tree without the visible seekers.

The frontispiece in this number is a snap-shot taken at the Convention, 1927, also from under the Banyan Tree and seemed so alive that we thought it worthy of reproduction. All will note that in this volume, at least, we have much to say about Adyar and much more we might say, for we are all busy thinking of all that Adyar might be if we could all combine and make it so. Please help us.

W.

HOW TO USE ADYAR

HINTS TO VISITORS, SOJOURNERS, AND MEMBERS OF THE
BRAHMAVIDYĀ ĀSHRAMA

By A. F. KNUDSEN

WHY do T. S. Members come to Adyar to stay? Do they come to get something, to grow? Do they come for something new? Do they look for the same old things that they already have?

There are generally only two motives available to the mind of the visitor. He comes to acquire or he comes to serve. Both are worthy, for Adyar has very much to give. Serving is also much needed, for Adyar is a very busy centre, giving out much and requiring many hands, many brains. But the wise student of the mysteries will stretch and expand his motive to include both giving and getting; wise, for giving makes room for getting, for change, for assimilation and expansion. The mind must drop, rearrange, delete and only then properly take in any new matter.

Man as microcosm will find Adyar a replica of the world that is to be, a sample-world of that which we are to attain. In other words he will find the Trinity in all that there is at Adyar, a threefold force in every manifestation, in every activity, in every part of the organisation. It is emphasised here because the intention is to induce or evoke the Higher-Self in every student.

As that is not of the intellect it is not done by rote, or rule or definition; only by provocative juxtaposition, by contrast and contact is the intuition forced into action. Only by trying to cognise the unknowable, by experiencing the inexplicable, is intuition to be found. Come to Adyar to explore, inwardly, your own Unknowable.

Come to find Adyar different in every way. The Ashrama is no ordinary College, where one is "instructed" in the inadequate academical way of the Western nations, so come to find the difference and use it; do not demand the same as one would find everywhere else. Adyar is unique. Probably the World University will be still more so. The student must be of equally unusual type. So come to Adyar to explore the inner Self.

One should have found the personality and subdued it, as a preparation for this, long before one starts for Adyar, for that is a mere preliminary. What is left of personality will be brought to the surface, to your dismay, by the life and work here.

The third exploration is for each to find and achieve; one hesitates to define it lest it be cloaked in the word, and so lost to the intuition. Do not come to Adyar to get out of the world, out of the world of affairs and big activities, out of the body. No, on the contrary, one gets deeper, more surely into incarnation here. In a sense Adyar is a bit of Devachan, but not for the sake of dropping the dense body, but rather to enable one to intensify one's incarnation, and get more of the Ego into the physical; better contact, better focus, perhaps expresses it. Come to transfer the centre of being to the Causal, come to possess the personality so completely that it vanishes as an entity, while remaining as a tool, a machine; as the screen for the film, so must it be blank for the Ego. Then for the first time are you *yourself*. Note that no progress is made through, but over, the personality.

Remember that we are in a devachanic atmosphere ; that we are in the presence of the Masters' thought-bodies ; that Initiates are living here ; that the Devas have an intimate touch here ; that all are living at a high tension ; that you have never been in such an atmosphere before ; that even the silence here is part of the training ; that you, that each, is adding his quota to the test while living here. Come to learn the Causal point of view, the Ego control ; so the personal as a factor, whim, wish, drops out. Then only can the Truth-bringer within operate ; then one becomes the impersonal centre of consciousness, operates from the selfless outlook on life, one with causation.

Discovering that, one strikes at the personality on all the planes at once, the "force of the Fourfold Blow," and the lower quaternary has to surrender, for it is Thor's hammer, the swastika, evolution itself. When this is actuated from within it operates on nerve tissue, vitality, wish, and plan at one and the same moment, no matter on what plane the personality started its treason. This is a reason for the physical health difficulties of many a student at Adyar. Only the esoteric student of some years self-training can do this to the benefit of the whole student-body.

Why rush off to Adyar if the first steps in Theosophy have not yet been mastered ? For the one who has just joined the Theosophical Society it is a waste of time, unless he be so situated that the ordinary Lodge work is inaccessible. For the college-trained student, accustomed to guiding his own work, with a somewhat organised mind, there is no real need of help or advice. The work at Adyar can technically be called post-graduate work, individual curriculum being the rule. For students of Theosophy however, the rough and tumble of life has often been the only training ground, and so no real distinction is made, for life is a severe school-mistress, and it is the real character and depth of consciousness that counts.

Adyar cannot and will not work a miracle on you, it can only give the setting; each must work the miracle in himself. That is Nature's way and Theosophy deals with natural science. Therefore approach the Adyar opportunity, alert, ready to grasp its multiplicity with your triplicity, and win the triplicity in the attempt.

The school of the Manu is always a school of experience. Thus he makes animals into men, and men into thinkers, thinkers into leaders, and leaders into saints. We are only concerned with the last two stages at the Brahmavidyā Āshrama.

But Adyar is also the school of the Mahā-Chohan; here one finds the fine variety that forces choice and combinations, so that the artistic touch of mind, shadings of meaning, and colouring of expression is bound to grow and blossom into perfection. This includes the handling and re-valuation of the educational value of all one may have been through.

So too, interlaced with all the rest of the experiences, one finds the School of the Bodhisattva, the life of the Second Logos. Here is a fine array of ceremonials, mantrams of all kinds, for all the events of the day, symbolism for each and every aspect of your endeavour. They are all potent if you are also potent. All the Deva kingdoms are available to comfort you, protect and console. Even if one does not believe in them they are there, and the reaction is sure to follow. Here are meditations, contemplations, rapt and extasies, all that devotees in any land and age have used. All are His ways of worship, devotion and selfless abandonment, to tempt each to one more effort, to achieve one more item of multiplicity and complexity, till the last of our limitless love of detail, vagary, pride in originality and individuality of choice is reached, and you turn sated with triviality, for relief, to the Archetype.

One may restate the triplicity thus: The Manu is concerned with the kingship of the soul. He sees to it that each ego finds self-control amid the confusion.

The Boḍhisattva has the task of keeping alive the link of each incarnated ego with its Higher Self, its Monad—God. He must prevent each from losing his sense of an ideal, or archetype, of veneration for the Unknown, the beautiful and the true. There is a great variety of ways from the animal needs, through the grades of mankind, to the avowed Theosophist and Occultist. The culmination of this, if I understand my revered Krishnaji, is mysticism, in some measure, giving actual experience of the state of Union, of Yoga with the Oversoul, till separateness ends.

The Mahā-Chohan stands for the Matter of the Universe. It is his task to see that the ego has a microcosm of his own to practise on, and eventually add to the Totality, or Logoc World, as himself. However vague that transcendent future, it is nevertheless the outcome of this present life, of all past lives, of the life on the physical plane. Theosophy never decries the physical-plane life. Only proportionately is it less important, relatively is its reality a māyā, but only when viewed with the immortal eye of the soul. The perfecting of man is not only in essence but in power of manifestation. Therefore is physical activity in the affairs of the world a duty among Theosophists, education an important phase of evolution, a World University in process of development. A perfect physical body, perfect health, is essential to the full achievement of occultism, of mysticism, of the Path. Man is the microcosm, the Mahā-Chohan schools each ego in the way of creating the material of his own world. What does your world now consist of?

Think it over! All that is yours and not someone else's. It is your memory, the storehouse of your doings; acts, self-restraints, wishes, failures, hopes, ideals, a vast assortment of

material is there for you to build with. The listing of all these, the appraisal of each item's worth, the knowledge how to use them, the skill in putting them all together, the capitalising of the whole into an estate, a fortune, a world, is no easy task.

The undertaking of this task of realising, or liquidating, all that your past has made you, is only for the few, the advanced souls, to achieve in perfection. But it is a very long process, and it is well to begin young, even egoically young, for wild oats are more dangerous for the big ego than the small. For this, in its widest sense, was the Theosophical Society founded. No ego, now going to smash in selfishness, can say it was not warned in time.

So each must be himself, be candid, be genuine. Know of his own knowledge and experience, in order to have that which is worth having. Certainty only comes by having done the thing one's self. Once is enough, we are all lost in repetitions, so we miss the point of its significance, and fail to abstract it and be it. The mastery of any detail is a point of *essence* added to the Causal body, how much more so the mastery of a Principle, on the atomic sub-plane.

Come to Adyar to be your own natural self, leave behind you all pretence, and give to Adyar the truth that is in you. Select the keynote, establish your ray and let it shine. No personality can do that, so you will soon see how flimsy your claim to be a Theosophist is. All that you are will come to the surface very soon, but hold on, the true will endure if you WILL.

Having selected (quite unconsciously in most cases) the keynote of your effort towards evolution, you will soon find all the difficulties in your way that growth requires, and that your own choice has called into being. It surprises most of us greatly to discover this. But life is made up of an endless

series of surprises, till we stop *surmising* and begin intuitional guidance of our efforts in self-evolution.

We want to get on to the Path. It is the only way to be happy, and we are the Path, so we stick to it. It is grim for what is left of our personality, especially for the lower manas. We have chosen our contribution to the Logoic Whole. So our way too is unique. There are limitless ways to God, and no two of us on this planet go the same way. The most simple ways have all been taken by those who are already ahead of us; those monads have evidently had the choice of all ways, we are to provide a variation. Once an Ego has achieved Nirvāṇa by one set of circumstances, the door that way seems to be closed as if by automatic magnetic action. Soon all the simple and direct ways will be used up, closed, so that each ego must find or create a new door, *his* door, to Parabrahm. Service seems to be the real direct route, and that will be very slight after this Round. The dawdlers, the seekers for complexities, will never find that door. We are for this Round. It will be a severe task for the last of the laggards to invent a new service, to find an unused kārmic combination, to open an unused door to Greatness.

Come to Adyar to be great, to be serene yet urgent, to be the next conqueror of a new, never before conquered, foe. That foe is your own creation, your personality. No two are alike. Do not wait to be told how; conquer him now!

To help you the Manu of the next Race, the new Era, has put his magnetism all over the place. Adyar is a busy hive of evolution and prophetic of many new types of human activity in education, in culture, in social usage, in art and in economics. Note what strikes you at Adyar. Keep alert, take it all in, expand to it. Do not fall into the error, so easy and so common, of merely turning away from the new and remaining what you were. Some have come to Adyar 30 years

ago and are still Victorian in morals, dress, conceit and prejudices. Of the same feather is the Brahmin who has not yet broken caste, the two do not however flock together.

It is much better to be hurled forward into the sixth Root-Race attitude of mind, even prematurely, chaotic and groping, bizarre, unconventional and nonconformist in all the relationships of life, than to crystallise or paralyse your mind in frantic fear that you will lose what you have gained. Do not come to Adyar for anything old. Adyar is eclectic, terribly and frankly free, you cannot fail to show all that is in you, for the very atmosphere of tolerance, the sense of not being judged, breaks up all your reserve and all your complexes. Where no one will condemn, one cannot help but confess, and expand.

The very geography of the place helps one to this: the clothing of the coolies, the quaint and new foods, the serene Brahmins, and the fact that no one interferes with you. Some even think this last is neglect. The Library is there, do you use it or merely read novels? The sea is there, the moonlight is enchanting, the long sultry evenings, all is stirring but what they stir in you is your business, your karma, your choosing.

Then again, most people will love you, that too is upsetting to a westerner, used to our rough usage. On what plane will you transmute this love-power into action? The whole personality of you will be tested, tried and reset, or hopelessly dislocated. But you will not lose ground, no, you will only suffer; it is impossible not to grow in the Manu's atmosphere. Tests will impinge on you from all sides.

It seems to be the Manu's method to create the situation and leave you to solve it. Here is climate and India, fourth Race servants, fifth Race Pandits, mosquitoes and the regular century-old drivel about diseases and infections and heat. You will be told that Indian wheat does not nourish, or get scared to

death over snakes ; you will be dosed with "European prestige" and T.S. fraternalism, in a pretty mess : there is much to ignore at Adyar, but nothing to laugh at.

Then there are meetings and classes and lectures, and calls on your charity ; one gets going and cannot stop. There is ritual, observance and ceremonial at every corner. Masonry is in full swing for those who can read symbols ; Christianity for those who want authority ; Hindū Ritual for those who turn to nature ; truly a lot of vibrations and influences, but real experiences for the scientific collector of impressions, reactions, impulses and stirrings ; for the student of Theosophy the question is : What in me gets stirred ?

Into this world of the Manu, all arranged to give the collisions and stimuli for your five lower bodies, the Bodhisattva puts His special stimulus. He catches you wherever you touch His domain ; He is there to keep you in touch with your Monad, that is all. Every upward thought, every resolve, every meditation, plan, wish and initiative of yours that is abstract or synthetic, will be ten times more vivid, effective and successful there than it is outside this magnetic atmosphere ; at least some find it so. The rituals cut and stab, beauty ravishes, nature suddenly claims attention ; you attain there somewhat of the truth that man is natural. The intellect then is no longer the spectator at a great show called Nature, but it dawns in another part of you that you are a part of all that is. This helps to the attainment of liberation. First by becoming a part of your own environment, you achieve the realisation that you are part of the cause. Out of that you begin to study and realise your own mind, awareness and sources of perception, till you find that which brings the Truth. It is transcendent ; he who brings the Truth is one's own ultimate Self, the Realiser, the Monad. Thus you reach the introduction to it. The Manu having given you yourself as part of the whole environment, leaves the Second Ray to

complete its share in you. It is the Bodhisattva's realm, call it mysticism if you wish; this phase is for all who will complete their evolution. That will take years, centuries, but Adyar can begin it from within, a distinct item, a station in the road one has travelled.

The ALL means all! Do not reject! On this way to the Union with the ALL do not blunder into the pit of rejection. Do not reject a touch with mysticism because it is not occultism, both are in the ALL. You are out to search for the All, and rejection only hinders. Your mind will pride itself on its power of discrimination, watch out lest you reject the touch with the Higher Self which is the achievement you seek. Or it may only be the synthetic Arūpa contact which you need to finish the item in hand. But just because Adyar is a special place it is very dangerous to refuse, on any plane, anything that contacts one at any point there. Adyar stands for new expression and new fields; use it for new acceptances and additions. Try and get new multiples of all your old factors. For here of all places you can find the Trinity at work, visible in fact and achievement.

The Third Logos is strange to say the hardest to find of all. Most say, with the Hindū, "His work is done we need not appeal to Him," and true enough, He made the "Stuff" that the worlds are made of. But even the atoms are still evolving. Sooner or later as individual evolution goes forward the whole Trinity will be contacted. And now comes the time when that work begins in the causal body of the aspiring Ego. One must do his work in the microcosm if one is on the road to completeness. Power is easy to detect at Adyar. Worship is on all sides and in every heart. But the Holy Ghost—Brahmā—is subtle. It is the feminine, it is motherhood, the background, the stage. The very matter that makes Adyar unique is of it and from it. One meets it as the work of the Mahā-Chohan in the "stuff" of which each microcosm

is composed. Thus it permeates most intimately each item of the stage-setting that the Manu has collected for testing and tempering the egos that he allows to get to Adyar. One meets the third Logos as beauty in ceremony, lecture, silence, furnishings. He is to be found in the contents of one's own mind.

Come therefore to Adyar to find and to give; but only by giving will room be made for that which Adyar gives. Adyar is not there to give answers, or definitions, or labels. So do not bring questions; come to find solutions, come to learn; learn to solve the problems in the mind by working the mind, not by search in the minds of others. The books do not contain your own thought, only the thought of others. The Path consists of your own thoughts regarding this strange world of experience, so do not leave the realm of your own thoughts.

In other words come out of the world of intellect into that of intuition; out of the world of research into that of recognition. Put in that way one can perhaps see what Adyar may be made to give to the rare student. But he must also be rarely prepared. At the back of all school and academic work, and of all the experiences of life and labour, lies the Lodge work and the home study of Theosophy. Do not come to Adyar, a new F.T.S. and unacquainted with the first names and primer work in the science. Years of Theosophy are needed to prepare one for long hours of study, for a realisation of one's personal needs and aptitudes, for research work in meditation, for group meditations, temple worship and sacraments, all synthesised into one consistent and sustained effort at yoga and liberation. Liberation breaks bonds, so do not be startled if something snaps inside you at Adyar; it is what you have come for, make use of it, expect it.

The intellectual work should lie in the back-ground of one's interest and efforts while at Adyar, for it is secondary,

or last, in importance. This is the Āshrama work, the question class, the individual research work in the library, the training of the brain for tireless search, the exploration and exploitation of the work of our forebears. This is particularly valuable for those of our members who have not yet had an opportunity for much reading, or for consecutive study. It is important that each should know what the other people, other centuries, other races have thought, or how they have expressed these similar thoughts.

As the years go on there will be a growing number of those ready for the World University. It will take form accordingly, but it will demand much self-preparation of its matriculates, they will be masters of research and self-knowledge. Repeat, and again repeat, that makes for research, then is one ready for wisdom, for knowledge of universals, for essentials. And seership is the seeing of the essence of things.

A. F. Knudsen

(To be continued)

BEHIND THE VEIL

BEHIND the veil of Nature's wealth of sea and tree and hill
There is a world crystalline, of greater glory still.

That is the region of the soul—
The world beautiful.

Within that world a temple stands, where burns a golden
flame,

A Light that burns eternally, eternally the same.
That is the lamp of Light Divine
Within the sacred shrine.

Within each mortal's inmost heart there is a sacred spot,
A holy Presence dwells therein, a Messenger of God :
There shines the Master's holy Face
There—in that hidden place.

Who, in awakened consciousness, enters that holy shrine,
He knows the world beautiful—also the Light Divine,
He watches, glowing in this Light—
The Spirit glorified.

A. G. VREEDÉ

WORK

By R. J. ROBERTS, A.M.I.E.E.

THIS is a subject with which we are, each of us, all too familiar. How seldom is it, however, that we pause to think what this work is, to formulate some reason for its existence, or to consider what bearing it might have upon eternity. Its universality should give anyone subject for thought, and it could easily become one of the so-called perpetual "why's" which vex the spirit of man, but I want you, to consider well this "work" and try if, together, we can learn anything about it.

Let us begin and consider some of its aspects. We all of us work—even the most indolent of us, who work hard to evade it. There are others who fondly imagine they work hard by amusing themselves—I am not entirely sure that this form of work is not one of the hardest, paradoxical as it may seem. The common work of modern civilisation is one we all have seen if not known. There is the work in hand, back and body of the common labourer, of the household drudge; the skilled labour of the tradesman, craftsman and housewife; the so-called brainwork of the professional man, the artist; but do we find anything in the nature of this work which might lead us to formulate laws controlling its existence? Its mere universality certainly suggests that there must be some fundamental cause. It is not here with us to-day, as such a prominent factor in our lives, for nothing. No, I will not dismiss it with the plea that by work we obtain our daily

bread. We may do this or we may not, but such an answer leads us nowhither; since the very fact that some people do not work to gain their daily bread destroys any such answer's validity. There is also the shallower plea that we work to obtain money. Do we? Is this an answer that satisfies all examples? No, even although many examples of this sort can be found, there remain always some which are persistently not of this nature.

The most general and commonly satisfactory reply to our query why work exists, so universally, is that it keeps civilisation going, and is the main spring in our modern social organisation. But this answer, intelligent as it is, still leaves unexplained the force in the mainspring, and does not suggest nor explain the existence of him who winds up this clock of social service.

Is it not quaint? In order to obtain a loaf of bread, or its equivalent, I do some work; and in doing so I perform a service which fits in with somebody else's services, which working round through devious ways produces the loaf of bread. This loaf of bread, when eaten, enables myself to perform further service. Why? To what end and to what purpose does all this serve?

That it does serve some purpose and that it does exist to some definite end is as certain as that the Solar system, as well as each individual human unit, exists for some definite purpose. The Theosophist's reply is evolution, the plan of the Logos. This work of ours appears to our Theosophist as one or two links in a chain—a long series of experiences, by each one of which the individual gains something—steps on a hard long journey which perilously and laboriously takes him back to God—trials continued no longer than is needed, to prove and to make the man a God.

The teaching of Theosophy is essentially cheerful. It nowhere suggests that anything, especially any hard thing,

exists without clear and definite purpose. Your true Theosophist tries hard to smile in all circumstances or at least tries to understand the true meaning of all things—difficult things. Some of us unfortunately have not ready smiling countenances—do not be mistaken, these are only bad habits we have not yet been able to discard.

Has it ever struck you how frequently work appears in Scripture; and how many of the parables, for example, contain allusions and arguments about work. The disciples were working men. One reason for these coincidences may well be that a worker has more moral stamina and is more likely to face a difficulty and to overcome it, than is the spoiled darling of fortune and position. We may not all be personal disciples of the Great Teacher of men and Angels; but that does not prevent our being disciples in very truth, nevertheless. And, since the greater majority of people in New Zealand are workers—real everyday workers—it will not be very surprising if, when the great anticipated spiritual awakening comes with the advent of the Great Teacher, that its effects will be more noticeable in New Zealand than in many other countries.

The old Roman who wrote "Ars longa vita brevis,"¹ was not a Theosophist but at least he echoes the spirit of Theosophy by suggesting that perfection cannot be attained in one short life. Another great poet when he wrote "Ernst ist das Leben, aber heiter ist die Kunst"² echoes another aspect of Theosophy which suggests that work, the accomplishing of tasks, is essentially a matter of joy. You find this also suggested in the New Testament when the Master says "There is more joy in Heaven over one sinner that repenteth." Meaning, I take it, that there is joy because something difficult has been overcome—something accomplished. True joy—the

¹ Work is all too long for a short life.

² Life is earnest but art, work, is full of joy.

highest human happiness, appears to me to exist only in accomplishment, or its younger brother, endeavour.

Consider this word "accomplishment," and let us see something of what it might infer. It means not only that something has been completed, but that effort has been expended. Knowing life we must agree that generous, whole-hearted effort has been expended. Have we not the saying "Faint heart never won fair lady"? You will agree with me I think when I say that generous, if not whole-hearted effort, is needed to accomplish something really worth while. It is this expenditure of real effort towards accomplishment which brings real joy in its train—as Schiller puts it :

"Soll das Werk den Meister loben,
Doch der Segen kommt von oben."¹

Theosophy teaches further cheerfulness in so far that it shows that effort, real effort, even although insufficient, is never wasted. A scarcely completed task in one life is more than accomplished later in a subsequent life. So, what does it matter, we may as cheerfully leave uncompleted work as we can leave our beds. You will notice again the essential cheerfulness of Theosophy.

We have not yet finished with "work". I have so far attempted to show you that work, to be satisfactory, must be done earnestly with full purpose and intent to perform it well and to take it to a conclusion, if possible. Why? The answer to this question may be found by deduction from comparative religion. We know, if we are able to credit the reality of old religions, particularly that of the old Testament perhaps, that

¹ Von der Stirne heizt

Rinnen muzt der Schweizt,

Soll das Werk den Meister loben,—

Doch der Segen kommt von oben.

Sweat must pearl from the craftsman's brow, that the work prove worthy of him—
but the blessing comes from on high.

The whole verse seems to elucidate this point.—ED.

they used to obtain benefits and good things by sacrificing to their gods. It is useless to say they did sacrifice in the hope only of benefits—no religion, especially one so capable of direct criticism, would have endured a single generation if the benefits as well as the sacrifices were not equally real; and yet we have evidence that this type of religion endured for thousands of years. Note especially the idea of sacrifice: "Give up something and you will obtain something." This idea remains to-day equally true but in a more indefinite guise. The sacrifice must be real and true as ever, but the reward is no longer physical. We do not sacrifice corn to obtain good crops, lambs to obtain larger flocks; although I am not sure that such ceremonies, incompatible as they are with modern society, if well done, would not bring the desired results.

Sacrifice is something given, and the best sacrifice was always the best the devotee can give. Therefore, the best we can give, the most beautiful reality, is this whole-hearted effort; and when we sacrifice we do not want to keep back anything—we give whole-heartedly without regrets of any kind.

What is the best in a man? Without doubt it is that which he is able to produce by hand, will or brain—his work. Remember how the saints of old did their work "to the greater glory of God". They offered up their work, work sometimes done on their knees, in devotion to God. Can we do the same? Most certainly, but with this difference that God has become a closer, more everyday, and more universal reality than it was to these saints of old. We, even the most orthodox Christian, acknowledge the universality of God, even although he may claim special privileges for his own sect. Can we not acknowledge that "We know that we do serve Him best when best we serve our brother man"? Translating this into terms of sacrifice we can say: "The best sacrifice to God is service to our fellow men."

Is not the next question: How may I best serve my fellow men? Surely you know the answer. "Whatsoever thy hand findeth to do, do it with thy might." "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God," and other texts from the Bible will readily occur to you. But note this, service to God and to man is no mean thing, it demands your best, your very best; and less than the best is not acceptable. "God is not mocked."

What is our best and how may we better our best? Our best has already been outlined as that which is given in service to our fellow man or men from a pure heart. This means a service given without regrets. There is the text which says, a pure and a contrite heart is the best sacrifice. This may be, but in common terms what does it mean? It means, so far as I can understand it, that a service offered up in sacrifice as a gift from a heart which harbours no regret and no attachment to the gift is a sacrifice that is not despised. A pure and a contrite heart could not harbour regrets of any kind but is one in which devotion and love are absolute and complete.

One text in the New Testament which always struck me as particularly significant is where it says of the Master that "He went about doing good". You will note that He was doing good, not being good alone. He was working. Presumably also, I think, we may assume He had already learnt how to *be* good and was thus able to *do* good. Of course the two must go hand in hand. The really good person does good; or, as I prefer to put it, he who is good is best able to do good work. This leads us to the really important query. How may we attain the good, how may we learn that important capacity without which we may not do our best work. The religions and philosophies of all ages have taught it. The Ancient Greek looked upon the attainment of virtue as the most important thing in life. To-day,

however this word virtue has deteriorated in value as well as in meaning. Its everyday interpretation is more sentimental than rational, more emotional than substantial. Strength and purity both are combined in this word. The need of strength as well as purity will appear when we endeavour to find the supreme virtue. Virtues, can we not think of many? There are, reason, wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, harmlessness, equanimity, content, austerity, almsgiving and many others. But does it not appear in some ways that all these several virtues are only aspects of one great pan-virtue. This great all-embracing virtue is very well known and is the framework of all teachings of the attributes and aspects of the Logos, of God. You know the text "God is love". So love is the pan-virtue, the quality which contains all that is needed. Here again we find the depreciation in the value of a word. In common talk it has all the gradations of the sublime to the insignificant. Did not the little girl say she liked her cousin, but she loved chocolate.

Now, as I have already asserted: all great religions and philosophies agree that "love" is the primal aspect of the Deity. Why and how? Theosophy is a science, and as such, should indicate some reason for this universality. It does. What was intended as a jibe was once thrown at me that "Theosophy never fails to give or suggest a reason for everything". Perfectly true, is it not? We may therefore find an answer to our question covering the universality of love. In the creation of this world we may try to appreciate the necessity for a basic principle—something to which we may refer as keeping the whole creation together as one, as the string holds together the pearls threaded upon it. It is this love which is the steel reinforcement in that magnificent bridge we all must build for ourselves and the rest of humanity between Heaven and Earth, between God and Man, so that all may freely pass over. Notice, however, that this essential

basis is not recognised by Theosophy alone. All great religions teach it and all philosophies—distasteful as it may have appeared to some philosophers to agree to it—bring their students to the same conclusion. The highest is the highest, the greatest force is the greatest; and why trouble to attempt to find a greater when the wise of all the ages have declared the truth which has been the greatest inspiration of all poets. Love of God, as shown by the love for your fellow men, is the law of this world. Let us therefore be up and doing, find out what this love is and how it may be applied. The name of love is a call to work. How easy it is to love our children and friends—is this all which is meant by that love which shall take us to the very feet of God? Yes, but a lot more. Did not the Christ teach us to love our neighbour but also to love our enemy.

Just think now, love our enemy, why how can we? Our enemy would not be our enemy if we loved him. No, and again he might be our greater enemy if he knew we were trying to love him. Nevertheless work! Love those that despitefully use you. It is your duty and more. It is the way, the only way, you may transcend your weaknesses—those of that petty little personality which is continually crying out for something for itself. See now, why I say love is work. We must love the hateful, the vile, the despicable—there is nothing so mean but that we must strive to love it, to work for it, to help it, in great things or small.

Our neighbour whom we must love, who and what is he? Theosophy teaches brotherhood extends beyond the human family. We learn, if we may not as yet verify, that we once lived in animals, once vitalised vegetable forms and once slept in stone. As surely shall we all one day leave Humanity, as we have left the lower forms behind us, and shall continue to work. Love is the foundation of the

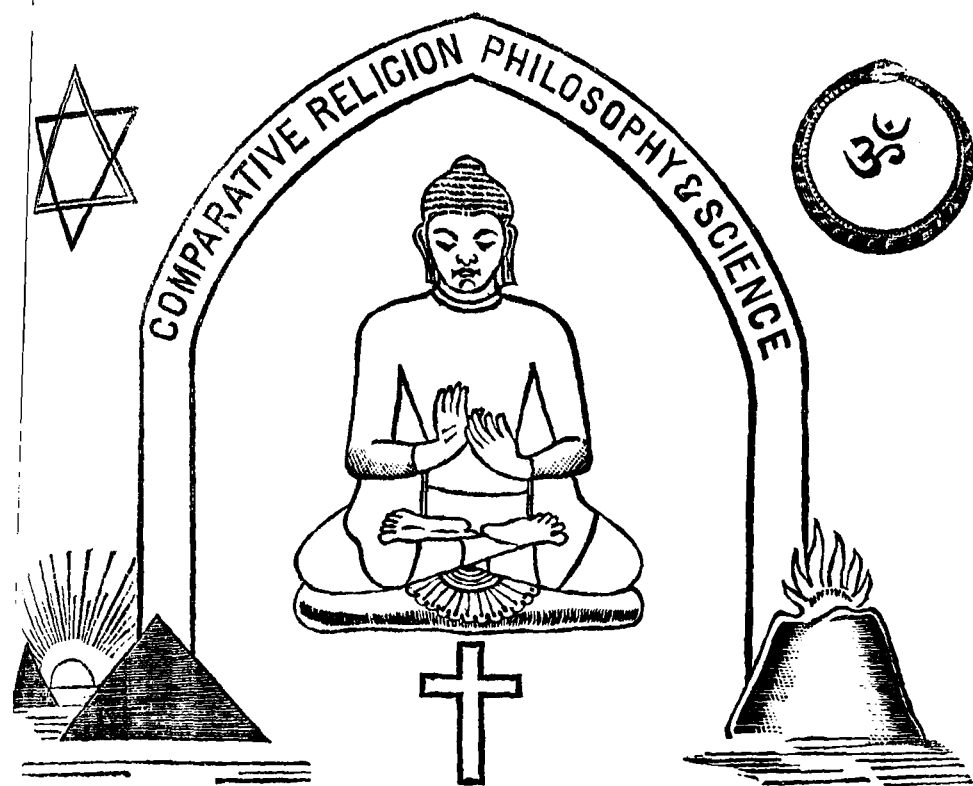
Universe and love is work. In our next order of work we shall be set to work anew—helping and condoning the then young humanity, our younger brothers, the animals. They will make mistakes as we make mistakes and our work will consist in supporting them when they fall—nay, falling with them as we mistreat them in this world.

As love may be work, so work may be love. Let us strive to make them both one—before “the night cometh, when no man can work”. We will work and work hard in this world before we leave it for the next where we may no longer work so effectively. Work now, so that we may gain and make conditions which will enable us all the more effectively to work in our next life. As we work so we grow, and as we grow so surely do we approach the Godhead.

R. J. Roberts

. . . we have to settle for ourselves which is the right way for our own feet . . .

ANNIE BESANT



THOUGHTS ON RĀMĀYAṆA

By G. VASUDEVA RAO

Rāmāyaṇa is one of the greatest Hindū Epics. It is composed by the great sage Vālmīki at the Bidding of Brahmā. The whole book, six Kāṇḍas or Chapters, deals with the birth of Shrīrāma and his adventures, the chief of them being his expedition against Laṅkā and the destruction of Rāvaṇa and his armies of Rākṣhasas.

While *Mahābhārata* and *Bhāgavata* chiefly deal with the highest and most abstruse philosophy into whose profound

depths human intellect in vain struggles to pierce, *Rāmāyaṇa* concerns itself with the passions and emotions of the human mind—a large and varied field indeed for a skilful artist to handle with effect. Thus, while gigantic intellects fall prostrate to the ground unable to follow the philosophy embodied in those two epics, unable to understand the technicalities incidental thereto, one of an even ordinary understanding can grasp and follow and appreciate the ideas and feelings of the author of *Rāmāyaṇa*. They are just what every body feels and realises, if not every hour of his life, at least, at some stage or other of that pilgrimage which begins with the cradle and ends with the grave. It is not the war-note of the eagle that one finds in *Rāmāyaṇa*, wild and fearful and soul-stirring but the soft and cheerful song of the morning lark which falls mild and melodious on the ear and makes one enjoy the pleasant sunlight and the refreshing breeze of that early hour. Thus is it that the author and sage Vālmīki is very aptly called “the cuckoo,” that, “seated on the branch of poetry sings Rāma, Rāma in sweet melody”.

To the ordinary man of the work-a-day world to whom every thing appears dark and unpromising, this cheerful bird-song carries hope and joy and inspiration by showing, in a way more practical than any system of philosophy, that the burdens and sorrows which sit so heavily on his back, are just the things which are ultimately destined in the divine scheme, to purge him of his grosser nature and brutal instincts and bring him out all the better and wiser and happier and nearer also to the seat of God.

This object is gained by the author, not by means of any abstruse reasoning from which the ordinary mind recoils with dismay, nor by bringing in the theory of evolution and the necessity of karma to aid that grand cosmic process, nor yet again by entering into the imperious and rigid law of causation fructifying after long, long ages, whose duration

again passes the comprehension of the ordinary human mind ; but by bringing on to the stage a few personages of a far higher development and making them enact scenes wherein one cannot but recognise the close similitude to the scenes and surroundings he is himself placed in.

How are they made to appear under their burdens ? They are shown to accept the situations not only with fortitude but with a degree of cheerfulness, thus showing to their weaker brethren that the good and the bad things are equally inseparable incidents of life and that discontent and envy, murmurs and complaints not only avail very little but serve as so many hindrances in the way of the man who wishes to get on well on the path of evolution. The human mind and its moods are shown at their best and worst, but whether at best or worst, misery and prosperity are shown to befall after their own irregular and apparently accidental way, without the least reference to man or to mind or to any known rule or law. Thus Ḍasharaṭha, the most just and virtuous of kings, had no issue for thousands of years of married life. Rāma was exiled just on the eve of his coming installation to the throne and Sītā, to whom there was none second in virtue, was snatched away from her lord although undergoing at the time the horrors and difficulties of a forest life. Did they repine at their hard fate ? Were they found weeping or wanting in duty to themselves or to others ? Ḍasharaṭha rules and directs the affairs of his State with precision and punctuality, and never once allowing his sorrows to interfere with his Royal duties, always ready to promote the welfare of his State and subjects. And how do Rāma, his wife and brother fare in their exile ? Look at the brave young trio moving farther and farther, into the howling wilderness of Ḍandaka, every step lengthening the distance between them and a home endeared to them by many ties of affection and association, no consideration could dim that high sense of duty which impelled them

onwards. To the two brothers there was nothing higher, nothing more sacred, than a father's plighted word, nothing more imperious than the duty of punishing the wicked and protecting the innocent and the virtuous. To the fair and chaste Sītā, there was but one duty—the duty of following the footsteps of her lord for weal or woe, to share his joys and sorrows, to exult in his glory and triumph.

Looking at the other side of the picture, what do we find? Vice and *chicanerie*, lust, pride and ambition, growing and flourishing like mushrooms on a dung hill, knowing no check or hindrance, proof against the inclemencies of weather and seasons and holding up their heads in the midst of wind and storm. Rāvaṇa, the embodiment of every thing evil, is one of this description. We find him in the height of his pride and power, overtowering and overshadowing all, conquering every foe, overcoming every obstacle, gratifying every wish and whim, and recognising no rival in the universe. This is how we find him when he first appears on the stage of this drama. But there is a crisis we are told, in every man's affairs and Rāvaṇa too, had his own crisis—the abduction of Sītā. From that time onwards, his power and glory become less and less at each successive stage till, at last, when the curtain falls on the closing scene of the drama, lo and behold! Where and how Rāvaṇa lies—he who was once the terror and the scourge of three worlds? He lies with lacklustre eye in the cold embrace of death, his body wallowing in the mire and miasma of the battle-field amid the groans and cries of the dying and the shouts and cheers of the victorious survivors—a veritable pandemonium—fitting epilogue of a wild and ruthless career!

Thus, nature or providence or karma—call it what you like—has adjusted the account; strictly paid everyman his due and, vindicated its claims to impartial justice.

In all this, there is nothing of philosophy or, at least, that sort of transcendental philosophy in whose labyrinthian mazes

the greatest of intellects finds itself hopelessly entangled and mystified, ever hoping to find out the clue but never realising that hope: the truth, like the mirage in the African desert, which ever recedes from him, eluding him whenever he thinks it is just within his grasp. Whether God and Jīva are one or distinct entities; whether Prakṛti is co-existent with God or is only his creature; whether salvation is the becoming one with God or attaining the highest bliss—these, and many others, are problems, subjects of many hard-fought controversies but they remain unsolved to this day. These, again, are subjects which, except to the learned few, must necessarily appear dry or, at best, serve only to puzzle the masses and lead them hopelessly astray. Because “A little knowledge is a dangerous thing”.

But Vālmiki intended his book for all, the masses as well as the learned. But he saw also that, to reach the masses, he must appeal to the heart, the mysterious seat of feelings, emotions, and yearnings and to move these in the right direction is to lay the foundation of virtue and morality. To appeal to one's undeveloped intellect, to be good and virtuous is useless since intellect is made up of will, memory and reason and since goodness and virtue arise from the feelings and emotions of the heart. Feeling and intellect being two distinct departments of human nature with properties and functions entirely distinct, it is no wonder that the moralist and the philosopher fail if they set out to work, ignoring this fact. To one who lives solely in his intellect and is a stranger to the impulses of the heart, what others suffer or enjoy is a matter of perfect indifference to him, since, himself unsusceptible to those feelings, he cannot enter into or realise those of others. Kings, Statesmen and Politicians for instance belong to this class, on a somewhat near proximity; but vivisectors, absolutely and entirely so. Such men cannot be philanthropists or benefactors and the good they sometimes do proceeds not from feelings but

from certain principles or lines of policy. A benefactor or a philanthropist must himself be highly susceptible to the promptings of the heart so that his own joys or sorrows may serve him as object-lessons and prepare him for the service of humanity. It was said of a sea-captain that having been kept imprisoned for a long time by the enemy, into whose hands he had fallen, and having, on regaining liberty, witnessed a large number of birds kept in cages in the house of a poulterer, he at once, purchased the whole lot and let them off one by one to the great surprise of the dealer and the passers-by. When asked for an explanation of his strange conduct he said: "Because I have myself experienced the sorrows of bondage, I know what that means to these poor birds." It is, in fact, to prevent the evil that must necessarily arise from a cultivation of the intellect to the utter exclusion of feeling that married life is made a necessary condition precedent to one who aspires to take up an ascetic life.

From what has been said, it will clearly be seen that when a man cultivates his intellect alone in the first instance he will find it almost impossible later to develop his nature on the plane of feelings. But a reverse process is quite possible, for a man to rise from the plane of feeling to that of intellect because the very desire of serving himself and humanity in general will necessarily develop the intellect on the lines requisite for the purpose. This process is just what we realise every day of our life. To serve ourselves and those dependent upon us we task our intellect to devise means and therefore we learn trades, science, and the arts; to exercise tact and skill in our dealings and prudence and foresight in husbanding our resources.

Thus for the healthy growth of man's nature, as a whole, one should begin with the development of the emotional side, the growth of the intellectual nature follows as a necessary consequence. The two grow in close fellowship,

assisting each other. This perfect union of intellect and feeling is what we may call the humanisation of the Divine and the deification of the human. Our feelings and emotions are raised and ennobled while the intellect begins to realise the bliss of exerting itself to help and counsel those in need of its services and thus of extending its sphere of usefulness. Its purposes are no longer grovelling and earthly, no longer diverted towards the narrow circle of the family or friends, no longer selfish or exclusive but broad and comprehensive as "the gentle rain from heaven," pleasing and refreshing to all, blessing the saint and the sinner alike.

The heart guided by the intellect loses much of its wild fervour and that extreme tension of feeling which ultimately lands it in dotage, imbecility or fanaticism. The intellect guided by promptings of the heart loses much of its cold calculation and that selfish ambition which ends in the complete wreckage of man's moral nature and makes him a veritable Rākṣhasa. When feeling and intellect grow, each by the help of the other, then ceases that conflict between reason and passion, between will and impulse, between the eternal and the transient. In a nature so perfected is real peace and happiness to be found; no clashing interests and jarring notes or opposing currents disturb the calm serenity of such a nature.

Taking it, therefore, for granted, that man's reformation should begin with feelings and emotions, the next question is how to do it. The answer to it is to be found in the plan adopted by the author of *Rāmāyana*.

All of us know how strong are human passions, what potent factors they are in the economy of social and political life. The stormy winds and waves of the sea are but play-things compared to the wild surgings of the human heart. But just as an expert sailor, by a due adjustment of his sails, turns the very fury of the winds to good account so also should

the moralist try to turn these stormy forces of the heart to good account not by altogether suppressing them—because that will be a vain effort—nor by reducing their volume or intensity but by changing their course into the right direction. The river which floods the country, carrying destruction with it, may, if its water is diverted by channels, prove to be the salvation of that very country, spreading plenty for miles and miles around.

There is nothing absolutely evil in God's creation. Even the scorpion and adder may have their uses in the scheme of creation but only if we know how to use them. It is our ignorance, and impiety the result of such ignorance, that make things appear to us as good or evil, because, our finite judgment cannot go beyond the immediate experiences of our five senses. Thus, the child, who foolishly holds its hand to the lamp and badly burns its fingers, calls the lamp a naughty thing. But we, older people, know better and therefore smile at the child's prattle and no more care to extinguish the lamp than to punish the child for its interference.

Feelings therefore are not to be suppressed. They are *forces*, and all force or energy is useful, if it can be utilised for proper purposes, on proper occasions. The wild surgings of anger, may for instance, be turned into righteous indignation when a helpless person is injured by one of superior strength. So also can other feelings be pressed into service so that what, formerly, was a vice will acquire the quality of a virtue.

Thus the forces are there ready to hand, to be used for good or evil, like the clay in the potter's hand, to take any shape or size that the worker pleases to give it. We are told that the alchemist turns baser metals into gold, but, we have yet to learn from *Rāmāyana* that a spiritual alchemist can achieve greater wonders and turn the wild, untrained, emotional nature of man to perfection and render it responsive to every thrill of pain and suffering that rings the heart and bedims

the eye. Vālmīki does not sing and act to an audience of angels, but to everybody who has an ear to hear or a heart to feel. He knows the frailties of the ordinary run of mortals whom he is called upon to reform and reclaim. He accepts the situation, quietly takes charge of the baby egos entrusted to his care and begins his course of instruction. He has already worked out a plan of teaching. He asks the sage Nārada, who the ideal man was and was told, it was Rāma, the perfect man, "Well" thinks Vālmīki, "if Rāma is the ideal man, I shall hold out that ideal to be admired. Imitation follows close on the heels of admiration. A sufficiently long course of imitation crystallises into habit; habit moulds the character which, in its turn, fixes the destiny of man." Herein, then, lies the secret of swaying the mind of man, awakening in him a sense of what is just and noble, sublime and beautiful. When once the heart is opened to these finer feelings and purged of all those wild and fitful ebullitions which constitute the beast in man, then the soul, no longer clogged and bound down to earth, rises heaven-ward and intellect throws open the doors of the prison-house and discloses to its (soul's) enraptured gaze, the beauty and majesty of Nature and of its Creator. As mystery after mystery thus unfolds itself, the soul rises higher and higher towards the lotus-feet of its Maker, led on by the light of intellect and the music of the heart. But let me once more repeat, that so long as the heart is bound to the earth, it is vain that the intellect should unfold to the enchained soul, the splendours of the outer universe, or, the mysteries of its creator. Perhaps Ṛishanku, of Hindū mythology, is the type of the soul who *knows* the Heaven-ward way but cannot fly thither being weighed down by material desires and low passions.

The object, then, of Vālmīki was to show by a few concrete examples rather than by theoretical dissertations,

that material desires and low passions are not, after all, desirable possessions, but things that we must learn to part company with at the earliest opportunity. It was then, as it is now too, the rule that what cannot be mended must be ended—a rule as true on the moral as on the physical plane. When individuals, families and nations go wrong, Nature, as a kind parent, gently warns them, in the first instance, but when her repeated warnings are set at naught, then, she, as an inexorable judge, condemns and destroys them in order to make room for a better set of people, just in the same way as the gardener removes the weeds so that more useful plants may grow and flourish. Nature, though a kind parent, is, at the same time, an economical housewife and she cannot afford to waste her resources in bringing up useless vermin to the prejudice of more useful creatures. Thus, too, when gross materialism threatens to retard the upward evolution, Nature steps in with her remedial measures and a Shrī Rāma or a Shrī Kṛṣṇa is born to punish the tyrant and the wrong-doer and to protect the virtuous and the innocent—to, once more, establish Dharma, to, once more, restore the lost equilibrium.

The author is in no sort of hurry nor are his characters; because that is not the way to impress and educate dull intellects. The whole story grows and develops by easy stages as veil after veil is lifted up and scene after scene is presented to the reader, following one another as naturally and imperceptibly as day follows the morning twilight. Vice and virtue travel slowly, work up their way to their destined goals and the exhaustive delineation of scenes and characters is purposely meant to allow the reader ample opportunity to closely watch and weigh the conduct which influenced the destinies of the various actors and thus to lead the reader to imitate what influenced them to their weal or to avoid that which led them to ruin.

Now, having briefly surveyed the ground-plan of this author's work, I shall dwell on the use of some of the ideals held out therein, as, naturally, the question would arise: Of what use are these ideals to people who are plodding in the lowest levels of development in this Kali age, in this age of keen, unhealthy competition, when the man who shows the least compunction in his aims and methods lags behind in the race and is crushed? In the changed conditions of the world, there must necessarily be a change also in our aims and aspirations, habits and methods of work as the well-known saying goes, "The old order changeth, yielding place to new." It is therefore sheer madness to live up to those ancient ideals in the present-day world. I must certainly admit the correctness of this position—but only from a purely materialistic point of view—the view of men who hold happiness, comforts, joys and pleasures of this life, itself a mere drop in the ocean of eternity, the *summum bonum* of existence, not knowing or even caring to know that there is such a thing as an after-life, such a thing as a never ending succession of births and deaths. The people who live thoughtless lives are very like children, self-satisfied and self-complacent, basking in the sunshine of the fleeting hour. This type is described at greater length by Lord Shrī Kṛṣṇa in the sixteenth Chapter of *Gītā*, to which I refer you all. Nor does Vālmīki sing to such people but only to him who has an ear to hear and a heart to feel.

This man, with such an ear and heart, may also be, perhaps, on the lowest rung of the ladder, but what does that matter if he only knows, for certainty, that the rung, he is standing on, is not the highest but that the top-most one is far, far higher up and that he must steadily work up to that height if he wants to escape from the plague-laden, mephitic atmosphere of the lower levels, if he wants to enjoy the clearer sunshine of those altitudes. He believes, at any rate, in the

existence of God and an after-life, he believes that God governs the universe by spiritual, moral and physical laws. He has even lifted a corner of the veil and realised a few physical laws which are working for the good of the man who obeys and utilises them but for the destruction of him who rebels against them and works contrary to them. And from that analogy, he believes that, like physical laws, moral and spiritual laws also befriend and guide the philosopher, while the same laws bring ruin and suffering upon the fool and the knave; that both his safety and salvation lies in his thorough acquaintance with these laws and cheerful obedience to them.

But the means to achieve? Are they ready to hand? Not in the least. Physical nature being visible and tangible, our scientists have, after infinite labour, lifted what I should call an almost microscopic piece of the veil and unravelled a few of her wonderful mysteries—laws and properties of matter. But what about the moral and spiritual laws? They escape the dissecting knife, they defy the strongest microscope. They refuse to enter, coax them as much as you may, your crucible or test-tube, your distilling vessel or the electric connections. There is not even so much as a data for the scientist to work upon. The scientist and the philosopher stumble at every step and meet contradictions, puzzles and dilemmas at every turn and barely succeed in extricating themselves from this hopeless tangle. Take a very ordinary instance. "Do not lie" is a moral precept. But we find the one who, observing this law—always speaking truth—comes to grief while another who, never perhaps spoke a single truth in his life, grows rich and affluent, gains titles, medals and honours and all that the heart can desire or the hand can grasp—petted, *fêted*. "Do not lie!" "Is this, then, a moral law whose strict observance ruins one man and enriches and ennobles another?" asks the puzzled student. "Yes, certainly, it is still a moral law," says sage Vālmīki, in holding out the ideal of *Ḍasharāṭha* and

Shrī Rāma in keeping their plighted word. The student again asks: "But as a result of their act, did not Dasharātha die of heart-break and Shrī Rāma go into exile on the eve of his coronation?" "Yes," replies the sage: "But what are your trials and tribulations in one short span of life in the scheme of the eternal evolution of the soul? Your mistake lies in looking into the credit and the debit side of one page of the huge account and going into hysterics on finding a large debit balance against you. That is not business at all. Take the progressive sum total, if you can, of the whole book and you will surely see a large credit balance to your account by your observance of this law. Do you think it possible, if otherwise, for every ordinary man to beget sons like Shrī Rāma and his brothers? Such a thing is possible only as the result of the merit acquired, by exercise of virtue, at whatever cost, through thousands, or, perhaps, millions of previous births." It is perhaps, this aspect of the nature and working of the moral and the spiritual laws that is persistently urged by our sages on the attention of the thoughtful student.¹

Thus, moral and spiritual laws are, unlike physical laws, undefined, and, to all appearance, uncertain in their results. But, still, the man who doubts their existence, who shrinks to practise them, the man who chooses to travel on the line of least resistance, finds himself always moving, like the mill-horse, in the same narrow circle—the circle of births and deaths—but never gaining an inch of ground beyond that circle. "The man who doubts perishes," as Shrī Kṛṣṇa says. "But, how, then, to ascertain the existence, the nature and working of these laws?" one may ask. It is exactly in answer to this question that we are called on to study and ponder over the various characters of *Rāmāyaṇa*, who, fully realising the utter insignificance, the mere hollowness of this

¹ Compare also, "The man who has done good karmas in the past gets more energy from the Lord to make better karmas in this life and thus rises higher."—An author's note on the Brahmasūtras.

short interlude we call life, toiled ever onward on the path of strict rectitude, never once swerving therefrom through stress and storm alike, always keeping in view the line of duty, the final goal to be attained, the conquest to be achieved. It is by the study of characters like Ḍasharaṭha, and his sons, Hanu-mān, Vibhīṣhana, Siṭā, Sugrīva and Mandodarī that we are to learn what virtue each of these represents. It is the actual contact with a live artist that helps another to become an artist, and it is the study of the lives of ideal men and women that reclaims another back to the right path. Admiration leads to imitation. Constant imitation crystallises into habit, and habit moulds destiny. Herein lies the value and utility of ideals delineated by this great sage in such rich and warm colours and in such copious detail.

Some of you who have studied *Isis Unveiled* of Madame Blavatsky or the *Mahābhārata* or *Rāmāyana* of Dr. Annie Besant may very well guess to what I refer when I speak of "another influence" as the saving factor in the present day situation of India—I refer to Theosophy.

I hope, not only that its beneficent activities may grow in strength and intensity but that many more of such influences may spring up and grow to useful manhood and contribute, each its share of effort and endeavour, towards the spiritual uplift of the country and the Nation and restore both to its pristine culture and glory.

G. Vasudeva Rao

ANOTHER OCCULT LAW CONFIRMED

By ALEXANDER HORNE, B.Sc.

(Continued from p. 593)

II. AXIAL ELEVATION

WE now come to this second phase of axial variation, namely, that of the gradual and continuous elevation of the earth's axis, as differentiated from the inversion we have already considered.

This elevation, as we have seen, would bring the axis up from a condition of maximum obliquity (when the equator is

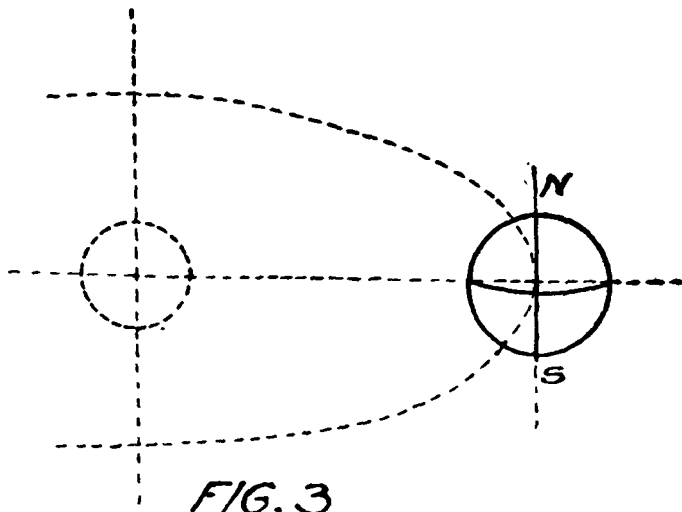


FIG. 3

perpendicular to the ecliptic) Fig. 2¹ to that of zero obliquity,

¹ THE THEOSOPHIST, p. 591.

as in Fig. 3, when the equator and ecliptic coincide, the axis of the Earth perpendicular to both.

Some such condition as that depicted in Fig. 2 must have existed in the past, for *The Secret Doctrine* gives us a Stanza which says :

At the expiration of every forty (annual) Suns, at the end of every fortieth Day, the double ones become four . . .

The "double ones" refer to the hermaphrodite, and the rest of the phrase has to do with the mysteries of anthropogenesis, with which we are not here concerned. But the first part of the phrase interests us, for it has reference to a time when "day" and "year" did not have the same significance as now, since the earth's motion was different.

Says H. P. B. :

This is clear, since every "Sun" meant a whole year, the latter being composed of one Day then, as in the Arctic Circle it is now composed of six months. According to the old teaching, the axis of the Earth gradually changes its inclination to the ecliptic, and at the period referred to, this inclination was such that a polar Day lasted during the whole period of the Earth's revolution about the Sun, when a kind of twilight of very short duration intervened; after which the polar land resumed its position directly under the solar rays. This may be contrary to Astronomy as now taught and understood; but who can say that changes in the motion of the Earth, which do not take place now, did not occur millions of years back?²

Other quotations from *The Secret Doctrine* follow :

Now though Africa, as a continent, it is said, appeared before that of Europe, nevertheless it came up later than Lemuria and even the earliest Atlantis. The whole region of what is now Egypt and the deserts was once upon a time covered with the sea . . . Abyssinia was once upon a time an island . . .

When was it? History is silent upon the subject. Fortunately we have the Dendera Zodiac, the planisphere on the ceiling of one of the oldest Egyptian temples, to record the fact. This Zodiac, with its mysterious three Virgos between Leo and Libra, has found its Œdipus to understand the riddle of its signs, and justify the truthfulness of those priests who told Herodotus, that their Initiates taught: (a) that the poles of the Earth and the Ecliptic had formerly coincided,

² *The Secret Doctrine*, II, p. 305.

and (b) that even since their first Zodiacal records were commenced, the poles have been three times within the plane of the Ecliptic.¹

This is corroborated by Mackey, who lived in the first quarter of the last century, and who says :

And in that which shows the poles [polar axes] at right angles, there are marks which show, that it was not the last time they were in that position ; *but the first* [—after the Zodiacs had been traced]. Capricorn is, therein, represented at the North Pole ; and Cancer is divided, near its middle, at the South Pole ; which is a confirmation that, originally, they had their winter when the Sun was in Cancer.²

So much for the occult records and their testimony.

III. DILLMAN'S DEMONSTRATION

The objective proof of the variability of the earth's axis lies in a very ingenious application of the gyroscope. Now, a gyroscope is a little mathematical instrument so constructed that it is free to exhibit motion in all three dimensions. Looking at Fig. 4, we see, on the right side of the illustration, that, while the semicircle A is fixed and immovable, the circle B is so arranged as to be free to revolve around an imaginary verticle axis (joining the two bearings on which the circle rests). Again, in the middle of this circle B is another—a kind of equatorial circle C—which also rests in gymbals and is therefore free to revolve around an imaginary horizontal axis. At right angles to this axis is a spindle X, carrying a disc D which can be made to spin around, the plane of its motion being of course perpendicular to that of circle C.

Thus, the gyroscope as a whole can be so tilted (by a change in the positions of circles B and C) that the disc D can be made to spin around in any desired position of the axis X. The gyroscope, in other words, behaves like a freely moving body, like a sphere (our earth, for instance) suspended in space and capable of spinning around any position of its axis.

¹ *The Secret Doctrine*, II, p. 385.

² *Ibid.*, II p. 450.

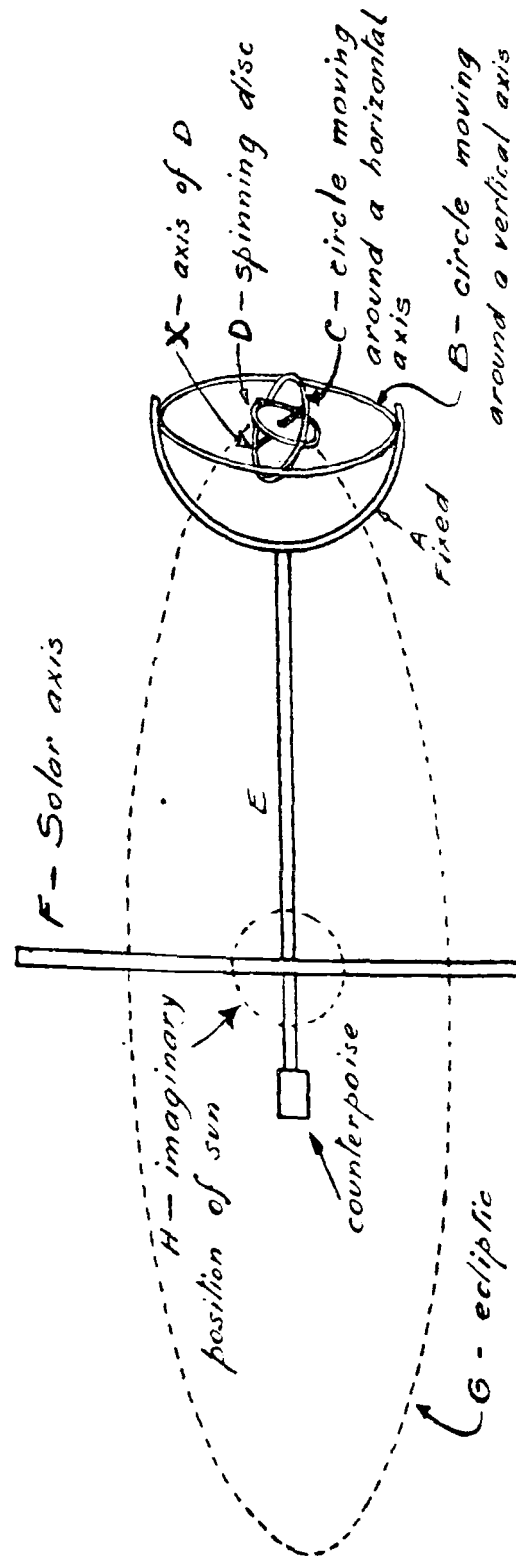


FIG. 4

To make the analogy more complete, the gyroscope is fixed at the end of an arm E, attached to a verticle axis F, around which it is free to move, describing a circle G, which thus becomes analogous to the ecliptic, or the path of the earth around the sun. The sun we can imagine occupying the position H, and by arranging the positions of circles B and C, we can set the disc D spinning with "forward rotation,"¹ in such a position that its axis X (analogous to the axis of the earth) assumes an angle of $23^{\circ}27'$ with respect to the plane of the ecliptic. We, in this way, have before our eyes an astronomical model of the earth's motion around the sun, a motion which has two components: *rotation* about its own axis, and *revolution* around the solar centre.

Now, as soon as we have set the disc rotating, and the gyroscope revolving in the above manner, a curious thing happens. The axis X no longer maintains its fixed angle of $23^{\circ}27'$ to the ecliptic. *It, on the contrary, begins to rise, and is soon seen to occupy a perfectly vertical position, perpendicular to the ecliptic.* This astronomical model of our earth, in other words, does just what "exact science"² says it *cannot* do, and which occult science says it *does* do!

To add to our surprise, we are enabled to witness, through this astronomical model, an inversion of the earth's axis. For while we have so far been turning the gyroscope with "forward rotation," we can just as easily give it "retrograde rotation" by swinging the gyroscope in the opposite direction, rotation and revolution now being in opposite directions with respect to each other.

As soon as this is done, *the axis begins to invert.* From a position perpendicular to the ecliptic, it becomes less and less perpendicular, till the axis is *in the plane of the Ecliptic*;

¹ That is, with rotation and revolution both in the same direction with respect to each other, just as we have it in terrestrial motion to-day.

² Exact, chiefly, in finding itself inexact every leap year.—H.P.B.

then continues its motion till the axis has elevated itself to a position perpendicular to the ecliptic again, but with "forward rotation" instead of "retrograde". The conclusion becomes irresistible that "retrograde rotation" is not a condition of equilibrium, and that "forward rotation" is, consequently whenever some agency alters one of the factors in this combination, a new law of motion at once comes into play to make the necessary adjustment and change retrograde rotation into forward. The inversion of the axis is what enables a state of equilibrium to be once again brought about.

From the above phenomenon, Dillman deduces the following law of motion, hitherto unknown to official science:

Revolution with retrograde rotation produces an inversion of the axis of rotation, and a subsequent erection of that axis to a position perpendicular to the orbital plane, with forward rotation.

Dillman has calculated the rate at which this erection takes place. The rate is constantly changing, being a maximum when the axis was in the ecliptic, and becoming gradually slower as time goes on. When in the ecliptic, the rate of erection was 2,751 years per degree, while the average rate in our present era is 6,780 years per degree. In A.D. 600,620, Dillman calculates, the axis will be within 30' of perpendicularity. Perfect perpendicularity will take an infinite length of time. At the date mentioned, or thereabouts, perpetual sunshine will be experienced at both poles simultaneously. Days and nights will be of equal length all over the globe; the seasons will come to an end, for the sun will continually be in the same position overhead. Such are some of the corollaries of Dillman's demonstration, a demonstration which the discoverer realises "controverts some classical lore". But then, Dillman says, he "sees nothing sacred about alleged classics"—a sentiment in which most Theosophists will heartily concur.

What is remarkable about it all is that by means of his gyroscopic model we see the earth and the sun in miniature, the one moving around the other under precisely the same conditions that obtain in our solar system (as far as the demonstration of this law is concerned); while, by changing the initial conditions, we can actually see what must surely have happened during the past history of the globe. This demonstration at last satisfies the geologists, who have been begging for some such evidence. It explains, in a reasonable manner, the violent climatic changes that took place during the Ice Age.

Let us close our eyes for a moment and see if we can picture this great occurrence in the world-drama. Picture the globe in the position shown in Fig. 3, revolving around the sun with forward rotation. Suddenly a great cosmic hand appears on the scene, lays hold of the globe, and turns it back in the opposite direction. The rest follows as a matter of course. The earth begins to invert its axis, in order to regain mechanical equilibrium; the "ends of the earth get loose". The position shown in Fig. 2 is, in time, assumed; we enter the Ice Age, and subsequently come out of it again, as the axis slowly erects itself to the position it now occupies.

This inversion and subsequent erection, as far as Dillman's knowledge goes, need have taken place only once. The occult records, as we have already seen, tell us it has actually taken place several times, precluding, on each occasion, the appearance of a new race on earth.

What was that mysterious hand that could have brought about such a violent cataclysm? Scientists will not admit any such apparently miraculous phenomenon, and insist for the most part on "uniformity" throughout geological history.

But if they cannot see just what could have altered the direction of revolution of the earth, let us remember *that they do not even know the cause of the earth's diurnal rotation, a*

phenomenon so commonplace to us now that the above statement comes to us with something of a shock. Yet Shields assures us of this¹ and refers us also to an article appearing in *The Melbourne Argus*, where the conclusion of "an eminent British astronomer" is given, to the effect that :

There is no physical cause or force impelling and maintaining the diurnal rotary movement.

To this Shields adds :

It may here be stated that the above determination is the universal belief of all physicists and astronomers.

He also refers to Newton who, in one of his letters to Bentley, said :

The diurnal rotation of the planets could not be derived from gravity, but required a divine arm to impress them.

With such confessed ignorance on the part of science, respecting a well-known physical phenomenon, we need not be dismayed that it cannot admit the possibility of such a force as would be needed to turn the earth's motion in the opposite direction, which force H. P. B. calls :

The intelligent hand of the Karmic Law, which alone can reasonably explain these sudden changes and their accompanying results.²

Some scientists, accepting (as has previously been shown) these sudden changes, have

tried to account for them by various, and more or less fantastic, speculations ; one of which, as de Boucheporn imagined, would be the sudden collision of our earth with a comet, thus causing all the geological revolutions. But we prefer holding to our esoteric explanation, since Fohat is as good as any comet, and, in addition, has universal Intelligence to guide him.³

With such an objective demonstration of a fundamental law of motion as the gyroscope furnishes us with, one would naturally imagine that Dillman has been taken up with

¹ *The Cause of the rotation of the Earth.*

² *The Secret Doctrine*, Vol. II, p. 344.

³ *Ibid.*

acclaim by the scientists of the day—those men so eager in their search for Truth. As a matter of fact, the opposite of this is true. Dillman's is a voice crying in the wilderness, and few seem to be interested enough to the point of investigation. Now that this discovery is shown to bear out the occult records, it is hoped that Theosophists, the world over, will take up the problem, study it, and promote its further study by the scientists of their respective lands. In this way will they be aiding in the world's accumulation of scientific knowledge, helping at the same time to disseminate an interest in the occult teachings, in this particular instance so remarkably substantiated by means of this wonderful experiment.

The construction of a gyroscopic model should not present any difficulties, provided a well-made gyroscope is secured, and accurately balanced by means of the counterpoise. Its construction will easily repay any effort and expense involved, for the antics performed and the axial disturbances witnessed will prove a source of unending fascination. That this discovery so clearly bears out *The Secret Doctrine* should be a matter of joy to every student of the occult teachings.

H. P. B. commented on this very subject of scientific corroboration:

We write for the future. New discoveries in this direction will vindicate the claim of the Asiatic Philosophers, that sciences—Geology, Ethnology, and History included—were pursued by the antediluvian nations who lived untold ages ago. Future "finds" will justify the correctness of the present observations of such acute minds as H. A. Taine and Renan. The former shows that the civilisations of such archaic nations as the Egyptians, Aryans of India, Chaldeans, Chinese, and Assyrians, are the result of preceding civilisations lasting "myriads of centuries".¹

One of such "finds" is here presented for the consideration both of students of occult lore and of physical science.

Alexander Horne

¹ *The Secret Doctrine*, Vol. II, p. 349.

THE AWAKENING

I SAT alone, and held a little form,
 Dearer, by far, than Life itself, to me—
Now claimed and won, by that which we call Death—
 It was the hour of my Gethsemane !!

“ O God ! ” I cried, “ I ask not back my babe,
 Tho’ Time for me can hold no worse a Hell !
I only ask a sign, O God of Love—
 A sign from Thee, to know that all is well ? ”

Closed were my eyes in wordless agony !
 Alone I seemed, in deep unfathomed space !
When lo ! The sign was given—I beheld,
 With new-found inner sight—my Master’s face.

“ T. H. S. ”—



THE WORK OF A MEMBER OF THE STAFF

By AN APPRENTICE ON THAT LINE

I am obviously not competent to make any general statements regarding the duties of those who belong to that department of the world's service known as "The Staff". An apprentice in that department, I can only describe the nature of my own training as I at present receive it. There seem to be three cardinal qualities :

First, to be comparatively facile at almost any kind of work so as to be able to take work temporarily in any department ;

Second, to be continually holding work in this, that or the other department until the individual to whom it properly belongs is ready to undertake it ;

Third, to have no particular attachment to any particular work or to any particular world, to combine eager strenuousness with complete personal detachment.

A member of the Staff may be called upon to undertake work on any Ray, to perform duties of any kind. He must be able to adapt himself completely to the requirements of the moment, working as hard as he can while on duty in any particular department, ready to drop his work the moment he is no longer needed in it, no matter whether the work be finished or hardly begun. Having nothing particular to do he may be given anything to do. Belonging to no particular Ray he belongs to all Rays. Belonging to no particular world he belongs to all worlds. Belonging to no particular Guru he belongs to all Gurus. He is the servant of Them all.

He is not concerned with sowing seed or with reaping harvests. If he be told to sow seeds he will sow them. If he be told to till the soil he will till it. If he be told to reap a harvest he will reap it. The Plan as a whole only concerns him indirectly. He has to work to it. But his special concern is so to work that the little piece of the Plan given to him to look after temporarily fits in harmoniously with the rest of the Plan. To-day he may be doing some Second Ray work. To-morrow he may be given some First Ray work to do. And so on. He has to be trained so that without difficulty he can be more or less efficient on any Ray, though of course less efficient than one who belongs to a particular Ray.

His life will be very varied in nature, now working on such and such a line, now engaged on work entirely different. He will have much travelling and little continuity of duty. He will be always filling a gap and making room for some one

else. He will never be able to settle down to anything for very long, for as fast as the right kind of workers are ready for their specialised duties he will be moved out of the way to enable them to take their rightful places. He will be a jack of all trades and a master of only one, the trade of going anywhere and doing anything that may happen to be required at the moment. As the training proceeds he will gradually become conversant, in the process of becoming a master of the trade I have mentioned, with as many planes of nature as may, at this particular stage of evolution, be open to him. He must be at home on any plane, just as he has to be at home on any Ray, or in any work. Later on he must learn to be at home in any of the worlds composing our Solar system, for while in the earlier stages of training nations and faiths and continents may be his worlds, as he advances in the grades appropriate to the Staff he must become able to pass from one world to another with the same facility as at an earlier stage he passes from one country to another within a particular world. In the beginning, countries will be his worlds. Later, worlds will be his countries.

He must learn to know the various worlds as in the earlier stages he knows countries. He must be able to take up work in any world, just as at an earlier stage he knows how to take up any work in a particular world. For this reason after a certain amount of training on the physical plane he ceases to take physical incarnation, so that he may be "free" of all worlds in his subtler bodies. As training proceeds, he begins to depend more and more upon the central Source of Life, our Lord the Sun, and less upon intermediate sources. He enters a world, adapts himself to the existing conditions, and places himself at the disposal of those who are the appointed agents of the Plan for that particular world. If he has to teach he will teach according to their directions. If he has to organise, he will organise according to their directions.

But his allegiance is to his Lord the Sun, and he is His messenger. Unless he be specifically otherwise ordered, he is not concerned with the way in which the Plan is being carried out. That is the business of those in charge. He finds out what they want and tries to co-operate with them whole-heartedly. He fits in.

He finds out the nature of the scheme and throws himself into it as if he were realising his fondest hopes and accomplishing his supreme ambitions, yet in fact being ready to drop the work as happily as he took it up. I hope I shall not be misunderstood if I say that a member of the Staff has no will of his own. No member of any department has any separate will of his own. The Will of the Supreme Ruler is his will. But a member of the Staff in one sense has less a will of his own, for while members of other departments will probably have a certain definite expression of the Will of the Supreme Ruler to carry out in a specialised manner, as, for example, the work of the Manu or of the Jagat Guru, a member of the Staff has no such specialised activity and must be supremely adaptable to the infinite number of expressions of the Divine Will in the infinite number of modes of its manifestations.

He must be as much at home in one aspect of the manifestation of this Will as in any other. He must be as much at home in the Deva kingdom as in the human kingdom, as much at home in the animal kingdom as in the vegetable or mineral kingdoms, as much at home among the brothers of the Shadow as among the Brothers of the Light. He must be as much at home on one plane as on another, in one world as in another. What do these variations on the One Central Theme matter to him? His life is in the Sun and his work is to shine as Our Lord the Sun may direct him. What matters it how he shines or where he shines, so that he shines with the Light of the Sun?

A member of the Staff has finished with the limitations of creed, of nationality, of race, of birth. He no longer needs them for his own growth. This is, of course, equally true of members of other departments who belong to the same grade. But members of the Staff are even more detached, for it can only temporarily be part of their duty to remain with those among whom they have grown hitherto. A Manu-to-be or a Jagat-Guru-to-be is probably concerned with evolution in this particular world, even though He may only formally assume office in some other world. The peoples of the world are His material, material which it is His duty to fashion, or at earlier stages to learn to fashion, to the appointed end. But a member of the Staff ceases to have concern with any particular world or any particular evolution. He is a ray of Our Lord the Sun which He directs now here, now there, according to His Will and Pleasure.

A member of the Staff is not particularly interested in anything, for he has to learn to be generally interested in all things, so that his general interest may become particularised according to changing circumstances. A member of the Staff is above all things a Sun worshipper, for he is above all else a servant of the Sun, and he seems to know the Sun as he knows naught else. It would seem as if membership of the Staff involves a special consecration, like official membership of any other department. A Manu-to-be or a Jagat-Guru-to-be is, on official appointment to office, no matter how far distant be the time when the office will be assumed, consecrated in a special manner so that he becomes in a wonderful way one with his glorious Line, ascending to the One Source through that Line, so that there lies open an ever-deepening channel uniting him with his mighty Elders and through Them with the great aspect of the Logos which They represent. This would seem to be true of all departments. In the case of a member of the Staff, that is of one who is officially

approved for appointment to this department, the consecration is in the nature of the beginning of the blending of his consciousness with the Universal Consciousness. Through the Supreme Representative of Our Lord the Sun in this world his consciousness is in some special way attached to the Sun. A direct channel is opened, at first only as a line of light, between him and Our Lord the Sun, for members of the Staff are officially members of the Staff of the Logos Himself. That is to say they are apprentices, only after long ages becoming His Ministers and Ambassadors, His Messengers and Agents. The effect of this consecration is to make such an apprentice perceive Our Lord the Sun in all things. He sees the Sun reflected in all things. He sees all things as microcosmic suns in the process of becoming macrocosmic Suns. To him all life is Sunshine, all forms of life modes of Sunlight. Types of consciousness, temperaments, worlds, nations, faiths, races, are to him but modes of Sunlight. At best they are but forms and shadows of that Real which he is learning to serve. Ceremonies, beliefs, opinions, philosophies, creeds, dogmas, doctrines—yes, he will limit himself within them as need arises, for he can be where Our Lord the Sun chooses to abide, and where does He not? Yet he is freer outside all forms, for he is learning to know Our Lord the Sun in Essence as he is learning to work for Him in the midst of forms. All ceremonies, all forms, must therefore cramp, even though for the sake of the work he must enter them and become imprisoned; but this is only that they may have their rightful day and cease to be. He must have all forms, all ceremonies, at his command, for he never knows when he may be called upon to use them to an end. All kingdoms must recognise him as a citizen, for he must be able to function in them all at will. Rulers in each kingdom must be able to use him. In one he must be able to express one mode of life, in another kingdom he must be able to express another mode. He must

be able to be a little of a philosopher, a little of an artist, a little of a teacher, a little of a statesman. He must be so colourless that he can be supremely colourful at any moment. He must be so negative that he can become supremely positive along any line, or if not supremely positive—that is, perhaps, a condition reserved for those who belong to the line—at least comparatively positive. It is fundamentally, of course, a matter of vibration. A member of the Staff must be able to vibrate at any rate, and to vibrate at the required rate at any time.

To-day he is here. To-morrow he is elsewhere. To-day he dwells upon the earth. To-morrow he may be sent to some other planet. Where the need is that cannot be met in the ordinary course of government, there is sent a member of the Staff, if available. But if a member of the Staff be not available then a member of one line may be required temporarily to assume other duties in addition to his own, as has happened in recent times. Ordinarily, a member of the Staff works on planes other than the physical, for the sake of greater freedom and greater adaptability. But his general education must take place on the physical plane, and only when this is finished, as marked by the taking of the Arhat Initiation, can work on the physical plane be dropped. Even if it be dropped, physical incarnation may take place for special purposes. The Arhat Initiation must be reached before choice can be made of this department, and the glories of the other lines open to the gaze of the young Arhat before the final choice is made, so that he may choose with knowledge.

A peculiarity of the work of a member of the Staff lies in the fact that while he has occasion to draw people to himself from time to time so as to inspire them to more effective service, and to awaken in them qualities which in this way can best be aroused, very rarely have such people any definite link with himself. He is once more but an intermediary, helping for

the time being, and passing people on to their rightful elders as he passes the work on to its rightful custodians. For a few years such a member of the Staff may be the centre of a little band of people, while the work needs this particular arrangement. And then the band disperses to sort itself out among those elders to whom the various members properly belong. He is no longer concerned with them except to wish them Godspeed on their way. Members of the Staff have thus to reconcile themselves to such comings and goings. Their affection, like all true affection, must be affection that pours itself out upon the recipients, giving all it can and desiring nothing in return, satisfying itself completely with the act of giving. This makes the path a little more difficult to tread, perhaps, than it would otherwise be. A member of the Staff must take for granted the fact that those for whom he may have the greatest affection, to whom he may feel most intimately united, are in all probability veritable comrades of other brethren, and he must learn to be happy in watching his friends turn to other friends, even apparently away from him. He must give his service with the utmost impersonality, finding his satisfaction in the giving of the service, indifferent to the reaction the service may produce.

An Apprentice on that Line

THE COLOUR LANGUAGE OF THE ANGELS

By GEOFFREY HODSON

(Continued from p. 619)

THE GOTHIC ARCH

THE angel begins his next lesson by an invocation addressed through an archangel teacher to the teaching aspect of the Deity. As he began, his whole aura turned pure white. Every colour, both in the interior and at the surface disappeared, and he shone with a brilliant white glow. He held his hands up above his head and turned his gaze towards the heavens. From the centre of his head there rose an inverted cone—a form which he often uses—the base of which rose higher and higher into the air. At first it, too, was white. Then it became coloured with a delicate shade of sky blue, gradually changing to a deep sapphire, through which the white was visible in places. The cone was hollow and slowly “grew” into the shape of a beautifully formed cup, a chalice formed by his prayers. There was an air of deep solemnity about him and his manner was reverent and serious.

The answer to his prayer is clearly visible as it descends in a vivid stream of light, golden and blue, into the cup, which it fills to the brim. It gradually permeates the whole of his aura, changing it into its own colours. He experiences an expansion of consciousness, and a direct contact, at the higher levels with the great One Whom he invoked.

He now turns and stretches out his arms towards us. Thus exalted, he is truly a glorious, radiant and beautiful figure. The descending power is concentrated in his heart. As he stretches forth his hands towards us, the answer to his prayer and the blessing of His Master pours forth upon us until our auras are suffused with its glowing light and colour. We share with him a measure of his upliftment. The natural colours of his aura gradually reappear, but a rosy, lavender-coloured glow is added to them, shining all about him and giving him an even more delicate and ethereal beauty than he naturally displays. It is, I think, partly the result of the down-poured blessing and partly an expression of the happiness and affection, which he feels in teaching us.

He translates his prayer as follows: "Hail! Seraph of knowledge and of wisdom. Hail! (Then follows a name which he does not translate.) Accept the love and worship which we offer, humbly praying that it may add its minute measure to the splendour of Thy glory and Thy light. We live to do Thy will.

We long for the joy of serving Thee.

We invoke Thy blessing on our labours.

Bear our adoration to the throne of Light.

Pour forth the wisdom of the mighty One Who sits thereon, which is enshrined in Thee.

Our love, our service, and our adoration are centred utterly in Thee, Thy life is ours, as ours is Thine. Inspire us, mighty One, to do Thy will with a measure of Thy wisdom and power, that the Supreme Will may be obeyed."

No mere collection of words can possibly express the full beauty and potency of the invocation, but the above at least suggests the main ideas which were contained within it, and the spirit of dedication in which all the angel's work is done.

Again he calls the blue angel who helped us in our first lesson. His arrival was most interesting to watch. He

comes through the air from a south-easterly direction, and appears to have travelled a great distance. He covered the last hundred miles or so at high speed, descending from a great height. As he reached the orchard he stopped quite suddenly, but his aura appeared to rush forward as if continuing the flight, until it enveloped and embraced the teaching angel. He is full of exuberant good spirits, of the greatest good-will and affection for his brother and for ourselves. Their two auras remain united and mingled for some minutes in a joyous and loving embrace. The central forms are at least twenty yards apart.

The new arrival turns to us, bows, and greets us in the eastern fashion with joined palms. They then begin to converse. In the upper portion of the blue angel's aura a number of small glowing spheres appear, arranged in three successive semi-circles over his head. Each sphere is encircled by a broad white band, and all are spinning. Their axes are all inclined, like that of the earth.

Now the number of spheres increases. A golden glow rises from his heart and suffuses the upper portion of his aura, without changing the colour of the spheres which is deep rose and pale yellow, the upper hemisphere being rose and the lower yellow. The brilliance of the golden glow gradually increases until it is almost blinding and the angel's form is hidden by it, as are the original spheres, which are now replaced by white ones arranged in lines to form various geometrical designs.

The most permanent design is that of two wing-shaped figures which come to a point behind the angel's shoulders where conventional wings would be attached to a body. Now there are four blades, or separate wings, to each figure, all at right angles to each other, like the feathers of a dart. This, again, is replaced by a large five pointed star, perfectly formed, which, in its turn, changes to a circle round which

the points of the star are arranged as radiations. The number of these points increases, and the whole figure now resembles a conventional drawing of the sun.

The teaching angel remains standing as a passive spectator for the time being, though his face is irradiated with a wonderful smile.

The symbols now begin to change with a rapidity quite beyond my power to grasp or record.

Suddenly a further and marked change occurs. The deva's head and shoulders are once more revealed surrounded by a clear and beautiful sapphire blue—his own natural colour. A number of small silver balls appear dancing and quivering like a glorious living head-dress of pearls. The teaching angel now begins a similar display, and the spinning spheres, each the size of a tennis ball, begin to pass backwards and forwards between them with great rapidity and in large numbers. They make lines of light as they travel, which remain to mark their track. The two angels are now linked by a system of connected geometrical forms of increasing complexity produced by the projection and withdrawal of the spheres. They faintly resemble tennis players playing with a hundred balls, and keeping all in the air at the same time.

There is, however, a definite system in the arrangement of the figures and in the position of the spheres. Suddenly all the balls rush towards the centre and turn directly upwards in a stream. This movement ceases, and they, and the lines of force which marked their movement, are united to form a beautifully proportioned gothic pillar. It is a silvery pearl-grey, like some polished stone or marble on the outside, and a rich deep blue fills the vault within. Silver balls take the place of gargoyles and other gothic ornamentations, while numbers of these also dance in the air.

This pillar slowly rises. Streams of coloured force flow from the heads of each of the two angels to a point mid-way

between, and some ten feet above, their heads. They meet directly under the base of the pillar, which they join as if to support it. These streams are slightly curved into a perfect gothic arch, the angels' bodies providing the uprights on which it rests.

The angels themselves now rise slowly into the air, bearing the pillar and maintaining the perfect proportion and shape of the form which they have built. They rise to such a height that they appear like two glowing stars, connected and crowned by a third, which is the pillar. They are singing, and other voices reach me as they chant a hymn to the Deity to Whose altar on high they bear the votive offering which they have constructed after the classic gothic design.

It is evident that there is a deep spiritual significance in the gothic style of architecture, something of which we may hope to discover when the angel explains to-day's lesson.

I subsequently learnt that the fundamental idea of the angel's communication was to display, and discourse upon, the relationship of the Logos and His system. This appears to be a favourite subject of meditation and discourse among the members of the higher levels of the angelic ranks. Such conversations frequently include a dramatic and symbolical enactment of the subject under discussion by one or more members of the gathering. The deep seriousness with which the angels approach such subjects is tempered by a certain light-hearted joyousness.

The blue angel began by representing himself as the Logos surrounded by His planets, within whose aura they were supported; the colour blue suggested the early or virginal stages of manifestation, as also did the fact that the globes were stationary, though spinning.

The angel then sank into a condition of meditation, in which he endeavoured to unify himself with the divine Mind, so closely, that the further symbolic expression of the subject

would be ordered by It, rather than himself. Success in this endeavour produced the change of colour and his aura became flooded with golden yellow, which completely veiled his face and shoulders. This symbolised the fact that he, as an individual actor, had temporarily disappeared. Under the influence of the power which he had contacted, the spheres representing the globes of the system began to move and their colour to change to a silvery, pearl-like hue. The Logos proceeded to play with His heavenly toys, forming them into numberless patterns, each one a symbol of a fundamental verity, and evolving naturally from its predecessor.

As the logic morn passed on towards mid-day, the sun itself appeared as the central glory of the universe. The globes arranged themselves as the rays which emanate from its effulgent glory. Doubtless each triangle represented a scheme or chain of globes.

At this point the teaching angel joined in the discourse, agreeing to all that had been enacted by rapidly reproducing it within his own aura. He, however, played the part of the female aspect of the Logos, the negative principle in Nature. The process of balancing these two principles in Nature was enacted, as the spheres began to pass between the two actors, as in some celestial game of tennis. Many symbols were formed by the passage of the spheres and the lines of force along which they travelled, each representing a stage in the evolution of the solar system.

Gradually all the spheres were in motion, held within the play of the positive and negative aspect of God, till at last, perfect equipoise was attained. As that culmination was reached the spheres gradually came to rest between the two, and the play of force between them gradually outlined the shape of a further symbol of deep significance, that of the gothic pillar. This was evidently intended as a representation, in all its wonderful variety of decoration and embellishment, of

the perfect product of the interplay of these two aspects of the divine life. The pillar rose, like the tower and steeple of some mediæval church, supported, as it had been formed, by the combined life of the two angel representatives of the Logos. Finally, the two angels, standing perfectly still and upright, with their arms by their sides, represented the walls upon which roof, tower, and steeple were supported. They took the shape of a section cut through a gothic church.

They then bore this beautiful form aloft, to offer it on some angel altar far beyond my ken.

* * * * *

The angel congratulates me on my grasp of the above interpretation which he put into my mind. He says that the gothic style does express many fundamental truths, for it was inspired from the angel kingdom, with which many mediæval artists and architects were in direct contact. Despite the unreality of the paintings of angels of that and other periods, they represented the best of which the artists of the day were capable. Their inspiration was real, in spite of their apparent lack of craftsmanship. Their visions were subjective, rather than objective, for few of them would lead the life which would make the latter possible. In translating them they lost the sense of freedom, vividness and ethereal beauty of the angels, as well as of their nonhuman characteristics. Angels played an important part in human affairs at the period of the Renaissance, and did much to stimulate the progress of learning and the growth of art.

"That cycle is re-opening," he says, "and many of those who accompanied it are reincarnating now, and once more the angels seek to illumine their hearts and minds, and to inspire them to make the present and the future more glorious than the past." And he added a warning: "Remember that the colours and the symbols which you see are but the accompaniments of the angel's thought, and not its primary

expression. That occurs in the formless worlds, and therefore produces no forms recognisable as such down here. There, communication is free and instantaneous. All that you have described, for example, being grasped, assimilated, and answered in a flash of time, as also seen in a flash of light. The formless angels make no forms, but we who still remain in the denser fields of manifested life are governed by the laws and underlying principles of those worlds. Thus, thought for us, as for you, produces forms. Each form is a perfect expression of the thought by which it was created; each colour and each symbol is the natural and appropriate expression of the thought. There are certain fundamental forms which always accompany a certain type of thought. Pure and selfless love, for example, always takes the shape and colour of the rose. You may with truth regard the rose which blossoms upon your earth as a symbol of the love of God to man. The thought of mutual co-operation between angles makes a triangle, a tetrad or pyramid, the base of which represents a common field of action, and the apex the divine source of energy, by the aid of which, alone, such action may be performed."

The angel now illustrates this with the help of his brother who has joined him. A triangle of light has appeared with its basic angles resting in their hearts and the apex rising up between them. A stream of rose and gold flows from the heart of the teaching angel, fills his angle of the triangle, and gradually spreads towards the centre. Deep blue and silver similarly emanate from his brother. These two streams meet and gradually fill the triangle. Both now throw back their heads and gaze upwards to the sky, as if to invoke a blessing on their undertaking. The response appears as a glowing halo over the apex of the triangle and over each of their heads.

They now turn towards us and from the heart of each angel a stream of force is projected into each of our

hearts. Realising this, I make an effort to complete the square by sending another line towards my wife to join the one which the blue angel has projected. As soon as the square is completed, the original triangle becomes a pyramid. Force begins to flash and plays between the four of us, the atmosphere becomes solemn and power vibrates all about us. The golden glow appears in our auras, and the whole geometrical figure is bathed in a golden glory.

The characteristic colours of our rays are added to those of the angels' without conscious effort on our part and the pyramid is filled with colour and light, causing its outline to quiver slightly, as if it were a living, growing thing.

The angels have now separated the pyramid from us and have drawn it towards themselves and are moving slowly down towards the Star shrine, some eighty yards away. This is a stone structure, built in the shape of a pentagon, and the jewels of the seven rays, magnetised by the head of the Order of the Star himself, are buried beneath it. It is consequently a very powerful magnetic centre, which Star members constantly visit in order to meditate and pray. The pyramid is almost exactly the same size as the shrine, and the angels place it on the ground inside the building. They have maintained the link with us, and we with each other, so that an elongated oblong figure is formed by the connecting lines of force. Our instinctive response to their graceful act causes our auras to light up, and the energy resulting flows along the lines of connection into the angels' hearts, where it is added to their own, and a symbolic representation of co-operation between the angel and human hierarchies is offered to Him Who is the teacher both of angels and of men.

A sense of great happiness arises within me as this dedication is accomplished, partly because of the act itself, and partly because of the revelation of the beauty and graciousness of character which our two angel teachers have

displayed. They have left the symbol in the shrine, where it will remain until the force which formed it is exhausted. They return towards us with glowing, radiant faces, and give us a sense of intimate companionship, close friendship, and a mutual understanding, such as is rare in the experience of man, however common it may be among the angels. This time they salute us together, and disappear.

Geoffrey Hodson

(To be continued)

AS we learn to work side by side we learn Concord;
When we have learnt Concord we know something of
Harmony;
As we learn Harmony we begin to understand;
Understanding is the foundation of a Brotherhood of
Nations.
With an understanding Heart we shall learn to know
each other;
To know and to understand is to love.
Love alone will bring that Peace which passeth
Understanding.

AN IDLER AT CAMP

I

WE sat in the round ceilinged room listening to the reading from the unprinted poems of Krishnaji, while he rested upstairs recovering from a heavy cold. No sound was heard in nature and the tapestry reflected in the great mirror was as the view from the huge windows looking out upon the equally silent wood and stream flowing in the meadow. All seemed lost under the spell of his unconfined vision of Unity and Love—the great cosmic impersonal Love which is Liberation. In so being and loving I felt how it was that naught could mar our happiness and the freedom that comes with such a knowledge, such a vision, once seen! His Spirit and Love brooded over us surely . . . The reading ceased . . . Then agreeable buzz of happy quiet voices and slowly moving figures broke the spell. Some slipped silently away to dream out the dream for themselves. Some sat unmindful that the words had ceased, or ever even had existed.

Longing for the woods I stole out with bowed head, feeling that if I could retain the spirit I had imbibed I should “see the Wood-God seated in his place,” but light and shade on the mossy ground beneath the great trees revealed nothing of him to me. I could not find my Beloved. It must be that one could not find Him specifically anywhere until one discovered Him in all things everywhere. Else such a longing and faith to see *my* Beloved, as Krishnaji saw

his, could not go ungranted. Was I asking for a miracle with miracles all around me? I smiled and leaning against a huge beech abandoned myself to the enjoyment of the stillness of the forest, and in that unheeding, desireless moment I felt myself sink into that noble tree even as Krishnaji's tears joined the waters of the pond and found no difference. In the very frankness of its being its bark became soft as a green gray violet cloud, and it embraced me to itself so naturally! I felt the Spirit of the tree was, in that short moment, as my own. It took me into its gentle, strong flow of life and I became as it was, in root, in sap, in bark, in fibre. Like Daphne at the touch of her lover the great tree had taken me unto itself. It seemed to say to me: "I wander not about seeking to do service, yet feel my life, my love, my freedom!"

At the thought and simile the oneness vanished. I was gently pushed out, as it were, and at the same time I realised the tree was not conscious of its branches, roots, and waving leaves, which now seemed to me to send out such a radiance; not conscious of the sky, the clouds, the birds upon its branches. The great reason of its being and its goal was just to be itself, selfishly itself, so unmindful was it of its own value in the world about it; and as I longed to retain the simplicity, the strength, and frankness of its being, I realised I must be as it had been, ready to embrace and enfold a longing passer-by, and share with him unconsciously the Unity that unites all things. In being frankly myself, unconscious of my use to the world about me, flowing with the sap of life, many might find comfort in my shade and happy dancing leaves. Daphne loved not less, but loved more freely in her bondage of the oak tree. Its very being was liberation. It was Apollo who longed to bind and hold, who lost his love. And a deeper meaning lay in the legend for me. The love which lasts is

impersonal. The strength which helps is unconscious of its helpfulness. The spirit of things is liberation itself. Unity, strength, and peace surround us on every side despite the seeming differences. Would more could find as the tree had taught me, joy and freedom in their bondage. We share all life together, surely there is no difference, all are one and oneness is liberation. Unity must be taken for granted. In seeking it and making comparisons we are pushed out, or push ourselves out, and create a separateness that is foreign to the divine spirit of unity.

As I recall the spirit of that tree, strong in its own fulfilment, I realise I must, being a moving creature, go where the gods bid me go, yet remain as that tree, rooted to the earth beneath and the heavens above and draw God's mighty power into perfect Unity with all things. Rooted to the spot, it asked not for more diverting fields of action. Enough for it that it fulfilled the nature of its being and strove in peace for its own goal, unmindful of its shade, its sheltering branches and dancing leaves and quivering top stretching upward to the blue skies. The same in rain or sunshine, amid others of its kind or alone in the simple grandeur of its own silent fulfilment. So, for a moment I had lifted the veil and glimpsed for myself a fraction of Krishnaji's vision, interpreted according to my special need.

Castle Erde

24-6-1927

A REPLY TO ENQUIRERS

The first number of *The Theosophist* was published on October 1st, 1879, at Bombay. The Title-page is as follows:

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CONDUCTED BY

H. P. BLAVATSKY

under the auspices of the Theosophical Society

In the notice to subscribers it is stated that the twelve numbers for the year will consist of not less than forty columns royal 4to each, of reading matter, or 480 columns in all.

The first number opens with the following notice:

“For the convenience of future reference, it may as well be stated here that the committee, sent to India by The Theosophical Society, sailed from New York, December 17th, 1878, and landed at Bombay, February 16th, 1879; having passed two weeks in London on the way.”

The first volume of *Lucifer* was published on September 15th, 1887, in London.

The Title-page is:

LUCIFER

A THEOSOPHICAL MAGAZINE

DESIGNED TO “BRING TO LIGHT THE HIDDEN
THINGS OF DARKNESS”

EDITED BY

H. P. BLAVATSKY AND MABEL COLLINS

THE LIGHT-BEARER IS THE MORNING STAR OR LUCIFER, AND “LUCIFER IS NO PROFANE OR SATANIC TITLE. IT IS THE LATIN LUCIFERUS. THE LIGHT-BRINGER, THE MORNING STAR, EQUIVALENT TO THE GREEK φωσφόρος . . . THE NAME OF THE PURE PALE HERALD OF DAYLIGHT”.—YONGE.

OR.



A REPLY TO ENQUIRERS

The first number of *The Theosophist* was published on October 1st, 1879, at Bombay. The Title-page is as follows:

THE THEOSOPHIST

MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY,
ART, LITERATURE, AND OCCULTISM

CONDUCTED BY

H. P. BLAVATSKY

under the auspices of the Theosophical Society

In the notice to subscribers it is stated that the volume numbers for the year will consist of not less than ten columns royal 4to each, of reading matter, or 480 columns of text.

The first number opens with the following notice:

"For the convenience of future reference, it may also be stated here that the committee, sent to India by the Theosophical Society, sailed from New York, December 12th, 1878, and landed at Bombay, February 16th, 1879: they passed two weeks in London on the way."

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THE BAGH CAVES

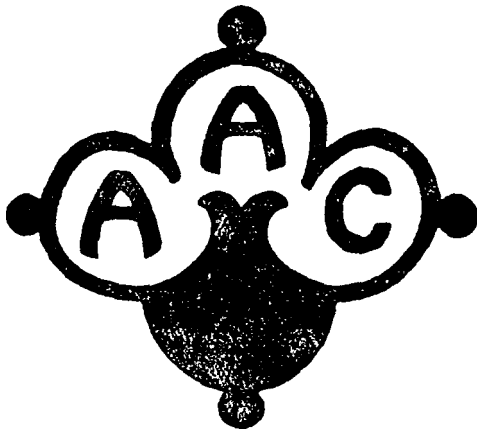


DRAWING FROM COLOURED FRIEZE IN THE EXCAVATED HALL



BAGH CAVES: VERANDAH





"THE BAGH CAVES IN THE GWALIOR STATE"¹

THE world of Culture owes to these authorities a debt of gratitude for not only putting these art-treasures within reach of all, but what is still more important, perpetuating these remnants of unsurpassed art for the future. For even in the last half century much of these, and other precious records, have vanished.

The book contains eighteen Plates of Drawings and Photographs, of which we give three reproductions and nine Plates in colour, reproducing the paintings as they are, exactly, and as this work of copying has been executed by such prominent artists as Mr. A. K. Haldar, Mr. S. N. Kar and others, the colour, and not only the line-work, has been secured.

The text is in the hands of equally authoritative specialists, and is pleasant reading as well as informative, one very pleasant feature being that the book is a full guidebook as well, for those who may have the good fortune to get off the beaten tracks and see something of the real India. May the India Society bring out many such books of beauty and cultural value.

A. F. K.

¹ The India Society, London, S.W. 1, in Co-operation with the Department of Archæology, Gwalior. Price 40s.

OUR TOUR IN THE UNITED STATES

AUGUST TO NOVEMBER, 1927

By G. S. ARUNDALE

SINCE the year 1924 my wife and I have had some interesting travelling experiences. In that year we toured practically the whole of Europe and contacted Nations and movements of absorbing interest. In 1925 we continued our European tour, returning to India for the Jubilee Convention at Adyar. In 1926 came the memorable visit to Australia, where we received the most wonderful hospitality from Bishop Leadbeater and his Manor family and from Theosophist brethren throughout the continent. In April of that year I was elected General Secretary of the Australian Section, being re-elected in 1927. What happy times we had during that period! What whole-hearted support! And I venture to say that no Section in any part of the world does more for Theosophy than the 1,700 members who constitute the Australian Section. They are not wealthy, yet they run two magazines, *The Australian Theosophist* and *Advance! Australia*, both, of course, at a loss, and the Theosophical Broadcasting Station, 2GB, one of the most powerful Theosophising activities in the world, and costing about fifty pounds per week to run. All this in addition to the meeting of local demands of varying kinds. I expect that the 1,700 members pay into headquarters for Sectional activities not less than one hundred pounds every week. Just think of it, and remember that this is not done just by one or two well-to-do members, but by half-crowns collected from all and sundry.

GOD BLESS AUSTRALIA

Let it be also said that Australia headquarters, so far as the activity side of it is concerned, is mainly run by young people, including a fine young Acting General Secretary, Harold Morton, about 23 years old, in whom the Section delights, for he is a live wire and a very efficient and courteous wire at that. The elderly General Secretary, myself, has made room for him, giving place to a better man, one who will carry to great heights the Section of which he is so proud. He is Australian, too, which is a great advantage. God bless him and Australia.

AT HOME IN AMERICA

I had to write all this, for my heart is so much in Australia. But what about America? I had, when reaching New York, no thoughts one way or the other about America. I had, of course, heard much about God's own country, and Dr. Besant had told me that we should receive there the most kindly hospitality imaginable and a very remarkable brotherliness. But we had already experienced that in Australia, so I did not feel I was going to encounter anything particularly new. But the moment we set foot on American land and breathed American air—it was about midnight—I realised that I was in touch with something different from anything I had so far experienced. *America is different!* That was my impression, and that has been my slogan throughout the tour. I do not say *better*. I say *different*. Of course, from some points of view each country is different from every other, but America is specially different, different in an outstanding way.

I wonder whether I have lived in America before. There is a curious sense of familiarity, not about places but about the whole spirit of the country. I feel as if I have had something to do with America in a past incarnation, that in a small way I have helped her, have contributed to her growth. I felt from the very start entirely at home in the United States, and could not get out of my head the idea that I was a United States citizen and that I was part and parcel of the National Consciousness. Of course, I feel at home everywhere, but I felt at home *at once* in America.

AMERICA'S PRESIDENT

Of the kindness of our American brethren I will not write. The most generous hospitality was showered upon us everywhere, and we piled up debts we shall never be able to repay, and do not want to. The first talk we gave was to our New York brethren just before leaving for Chicago for the Annual Convention. The meeting was held in the beautiful premises of the Service Lodge of that city, and we thoroughly enjoyed ourselves. Then the journey to Chicago in the unsurpassed trains of the Chicago, St. Paul and Milwaukee Railroad—trains that glide as do no other trains, except those of the Santa Fé Line, so far as our experience goes. At Chicago we were met by the President of the American Section, Mr. L. W. Rogers, and by the Secretary-Treasurer, Mrs. Campbell. Mr. Rogers is a great man, and his name will long be honoured in American Theosophical circles for his business capacity, for his insatiability for work and for his very unusual powers of presenting the Science of Theosophy to the public. He is honoured and loved throughout the Section, and is as modest as he is efficient. Just before we left America to return home to India we received a letter from him in the course of which he said: "There is wonderful scope for Theosophical work here, and we shall be delighted to give you any of it from the position of chief executive to that of perpetual lecturer." I think the

Section would have something to say to his willingness to have me put in his place. Long may he reign!

“COMRADES FROM LONG AGO”

As for the Chicago Convention, it is enough to say that it reminded me of the Australian Convention of 1927—the high water-mark of delightful Conventions, in my judgment, though a higher water-mark will be reached in April, 1928, in Sydney. Dear me, how happy we were. I shall never forget the memorable Convention week. It was strenuous, of course; but we did not know it was strenuous, we were so happy. I wonder whether I shall have the happiness of attending the next American Convention in August, 1928. But one cannot expect such unusual karma to go on indefinitely. A particularly happy feature of the Chicago Convention was the renewing of old ties with so many, many friends—friends whom we had not met before in this incarnation, but whom we at once recognised as comrades from long ago, exactly as we had done in Australia.

THE U. S. ITINERARY

Then came the 10,000 miles tour which comprised visits to the following places: Spokane, Seattle, Tacoma, Vancouver (British Columbia), Portland, Oakland, San Francisco, Ojai, Hollywood, Pasadena, Los Angeles, Salt Lake City, Denver, Omaha, Minneapolis, St. Paul, Milwaukee, Chicago again, Kansas City, Oklahahoma City, Dallas, Houston, New Orleans, Atlanta, Birmingham, St. Louis, Lansing, Detroit, Cleveland, Colombus, Pittsburg, Buffalo, Rochester, Boston, New York again, Richmond, Washington, Baltimore, Philadelphia, and New York once more. And I should have added Chicago again, between St. Louis and Lansing, also Grand Rapids before Lansing, and then, I think, the roll is complete. Everywhere I lectured on AMERICA: HER POWER AND PURPOSE, and everywhere we were received with open arms, even though I sometimes think that in America the visits of lecturers to the various Lodges are somewhat too frequent. A Lodge has hardly time to recover from one visit when another is imposed upon it, which it does not like to refuse. American Lodges are hospitable bodies and courteous.

MR. WARRINGTON AS CICERONE

Our family party for the tour consisted of my wife, Mr. Warrington and myself, and we were a most happy circle. As for Mr. Warrington, words entirely fail me to describe his delightful comradeship. What we should have done without him I do not know. Though no longer young in body—he is round about sixty years of age—he is as young as the youngest and made arrangements for the party as if he had been its youngest member. He has had the privilege of travelling through America twice with our beloved President herself, so he knows the ropes, and he has also sponsored in the same way Krishnaji and dear Nitya. So we may describe him as the official Theosophical courier for the United States. It was a wrench to part from

him in New York, but we shall soon meet again. Rukmini had to stay in the Ojai valley for part of the tour, as there was work for her to do in that wonderful spot, but she was only away a fortnight, and rejoined me after that, to my great relief, as it makes all the difference to travel together.

"MOTHER INDIA"

Everywhere our audiences were quite enthusiastic, especially, of course, those addressed by Rukmini. She has spoken of India in almost every city, and has done much to counteract the evil caused by Miss Mayo's disgraceful book entitled: *Mother India*. Miss Mayo is mainly concerned with sensationalism, and she may have the satisfaction of having achieved it at the expense of deeply wounding the feelings of a great Nation. I hope she enjoys her success. Were I of similar nature, I could write "Mother America," and do just the same kind of mischief. Rukmini's addresses have made a great difference to public opinion everywhere she has spoken. She has been a veritable ambassador of her Motherland, and India needs ambassadors throughout the world. I wish the National Congress would appoint some unofficial ambassadors men or women of dignity and restraint, but of enthusiastic patriotism, who would more truly represent India than can or do the official representatives of the British Empire.

MY LECTURE

My own lecture, in a nutshell, was as follows: (1) America is a Nation set apart from the very beginning as a chosen people, dedicated to a specific mission; will she rise to her great opportunity? (2) The outstanding men and women, Pilgrims, Quakers, and others, who formed the nucleus of the American people; (3) the Declaration of Independence and its authors, with special stress on the supreme objective, as declared in that wonderful document—"the pursuit of happiness"; (4) The Constitution and its unique features; (5) Some of its great authors—Washington, Franklin, Maddison, Jefferson, Hamilton, etc., archetypes of the National Consciousness to be and great trustees of the mighty traditions established by the fathers of the American people—Abraham Lincoln (America's greatest citizen), General Robert Lee of Virginia, Booker Washington, Theodore Roosevelt, President Wilson. (6) American qualities: Brotherliness, a spirit of Practical Idealism, a growing capacity to harmonise business power and material prosperity with goodwill and with a realisation on the part of the well-to-do that they have an imperative duty to the community as a whole. This is in the nature of an experiment on the part of Providence, since in the past luxury and ease have almost always heralded corruption and eventual disintegration. Can America win through? For the moment lawlessness has the upper hand . . . and yet . . . (7) The amendments to the Constitution—Prohibition, Women Suffrage, and an Arundale amendment to get rid of the horrible stockyards . . . Be it ordained that every individual who desires to eat meat shall be required to kill the

animals himself; (8) America's mission twofold: To maintain a brotherly prosperity at home, to spread it abroad and with her wealth to FORBID WAR. To stand beside the Christ as He returns to His world, to be on His left hand as India, the Motherland of the world, will be on His right hand.

AMERICA NEEDS LEADERS

This is, of course, only the briefest summary, but it seems to be an effective lecture from the press reports I have received. I have the very greatest confidence in America's future provided she soon has born to her leaders, real leaders, who will raise her from the lawlessness and to a certain extent crudity in which she lives to-day. She has a marvellous past. Her Constitution is one of the real wonders of the world. I wish I had space to dilate on it. She has had as citizens some of the greatest men and women who have ever lived. She has fine, very fine qualities. But she must bestir herself, or rather the youth of America must bestir themselves, for they are outstanding in their frankness, in the intention to find out truth for themselves, in their refusal to be bound by the prejudices, superstitions and conventions of their elders. I generally appeal to the young everywhere I go, for the future lies with them. I believe in the youth of America just as I believe in the youth of India. Therefore I believe in America as I believe in India. America needs leaders. America needs law and order. I always say to my audiences: Believe or not in Prohibition, just as you please, but believe in respect for law and for order. If you oppose Prohibition, oppose it honourably and break the law as respectfully as you can, not as the cowardly bootlegger or as the cowardly rich man who boasts that he can put a bottle of wine on his table whenever he pleases. Such men I would outlaw as unworthy of the honour of American citizenship.

INDELIBLE MEMORIES

Any outstanding features of the tour? Surely. First and foremost, Ojai the glorious, the home of the Lord Vaivasvata Manu in the outer world, the cradle of the next sub-race. We spent an unforgettable three days there, the most wonderful time we have had for some years. Then California generally, the India of the West, and in some ways the most American part of America, though I know opinions will differ on this point. Then the great shrines of America, the Lincoln Memorial in Washington, where we worshipped with our whole hearts. I know of no place in the United States more full of the soul of America than this great monument to America's noblest son. I must, however, not forget the Washington Memorial in the same city, and, in the Congressional Library, the original Declaration of Independence and Constitution. Before these two we stood in reverence. Washington is indeed a notable city, and came next in interest to Ojai. In this connection I must not omit to mention Richmond and Philadelphia, the former rich with memories of the gallant South, of Stonewall Jackson, of Lee, and of other great Confederates; the latter the setting for the historic meetings which

brought forth the Declaration of Independence and the Constitution. Philadelphia—the abode of brotherly love, as its name signifies; what a privilege it was to move in the very Hall in which these two great Charters of American Liberty saw the light of day! Yet I could not help thinking of what might have come to the world had America and England remained together within one Commonwealth, inevitable though the separation may have been. The English people had no quarrel with their brethren across the sea, nor had the English in America cause of discord with the English in England. But the short-sighted in England were without vision, so for the time being the hope of a united people perished.

AMERICAN YOUTH, ARISE!

Once more, thank God, the opportunity for close comradeship will return, and there must be no thwarting at the hands of unworthy persons in positions of power. A great Commonwealth shall arise in which America, Great Britain, Australia, New Zealand, Canada, South Africa, India, Austria and Germany shall be united for the service of the world—a mighty Commonwealth greater and nobler than any Empire the world has so far seen, for in it East and West shall live in mutual respect and equal freedom, in it shall exist a guarantee for world peace no country shall dare challenge. The British Empire itself might before this have attained such purpose, had it been possible for America and England to remain together in 1776; but ignorance and criminal folly decreed otherwise; and the world has had to wait and to suffer therefrom in a great world war. But America has moved on her appointed path, and signs are not wanting that if she can conquer the lack of self-control which is a natural concomitant of her youthful enthusiasm and energy she will lead the world swiftly to peace and to prosperity. Her physical constitution and that greatest of all Charters of Social Rectitude, her Constitution, her priceless inheritance from England, will, I believe, through the youth of America, see her through the dangers in which to-day she finds herself through greed and craft on the part of some, and through contempt of law on the part of far too many. Let American youth rise to the standards set them by the great Founders of the American Nation, and by some of their successors, and all will be well.

THE WHEATON HEADQUARTERS

Another place we much enjoyed was Wheaton, the new Headquarters of the American Section near Chicago, a fine monument to President Rogers and to his colleagues. The building of the Headquarters has been, of course, a heavy financial burden, but any one who goes to Wheaton will agree that the result is well worth any sacrifice. The Headquarters staff will be able to render there far better service than has been possible in the previous quarters in the middle of the city. Furthermore, accommodation is now possible for visiting members and for groups for study, as well as for the expansion of offices and library. The decoration has been most tastefully accomplished, thanks in large measure to Mrs. Campbell,

the Secretary-Treasurer of the Section; and when we stayed there in October last we found ourselves among a very happy band of workers, of whom the Section may well be proud. I should like to mention the name of the late head of the travelling department and of the Purchasing Service Bureau, of which probably my readers will have read in the *American Messenger*, Dr. Ernest Stone. He has been one of the Section's finest workers, full of enthusiasm and devotion, and he steered us through our 10,000 mile journey with practically no hitch. We are grateful to him for his organising ability. I must also add that we liked Chicago, despite the terrible stockyards, of which an otherwise great city has every reason to be heartily ashamed. Perhaps we like Chicago specially on account of the many friends we found there, and on account of the happy times of the Convention; particularly too on account of the delightful home of Bishop, Mrs. and Miss Beckwith. But I think we like Chicago for some other reasons. Apart from the vile and ugly Loop, wherein circle trains, Chicago is a beautiful city, with incomparable lines and towering buildings, and with a situation on the lakeside uniquely attractive. Chicago may ere long become the heart of America. At any rate, she thus aspires, and for our own part we like Chicago and hope to return there.

SALT LAKE CITY

I was much interested in Salt Lake City, the home of the Church of the Latter Day Saints, or Mormons, as they are sometimes called. I had the pleasure of conversation with Mormon friends, and have been reading their literature. There is much in it with which I can be in hearty accord, especially the teaching of a constant state of progression to perfection, the progress after this life on the physical plane taking place in non-physical regions. I was much impressed by the Church, which is not, however, open to non-members, being in the nature of a Masonic Temple, and by the Tabernacle, the largest hall "in the world" without pillars, so I was told. But I came across so many things "largest in the world" that I am a little bewildered, and wonder whether my American friends might have been imposing on my credulity, or whether their own imaginations had not possibly become over-stretched! In any case, Salt Lake City is well worth seeing, and we have there a little group of earnest members of our Society.

THE REVOLT OF YOUTH

I had some delightful meetings with the youth of schools and colleges, speaking here and there to audiences entirely composed of young people, in some cases over a thousand. I was delighted with them, and can only wish I gave them just a tithe of the satisfaction they gave me. I agree with every word written by Judge Lindsey in his remarkable book, *The Revolt of Modern Youth*, and only wish the average elder could be more of an understanding comrade and less of a critic and a judge towards his young people. Read the book and you will understand what I mean. I must, however, venture to say

"right now," as the parlance is in America, that Theosophists in America must bestir themselves much more than they are at present doing to bring young people into our movement. The youth material in America is magnificent, equal to that in India, and there ought to be, if I may trespass into foreign Theosophical politics, a great Youth Section of the Theosophical Society in America in which the young people, as in India, do just what they please, and interpret Theosophy as they like. May I beg my American brethren to plan to this end during the time that elapses from now until the next Convention, so that at that Convention there may be a large gathering of young people and a Youth Section formed, or some similar organisation, in which the young people can go ahead practically on their own, with all possible help and least possible guidance from their elders. It has worked in India. There is no reason why it should not work in America. The material is more or less the same, though perhaps Indian youth is more accustomed to responsibility. I met many fine young Theosophists in America, and under their leadership Theosophy might make great strides among the young. The only defect at the American Convention was the unfortunate lack of young people, and the absence of suitable provision for their meetings. Wake up, young Theosophists; and do not wait for your elders to do things for you. *Do them for yourselves.*

FRIENDS EVERYWHERE

I find as I write this record that there are very many places I wish to mention. Each place we visited had its own interest and its own stalwart workers, outposts and pioneers for our Theosophical Commonwealth. It is a wonderful privilege to be able to travel practically everywhere throughout the world and find in every land brotherly greetings and help from fellow-members. At every station throughout our tour in America, there was some kind friend to meet us and to look after us. But as space is limited I cannot write all I would about the many homes we found on our 10,000 mile tour north, south, east and west in the United States. But we have made many, many old-new friends, whose addresses occupy a considerable portion of my address book, and when we returned to New York to embark on November 18th on board the White Star s.s. *Olympic*, the vessel which had brought us to America, we found awaiting us a very tangible expression of brotherhood in a perfect deluge of letters and telegrams from all over the country urging us to prolong our stay. As we had received no instructions to this end, we had to proceed on our way, but we sent the following letter to the kind friends who from all parts of the United States had written or telegraphed to us that they would like to have more of us:

THEOSOPHICAL SOCIETY,

Adyar, Madras.

s.s. *Olympic*, New York

DEAR FRIEND:

We are indeed grateful to you for your appreciation of our stay among you and for your warm and brotherly invitation to us to remain for some time longer in America.

We can assure you that this visit has been to us of absorbing interest and of very great inspiration, and the more we have contacted the American people the more we have realised the wonderful destiny in store for your great country if she will seize her opportunity. In particular stand out, as you will, of course, agree, our visit to glorious Ojai, to Wheaton, your noble headquarters, and to Washington, where are so many great memorials of the past, above them all towering the shrine to your greatest citizen—Abraham Lincoln.

We long to return to contact yet more intimately the soul of the American people, but for the time being we must be home once more in India for the Annual International Convention, thence proceeding to visit our beloved brethren in Australia, so wonderful in their sacrifices in the cause of Theosophy. After the Australian Convention in April, at which one of us hands over his office to a more worthy successor, plans for the future have to be made in consultation with our elder brethren, Dr. Besant and Bishop Leadbeater; for we must go where we can be most useful in the common work.

We both most earnestly hope, however, that good karma and the needs of the work may before very long bring us back to you. We want to come back, though we think the need for us is not quite as great as, in your generosity, you suggest. You have many fine workers, a devoted band at Headquarters, and a President in Mr. Rogers whose devotion and quite outstanding ability place him in the front rank of Theosophical workers throughout the world. Nevertheless, it would give us the greatest happiness to join them in helping to Theosophise America, for we have found here a real home and have cherished memories of visits to many centres throughout the land.

Your gracious wish that we should remain will, we most earnestly hope, bring us soon back again. In the meantime we thank you from our hearts for all you have done for us and for all you have been to us.

Au Revoir,

Affectionately and fraternally,

RUKMINI ARUNDALE.

GEORGE S. ARUNDALE.

THE THEOSOPHIC MOVEMENT

I had many opportunities of noticing the energy with which some of our brethren pursue movements subsidiary to the all-embracing Theosophical movement itself. The Round Table is, of course, outstanding—the best Round Table in the world probably. Then the Liberal Catholic Church is making excellent progress, and I had the privilege of celebrating in the immediate presence of the four Bishops of the Church in America: in Chicago in that of the Regionary Bishop, Bishop Cooper, and of the Diocesan Bishop, Bishop Beckwith; in Seattle in that of Bishop Ray Wardall; and in Los Angeles in the beautiful church of Bishop Tettermer. Elsewhere, too, I had the privilege of celebrating; and wherever there was a mission of our Church I found enthusiastic adherents, as indeed should be the case with regard to a Church Our Lord Himself deigned to desire to be established. I had no opportunity of attending meetings of the Co-Masonic Order, my time was too fully occupied; but in Boston I had the pleasure of meeting Very Illustrious Brother Goaziou, the Representative of the Supreme Council in America and we talked over the work. The Order of the Star I found flourishing, but here again I had little time for meetings, my attention being concentrated on my lecture on America and on business connected therewith.

But during the course of each lecture on America I referred to the Advent of the Lord and to America's part therein. The Theosophical Order of Service will receive much strengthening at the hands of Captain Wardall and I specially recommend to members the very great importance of Vegetarian propaganda. A young friend of mine, Mr. Harold Driscoll of California, has begun admirable work along this line, and if he has the time he ought to be put in charge of it. He is a fiery enthusiast, and if anyone can vegetarianise America it will be he. I may add that a very little will accomplish this end, America is steadily becoming vegetarian, and the meat-packers are growing despondent and desperate. Upton Sinclair's book *The Jungle* has helped much, for in this book are horribly described the horrors of the stockyards, and people are beginning to think. My remark at every lecture that eating meat is eating pain, and that meat-eating is the burying of diseased corpses in one's stomach, has made an impression. At one place I was exhorted not to say much about all this or I should not get reported in the newspapers, the packers having the whip-hand of the press. This only made me the more emphatic, of course.

WANTED A CLEAN PRESS!

What America needs above all things, it is pertinent to observe here, is a clean press. I do not think I have anywhere in the world come across a press less reliable, more ultra-sensational. There is hardly anything worth reading in the average American newspaper, the whole of the important space being occupied by the lurid, the sensational, the extravagant. And this influence upon public opinion is to the last degree evil. I hardly opened a newspaper the whole time I was in the States unless I was unable to get the *Christian Science Monitor* or *The New York Times*. On the other hand, the magazines are admirable in every way, as good as the newspapers are bad and most poorly edited. A serious American magazine is the best of its kind in the world, and the rest of the world has much to learn from America as regards advertising both in the press and on hoardings. American advertisements are the most beautiful in the world.

AMERICA'S CRISIS

Before leaving America I addressed, with the permission of Headquarters, a letter to representative Lodges in every State asking them to discuss:

1. The power and purpose of their State in the American Commonwealth—the problems, qualities and weaknesses of their State, the contribution in every field of activity their State might be expected to make to the commonweal:
2. The general power and purpose of America, National and International.

I have already received from Dallas, Texas, a most interesting report, and I expect I shall have most valuable material when all the

reports come in. Theosophy and the Theosophical Society are intimately concerned with America and her Power and Purpose, and every American Theosophist must become an active citizen of his great country in one or another of the many departments of her National life, active in the outer world where possible, but always active in the inner world, "thinking" and "feeling" America into rectitude—in touch with all that is going on, stimulating the good and transmuting the retrograde. The American Theosophist has a tremendous responsibility, for America is in a crisis, and he can do much to ensure that she shall triumph. For what else, so far as America is concerned, was the Theosophical Society founded in America in 1875? On that very point I addressed the New York Federation on the occasion of the celebration of the anniversary of our Society's foundation—an address which has been published. I was very happy to be in New York on so auspicious a celebration.

Here follows a copy of a letter addressed to an interested friend in California.

* * * * *

AN AMERICAN RENAISSANCE

On board the s.s. *Olympic*, November 25th, 1927

MY DEAR FRIEND,

If I were to sum up the results of my impressions of our wonderful American tour, I think I would say in a sentence that the most urgent need for the United States is a body of young men and women preparing themselves most seriously for the work of active leadership of their country in the immediate future, or at least in the not remote future. Politics at present, as in most countries, is the plaything of the many, an exploitation by the few, and a spiritual vocation on the part of just one or two. America needs political leaders of the calibre of those who a century and a half ago laid mightily the foundations of the American Nation. At present she lacks them, lacks them woefully, and the present tendency to dishonour law and order is the dangerous result.

The elder citizens must do what they can to remedy this evil, and in all patriotic movements, movements which stand for Brotherhood and for a great America, as, for example, does the American Section of the Theosophical Society, groups of students should be formed to understand the Power and Purpose of the American Nation and to lead the way to a great American Renaissance for which the time is now ripe. Such leadership must be based upon knowledge, upon a careful study of problems, upon due weight having been given, without fear or favour and without bias or prejudice, to various interests and to various needs, and upon an entirely selfless enthusiasm for America and a realisation of the great destiny that awaits her.

The elders can do much at once to give America somewhat of the leadership she lacks. But my concern is for the young, for Young America in whom I have a great confidence, righteously impatient as

they are of the fetters imprisoning the older generation in so many departments of life. I believe in Young America, and I ask some of them to follow the magnificent example of many of their young brethren in India who have consecrated themselves so nobly to the uplift of their mighty Motherland. If India is well on the road to the renewal of her ancient freedom and splendour, it is in no small measure due to some of the younger generation who have been inspired by the sacrifices and patriotism of some of their elders. We need urgently in America a band of young men and women who will from now devote most of their leisure, and may, perhaps later on if opportunity offers, give the whole of their time, first and foremost to a study of the Whence, How and Whither of the American people, and as they find their civic feet, to a splendid exhortation to their fellow-citizens, strongly fortified by noble example, to restore to America that wonderful spirit which animated the Fathers of the American race and which has entered into the lives of a few of their successors, supremely, of course, in Abraham Lincoln.

I strongly feel that those of us who wholeheartedly love America, and I beg leave to count myself among them, have the urgent duty of helping some among the younger generation to achieve this high purpose; and I am very anxious that we should concert ways and means to this end. I have a vision for the future of a great Academy of Civil Service, of which the professors will be men and women who have deserved well of their country and of which the students will be young men and women who desire to give some at least of their time to a wise, to a scientific, service of their fellow-men. The course would be in civics—the science, and the application in the laboratory of the outer world. But we cannot yet come to this point. Leading up to it, however, there must be a gathering of the necessary material and a small beginning, a little seed which some day shall grow into a mighty tree.

To start with, why not the nucleus of a really fine library of works dealing with the growth of man into a social creature? We should naturally draw on all parts of the world for this, dealing with social and National growth everywhere, and we should make a very special feature of the contributions made to the advancement of Brotherhood by the world's great men and women. In fact, a substantial part of the library will be works on really great men and women, works autobiographical and biographical. The history of the growth of Freedom, of Law and Order, of Government, especially in America, should find many representative volumes, and the library must be up-to-date with current authoritative and representative literature on modern problems. Furthermore, we should embellish our library with facsimiles of the Great Documents of history, with portraits of the builders of civilisation, no matter to what race, faith or nation they belong, and with pictures of scenes and places of historic interest, both National and International.

Let us make a beginning, and let us consider ways and means of calling, as soon as the necessary arrangements can be made, a few

young people together during a vacation for the study and discussion of citizenship and leadership—a kind of summer school, to which possibly we might be able to attract some men and women in the outer world who have experiences to relate to us, and uplifting enthusiasm to communicate to us.

To start with, let us have a list of books which *must* be in such a library. Will friends kindly send us lists, American and foreign, dealing with matters coming within the scope above outlined—lists of books which count? Will friends send us contributions wherewith to purchase such books? Will friends send us constructive suggestions to help us on our way? Will friends get us publicity for our project and put us into touch with those who will be of assistance to the project, with correspondents throughout America and abroad? Will friends form local groups take up the work we have outlined, and enter upon a study of America in all departments of her life? Will friends put us into touch with movements either having objects similar to the above or concerned with a special problem with regard to which they could furnish us with valuable information?

Could branches of the movements, as we have thus roughly conceived it be established in the larger centres of American civic life?

The whole object of this idea is to draft into the life of America, leaders who have been trained to lead, trained through study, trained through service, trained through contact with greatness, with noble idealism, with examples of consecration and dedication; fired by the fire of ideals and by the fire of those who have embodied ideals. Members of the older generation will, of course, be welcomed to studentship, provided that they have capacity to offer; but the main objective is YOUTH, for in Youth lies the hope of the future.

Who will help?

George S. Arundale

IMPRESSIONS OF THE STAR CAMP AT BENARES

FEBRUARY 1—6, 1928

EVER since the arrival of Krishnaji and his party, the eyes of workers have been turned more and more anxiously to the skies, where lowering clouds gather more and more sullenly. Rain comes, and heavily, so we hope it is now over, and the weather will clear for the camping days. Shamianas and tents are briskly put up, despite ominous signs that the clouds are again gathering; but faith is this time not rewarded, and the Camp is opened indoors, while the rain falls in torrents outside, and the Shamiana weakly collapses on the heads of a few devoted campers sitting under it for meditation. But are we down-hearted? Emphatically no! The weather's churlishness draws us closer together (very literally, in the crowded Hall of the Section Headquarters), and Krishnaji and the President are in our midst, so who cares for the rain? So persistently is it disregarded by happy crowds of campers, that it relents properly at last, and gives us real sunshine and heat for the final day.

Meanwhile, the earlier trials have tested and tried the quality of our young volunteers, and they have proved true gold. Indefatigable and resourceful, they have been ever ready to pull down yesterday's laboured erection of platforms and seats, and built them up afresh on drier land; the refreshment tents not proving watertight, the girls' school hall proves a welcome refuge, and boys and girls vie with each other in rendering help to all, even to washing the table cloths, and spreading them in class-rooms to dry.

But the hearts of all are with Krishnaji, and his golden presence is in itself a rich happiness. Playing with the children, answering questions with inimitable directness and grace, reading us his poems, chanting to Agni as he lights the Camp fire, he reveals to us the beauty of life, and opens fresh and wider vistas. As it was in Benares, long ago, that the Wheel of the Law was set in motion, so perhaps, in days to come, Indians will speak of the Fire of the Hidden Perfection having been kindled here for the first time on Indian soil.

At the last Camp Fire, at the close of a perfect day, we watch the flames dart upwards, throwing great streams of sparks into the dark sky, and as we listen to the resonant voice calling us to cast into the fire of purification all the lumber that impedes us, all the prejudices, all the petty jealousies and sense of injury, to purge

ourselves of the poison of separateness, and like the liberated flames rise from our lower selves into union with the Beloved, by the Way of Love, it sounds so easy and natural, best of all, so compellingly attractive! Irresistibly some of the phrases used in the Gospel story occur to the mind with startling appropriateness, for it seems that again "The Word was made flesh, and dwelt among us, and we behold His glory . . . full of grace and truth."

Among other meetings that stand out conspicuously is the morning lecture of the President, who took advantage of Krishnaji's absence to tell us many interesting things about his youth and long preparation. It seemed as if all were spell-bound, and she went on talking and we listening, far beyond the allotted hour.

Then a very pleasant afternoon was spent in Community singing, led by a sweet girl singer of the College, who sang each line alone, and then was copied by all who wished to join in, with wonderful success. Also, one beautiful morning an open-air meeting for questions and answers was remarkably fruitful. Nothing was evaded though some questions could not be satisfactorily answered, since they dealt with the deeper mysteries of consciousness. But through all answers shone the clear white light of Truth, and a radiance of love and longing to share with all this royal secret of Happiness.

HELEN VEALE

THERE is always light at the back of the cloud,
And peace at the heart of the storm;
There is always the One in the midst of the crowd,
And the Spirit behind the form.

REPORT OF THE WORLD PEACE UNION¹

"NATION SHALL SPEAK PEACE. UNTO NATION"

THIS is the first section of the 1927 report of the work of the World Peace Union.

This met with a most wonderful response. Many countries forming groups to do all they could to establish the two minutes Silence, and to use that time of World stillness towards thoughts of peace.

Several countries, that had not held the Great Silence, did it in as large numbers as possible so as to join with us in the work.

The following are some reports which have reached me by December 11th, 1927.

The American public was influenced in millions by a special broadcast asking people to unite in Peace thoughts during the Great Silence, and to say "O Almighty Spirit fill our hearts with eternal love and peace".

The British National Council for the Prevention of War, with Dr. Norwood as its President and a British member of Parliament as its Directing Secretary asked us to be affiliated to it. This has been done, and they published a notice in the Autumn *News Bulletin* about our work.

Dr. Annie Besant, President of the Theosophical Society, felt the idea so good, that she wrote a special leaflet and sent it direct to every General Secretary of that Society. In this she asked the co-operation of every possible person in their respective countries, to utilise that supreme moment of stillness by, "creating a chain of thoughts of World Peace encircling the globe". This was especially pleasing as she has for years written and spoken of the power of thought as a very real creative faculty.

Representatives of Government and Ministers in Poland, have promised their full support in starting the Great Silence next year. November 11th has been made a State Festival only recently and called "Freedom's Festival".

The Archdeacon of the Anglican Church in Cairo, Egypt, undertook to communicate with his junior workers. The Y.M.C.A. and clergy of other denominations also supported the work. The Greek

¹ Slightly abridged.

orthodox Patriarch, the Scotch Presbyterian Church and the Chief Rabbi also helped us.

Forty-two cables were sent from America to National Representatives of the Order of the Star, asking the co-operation of the newspapers in their respective countries, to announce to the World two minutes Silence for Prayer for Peace.

The Editor of *The New Thoughts Review* sent out leaflets—and gave valuable help—from which many enquires have resulted.

A fine lead was given to the British Nation on November 11th when the first Empire Broadcast was spoken by the Prince of Wales at the Albert Hall Remembrance Festival. He urged the note of Peace, that we should *think* Peace.

Beneath the record of this in *The Radio Times* the leading wireless paper of Britain, comes this significant sentence: "The motto beneath the crest of the B.B.C. reads: Nation shall speak Peace unto Nation." One felt that no words more eloquent could have been spoken for Peace than the broadcasts which the empire heard on November 11th.

Quite a number of English newspapers wrote about Peace and urged disarmament, which showed a marked desire on the part of the nation for less militarism, a noticeable change in tone towards Peace. Thirty-thousand leaflets were widely distributed to clergy, newspapers, schools, etc. A meditation was held for Peace in Mortimer Hall, London, on November 11th, 6.30 p.m. well organised by Mrs. Cather who is to be congratulated.

America.—Through the able management of Captain Max Wardall and others, millions of people thought of Peace during the Two Minutes Silence. Men's Clubs, Women's Clubs, Public Officials, Three Department Stores, Fraternal Bodies and Churches. There was a public proclamation by the Governor of Massachusetts and the Mayor of Boston for their Chamber of Commerce to take it up.

The Women's International League for Peace sent telegrams to all their secretaries to observe it.

The Greater Boston Federation of Churches in Boston urges the newspapers there to take up the idea.

A patriotic Society called the Order of Washington, passed a resolution, which was sent to every member of the Executive Council, etc., causing the Two Minutes Silence to be observed and the Prayer for Peace to be said. A further report is still to come to me.

Argentine.—"Great Silence" leaflets were published in *The Standard* newspaper, Buenos Ayres. Fifty-thousand leaflets on International Peace were sent to all libraries, clubs, etc., to Parliamentary Deputies and the President of the Republic.

South Africa had an extensive propaganda among the Bishops of the Provinces, the administration of each Province, heads of big

public bodies and newspapers. Three Dutch newspapers were so enthusiastic that a number of further articles was the result. The Governor-General received a copy of the leaflet.

Austria spread the idea over a wide circle. Dr. Besant's leaflet was printed in *The Vienna Times*, and was commented on very sympathetically. A big factory, with its staff held the Great Silence with us, and 380 people registered.

Bulgaria informed the principal newspapers.

Chile only heard about our work a few days before November 11th, but nothing daunted it sent numerous telegrams throughout the country, and issued a circular to all T. S. Lodges. This propaganda had very good results.

France distributed 20,000 leaflets in Paris, Rouen, Havre, Lyon, Grenoble, Montpellier, Marseille, Toulon. Seven-thousand leaflets in Strasburg, 3,000 sent with S. P. A. magazine. Sixteen thousand leaflets in Nantes.

Seven newspapers printed articles.

All schools in Nantes were visited by permission of "Inspecteur de LV Academie," and all but one therefore joined with us.

The President of La Ligue de la Paix stopped his lecture exactly at 11 o'clock so that his audience of 700 could keep the Silence.

The French were much interested and constantly asked in the streets for more leaflets as they were distributed. Most of them had not before heard of the Great Silence and World Peace Thought. Much more work is hoped to be done the next year.

Germany did splendid work. People in all classes were interested; physicians, railway stations, schools, hospitals, sanitoriums, factories, magazines, etc.

Private people printed leaflets on the Great Silence and Peace thought. Several famous writers asked for information of our Union and promised their support. The Evangelical Church was especially responsive and it is hoped to get their official support next year. Thirty-two groups did private Peace meditations and each group consisted of about 50 persons. Also 75 separate people reported doing the same work.

A miner in the Rhur district printed at his own expense and personal self-sacrifice 10,000 small and 1,500 larger leaflets about the Great Silence, which is not yet official in Germany. These he caused to be distributed all over the country. Another also printed — several thousand double postcards; one side containing the appeal, and the other addressed for report of work. This met with marked success as each recipient promised to post ten cards to friends.

About 25,000 people individually, and probably many more, joined in the Great Silence effort. There was eager response amongst the general public.

Egypt had articles written by Mrs. Duckworth and others in many newspapers, urging that the Power of Thought should be used constructively for World Peace. It had a wonderful result. The Churches, Y.M.C.A.—Y.W.C.A., the Girls International Club, the Head of the American Mission and the Stock Exchange, were keen to co-operate. Many of these bodies invited Mrs. Duckworth to lecture on the Power of Thought, and the Power of War; also to lecture on the Thoughts we think. Mr. Pérèz helped with the Press. Nine, possibly more, newspapers printed the articles.

Italy.—Propaganda in all quarters, which it was hoped would lead to official recognition. Several hundreds kept the Great Silence. In Italy the Armistice Day celebrations are kept on November 4th but already good work is progressing towards a union of the days to working towards World Peace. But this is difficult, and the organisers are to be specially congratulated on what is already accomplished.

Russia (outside). Sent notices to all groups and centres of the T.S. and it was printed in their national magazine.

Switzerland has done big work, but only Geneva has yet reported; there Madame Kamensky was invited to lecture. She spoke on "The Basis of World Peace" in Les Chaux-de-Fonds. Newspapers and schools favourable. Several public lectures.

Sweden.—There was an article about the Great Silence (not yet officially held in Sweden) and the Prayer for Peace, in the October number of their T. S. magazine. Leaflets were printed and put up in advertising boxes in Stockholm and distributed in a book shop and at public lectures.

Yugo-Slavia did much work especially among the Youth of that country, and was very enthusiastic.

Thousands of people all over the world are saying the daily prayer for Peace, but the numbers of this are not yet reported.

As International Secretary for the World Peace Union, I wish to thank all the workers for the splendid results which have been accomplished. It has been noble work nobly done. All who took part in this 9th anniversary of the Great World Silence could not but be impressed with the wonder of the depth upon depth of stillness that seemed literally to surround the world—a great uniting at-one-ment.

Truly "Blessed are the Peace Makers, for they shall be called the Children of God".

83 King Henry's Road
London, N.W. 3

(SIGNED) M. B. SANDERS,
International Peace Secretary,
World Peace Union.

SEEDS OF INTERNATIONALITY

SIR OLIVER LODGE said in an address at Leeds: "Some people seem to be depressed to find that they are related to the animals. We are here to wipe out the ape and the tiger.

The doctrine of evolution is the opposite of stagnation. If we were already perfect there would be nothing to look forward to.

Our bodies came from dust, but the body is not the whole of man. The dust will go back to the earth, but the spirit is another matter—there is no going back for that. We have not only an animal ancestry—we have also a Divine ancestry.

Look at what we went through from 1914 to 1918. Those things occur from time to time because of our imperfection.

But do not be depressed by these things. Just see in them a stage to something higher.

As scientists, we are out for more light whatever the consequences. We must have the truth, that is, the faith of science.

We are in touch with the spiritual world; there is a vast reality beyond; we are guided much more than we know from beyond."

* * * * *

We read in the report of the League Health Organisation that there is no continent and practically no country of importance from the point of view of public health that does not take part in the work of the League Health Organisation.

Liaisons with National Health Administrations are made by interchange of medical officers of health by the League. There were several interchanges in Europe during 1926 and 1927. The year 1928 has opened with an interchange in India. To quote the report: "this is one of the most important instances of direct contact between the League and India."¹

A World-Conference of Anti-Rabies Institutes was held in 1927 at the Pasteur Institute in Paris. Enquiries are to be made into the various methods of treating rabies in men and animals.

¹ Since arrived in India.—Ed.

Friends of animals should look out for the report of these enquiries and those who have studied the question should send in reports of treating rabies other than by virus.

The Heath Organisation is also taking up: Education in Public Health, Public Health Service and Health Insurance.

* * * * *

Opening the Pan-American Conference, General Machado, President of Cuba, defined Pan-Americanism as "constructing work not implying antagonism but on the contrary, co-operation for universal peace and better understanding among all peoples for the spiritual and moral unity of the nations of the world."

* * * * *

A Biological Research Institute has been opened at Tihany on the shores of Lake Balaton, Hungary. The programme is the biological investigation of Lake Balaton and other Hungarian waters, and research in general biology and physiology for which its resources are adapted. Educational courses will be conducted at certain times and it is particularly hoped that foreign workers will avail themselves of the facilities offered.

* * * * *

BROTHERS ALL

The other day I found myself for two hours in a fiery furnace of masculine idealism and enthusiasm. Its name is rather long. It is called the "Post-War Brotherhood Federation". It is only five years old, but it has already spread all over Hampshire, and it may spread all over England. It may even spread all over the world.

Its birthplace was Portsmouth. It is also powerful in Southampton. There are now nearly thirty branches, with a membership of 15,000 men. It is a movement of masculine comradeship and fellowship, with no political, religious, or social limitations.

It is absolutely democratic and unsectarian. Its membership is exclusively male. It is a men's movement. Its pivot is the Sunday afternoon meeting, at which men of eminence speak on their own special subjects and answer written questions.

Its list of speakers is astonishing, for they represent every imaginable shade of political and religious opinion, as well as every profession and occupation . . .

I know no other male movement based on these broad and tolerant foundations, with no political or sectarian axe to grind. Its main ideal is the promotion of the spiritual view of life . . .

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The brotherhood emphasises the responsibilities of the individual to the community . . . It endeavours to illuminate and educate the mind by the free interplay of thought.

The driving power of the movement is the thoughtful working man. These men who meet together to think out the problems of our life are, it seems to me, a new phenomenon. They are thinking for themselves. They are critical. They are eager to come into contact with the best minds of our day . . .

I see no reason why every city and town should not have a clearing house of thought and social service on the broad brotherhood lines¹ . . .

JAMES DOUGLAS, in *The Sunday Express*.

J.

FEDERATION OF NATIONAL SOCIETIES IN EUROPE

THE General Secretary of the Federation and the General Secretary of the Theosophical Society in Belgium have decided to put before Dr. A. Besant 28—31 July as a date for the meeting of the Belgian Convention and the Federation Congress. Dr. Besant has been asked to be President of the Congress. Further details will be given as soon as Dr. Besant's decision is known. Members wishing to attend are asked to send in their names.

¹ This surely should include women.—ED.

REPORT OF CONVENTION COMMITTEES OF T.S. CONVENTION, 1927

At the close of Convention, the Convention Committees met under the Chairmanship of the Vice-President to report. The general conclusions of the Committees are as follows, and they are published for the guidance of future Committees, in order that the organisation of Convention might be made more efficient.

1. The principal difficulty arose from the fact that, as has happened before, members did not register in time, and so it was impossible to calculate how many would come. Calculating from the names registered and allowing for late comers, the Committees arranged for a Convention of fifteen hundred. But two thousand four hundred were actually present, thus causing a tremendous strain on the accommodation. Two general huts had been erected in Rajapuram for those Indian delegates who had not asked for special huts. These two huts were inadequate, and very bad overcrowding took place in them, owing to the sudden descent of delegates who had not registered.

Also, it was found that there was no control whatsoever as to who registered as delegates. Any person, claiming to be a T.S. member and paying Rs. 2 as delegation fee, received a delegate's badge, which entitled him to two free meals a day for four days at the Bhojanasāla. It was reported that persons, who were not T.S. members, had taken advantage of the free meals and accommodation by merely paying the delegation fee.

The Committees therefore recommend that, at future Conventions, some arrangement should be made, so that registration does not take place at the place of Convention, but *beforehand* through Federation Secretaries. Every member desiring to attend Convention must register his name with his Federation Secretary, in sufficient time for him to receive a card of authorisation, to present to the Enquiry Office at Convention. The Federation Secretary will, of course, issue a card only to those members who are in good standing, that is, have paid their dues up-to-date. This will enable the Housing Committee to know definitely how many authorised people will be delegates. Ample previous notification must necessarily be sent to all members, that those who suddenly descend on Convention and clamour for accommodation will not be received.

2. The Committees recommend discontinuing the custom of giving two free meals a day for four days, when Convention meets at Adyar. The free meals have been supplied by a private fund of Indian Theosophists, who have desired to make Adyar a place of pilgrimage. Many delegates have intimated that they would prefer paying for their meals, and having somewhat better accommodation than the usual huts provided for them.

3. The Committees think that the Rs. 2 delegation fee does not cover expenses. At the Convention of 1926 there was a deficit, and this year a deficit of Rs. 1,725.

4. The Committees recommend that there should not be two separate rates, one for food and one for rent of room or hut. This has made unnecessary difficulties for the organisation, and hence it is desirable that in future there should be one "flat rate" for both lodging and food. The Committees suggest that, where a member stays for 8 or 10 days during the time of Convention, the charges should be reduced *pro rata*, and similarly where the stay extends to three weeks.

5. Much confusion occurred in Bhojanasāla owing to lack of control of the delegates who came for meals. It is recommended that special cards be issued to the delegates at the beginning of each day for the several sittings of the meals, and that none be allowed to take his meal out of turn. If white, blue and red cards be issued for the three sittings, a rule should be made that up to ten minutes of the serving only white tickets will be admitted to the first sitting, but that, if there are any vacant places during the last ten minutes, the holders of blue tickets will be admitted.

6. More general sheds should be provided. Hitherto delegates, who have not booked special accommodation, have been sent to the general huts. But no method has been observed with regard to how many are to go into the general huts. The Committees recommend that a definite number be allocated to each general hut, and that each individual member registering be given his number and that of the hut to which he is allotted. This will prevent overcrowding.

7. At least two or three types of badges are necessary, one for T. S. and Star members, and one for others who are registered, but as relations of delegates, who are allowed to attend Convention.

8. The Committees think that, as at the Star Camp at Ommen, there should be a "Pre-Convention," consisting of specially selected volunteers and workers, who gathered together at least two weeks before the date of receiving delegates.

9. Considerable difficulty was caused this year owing to the fact that, though Convention began on the 24th, many delegates came as early as the 15th. The Committees recommend that, in future, delegates be not received more than three to four days before Convention.

10. The Committees recommend that no concerts be given in future in the large Hall of the T. S., as the Hall cannot contain at the utmost more than 1,000, and the delegates are more than double the number. There is the greatest difficulty in distributing tickets. This year, in distributing tickets, there was a very unpleasant scramble for them among the delegates, which might have resulted in an accident. Concerts must, therefore, always henceforth be in the open air. This limitation practically prevents concerts of western music with violin and piano. But owing to the size of the Convention, it is impossible to have concerts of western music in the T. S. Hall.

11. The Building Committees are advised to supervise more carefully the ventilation in the huts. Complaint was made that there was little air in the huts, when the door was closed.

12. The Committees note that there was an insufficiency of water in Rajapuram in the morning. It was evident that the quantity of water required was miscalculated, and especially the amount that would flow through pipes. Therefore, before another large Convention, the present pipes will have to be replaced by larger pipes, and special arrangements made for pumping from more wells.

13. When the lectures were held under the Banyan, there was an unpleasant disturbance from the motor cars, which brought visitors. The Committees approve of the attempt to control all vehicles within the compound by stopping them at the Vasantā Press, and directing all motor cars to the Banyan Tree and Chambers to pass by Elliot's Beach Road. The attempt, however, was not systematically carried out, and better control should be exercised in future during Convention.

14. Regarding chairs reserved for the general public during public lectures, greater care should be exercised to see that the chairs for which tickets have been allotted are not occupied by the delegates.

15. The Committees note that the organisation of games for children met with success, and if children are allowed to be brought at future Conventions, a similar arrangement should be made for games for them, so that they may not be brought to lectures.

16. Complaint was made that the volunteers were not sufficiently trained in their duties, though they were willing to carry out whatever was told them. Not only should there be a larger band of volunteers, but they should be trained several days beforehand in their duties. There should be also relays of volunteers in their several duties. Complaint was also made that the elders in charge of volunteers were often remiss in their duties, and often the volunteer had no guidance, as the elder was absent.

17. Volunteers should be specially instructed to supervise the children who may be brought to lectures, and to instruct mothers to see that the children commit no nuisance.

18. The Committees recommend that, during Convention, Adyar Post Office be asked to receive telegrams on Sundays at the usual rates, not at the double rate prevailing on Sundays.

19. The Committees recommend for the convenience of delegates that a baker be authorised to sell bread to delegates.

20. The Committees note that this year the Refreshment Stall put up by the masters and the boys of the National Theosophical School was a success, but that in future, when a refreshment hut is built, arrangements should be made for better ventilation.

21. The Committees note that there were not enough volunteers to look after possible fires.

22. For the public lectures it is recommended that there be a special enclosure for delegates, and that there be roped passages in the audience, so that people can get in and get out more readily.

23. The Committees do not know whether it will not be a good plan in the future to make a slight charge for entertainments. They think also that possibly a particular entertainment programme might be repeated twice, if there is a demand for repetition.

24. The Enquiry Office Staff complain that sudden changes made and notified at public meetings at the Banyan Tree were not notified to the Enquiry Office. This left the Enquiry Office under serious handicap and when questions were asked of them, they could not answer.

25. The Committees warmly approve of the dimming of all electric lights at 6.30 p.m. as a time signal. (This has been made permanent now at Adyar.)

To summarise all the above recommendations :

The principal recommendations about Convention in general are as follows :

1. To commence the organisation of departments of Convention far earlier than has been so far the case.

2. To arrange for a "Pre-Convention" of volunteers to take charge of Convention arrangements.

3. To be more strict with regard to registration and to see that only members in good standing use the privileges of Convention, and to charge a higher delegate fee. The Indian Section has passed a rule on this matter, so that with their co-operation henceforth only members in good standing will be admitted.

4. Finally, to push up generally the whole standard of Convention and insist from the members greater punctuality, method and co-operation.

C. JINARAJADĀSA,

Vice-President.

CORRESPONDENCE

THE USE OF THE INITIALS OF OUR LEADERS

MAY I through the medium of your magazine draw the attention of the members of the Theosophical Society to a matter which I think may be worthy of attention? I allude to the frequent use made by our members of the initials of our leaders instead of referring to them by name.

I know of course that our leaders are held in very real respect and affection by the members but I have known people outside the Society who have thought our use of initials in this manner somewhat familiar. Even in our more private gatherings or publications it does not seem quite in accordance with true dignity and respect to use initials so constantly and universally that they become practically nicknames.

It seems obvious to me that the Theosophical Society and allied movements are coming more and more into prominence before the public and therefore it is of very great importance that we should be able to see ourselves as others see us. It would be a pity to handicap the glorious message we have to give to the world by lack of attention to details.

Another point one would like to raise, especially to those who are members of the Order of the Star, is in regard to our method of referring to Mr. Krishnamurti. Many people outside India do not understand the meaning of the suffix "ji" and think that the use of "Krishnaji" is as familiar as calling someone "Robinson" without the prefix "Mr." May I therefore suggest that in all public references it would be better to call him Mr. Krishnamurti.

20 Whitmore Road
Harrow-on-the-Hill, England

NEVIN DRINKWATER

KEEP YOUR EYES OPEN

WILL you allow me to draw the attention of all Theosophists, through means of your periodical, to the urgent need of studying with close attention all publications issued by the Secretariat of the League of Nations at Geneva?

Besides the regular reports of all the sessions, pamphlets are available dealing with various aspects of League work, such as: constitution and organisation of the League, the Permanent court of International Justice, financial organisation, disarmament, intellectual co-operation, humanitarian activities, etc.

Reading the pamphlet: "The Health organisation of the League of Nations" one can but admire the work which has been done and which is being done, our gratitude should go to those who give of their best for the improvement of human welfare. But, we see how necessary it is that Theosophists should turn their thoughts in that direction and be active, when statements like the following are found:

"Thanks to the progress achieved in immunisation against infection by microbes, the use of sera is becoming one of the most important weapons at the service of science for combating infectious diseases . . . doctors in countries that do not produce sera must use imported products of very varying origin. In spite of the indications on the serum tubes the doctor has no way of ascertaining exactly the potency of the product he is using, since the units for measuring a serum may vary in different countries. The result is that information as to the efficacy of some serum is often contradictory . . ."

And again "In the interest of patients themselves it is essential that remedies whose efficacy and toxicity cannot be determined by chemical products, including such precious products as digitalis . . . or insulin . . . should be administered in accurately measured doses. Some of these products are chemically unstable and their therapeutic properties bear no constant relation to their chemical composition. It is therefore generally necessary to standardise such preparations physiologically—that is, by the effect on A PARTICULAR ANIMAL¹ . . . a number of such products are on the market although they are practically useless from a medicinal point of view . . . From the first it was obvious that variations occurred in the toxicity of salvarsan . . . which no chemical method could detect and which could be revealed only by a biological test."

Compare this with the following:

"In conformity with the decision of Fundaberg Borough Council to immunise children from diphtheria, the medical officers inoculated a batch with serum stated to have been obtained from the Commonwealth Health Department. Eleven of the batch have since died and six are in a very critical condition. The district is panic-stricken. Medical assistance is being hurried from Brisbane."

The Netherlands' Government has, on the recommendation of a medical committee introduced into Parliament a provisional enactment rendering the law of obligatory vaccination temporary inactive;

¹ Italics mine.—J. v. I.

it was found that several deaths occurred after vaccination, besides illness, so that no certainty could be given as to the after-effects of vaccination and further enquiries are to be made before the law is to be enforced again.

Is there not a wide field of activity open to the scientifically inclined among us to study all these questions from the Theosophical standpoint, if it can thus be expressed, and to try and meet those who approach these questions from another angle?

Do we know how to apply water treatment in cases of dyphteria and hydrophobia as recommended in some vegetarian publications? Have sufficient enquiries been made as to the efficacy of this method of treatment?

Last year a World-Conference was held at Paris by the Health Organisation of the League at the request of a number of Institutes to discuss the various methods of treating rabies in men and animals. The League Health organisation is to collect and publish statistics of the results of anti-rabies treatment in the different anti-rabies Institutes of the world.

What do we, as members of the Theosophical Society, contribute to this? Can we give statistics as to successful treatment other than serum treatment, which is obtained at the cost of animal suffering?

Do we know what the Pasteur treatment inflicts on animals and are we trying to find a better treatment and to spread the knowledge of it?

Vegetarian Societies must have gathered a great deal of information on these subjects, do we make use of them and give them our whole-hearted support?

Adyar.

J. VAN ISSELMUDEN

IN the last paragraph of her article on "The Brotherhood of Man,"¹ Mrs. Bayly says: "Practical details of the outworking of that natural law of land which I have already indicated are summarised in the declaration of principles made by the Commonwealth Land Party, taken from Henry George's *Progress and Poverty*."

Would you kindly permit me to request Mrs. Bayly through your pages, to be good enough to describe them in a supplementary article, in THE THEOSOPHIST, for the benefit of its readers, saying also whether any actual experiment, on those lines, has been or is being made in any country, and if so with what success?

Communitistic cultivation of the lands of a village, by its population, under the direction of the village *Panchayat*, seems to have been practised in various parts of India, in the past. Some

¹ THE THEOSOPHIST, January, 1928.

cases, of Southern India, are described, if I remember rightly, in Dr. Annie Besant's *Lectures on Political Science*, by quotations from old official publications. I understand that it is still done in some hilly tracts, at the foot of the Himalayas. It would be useful to compare the methods now suggested in and for the modern West, with those of the simple villages.

Chunar, U.P.
28-1-1928

BHAGAVAN DAS

LIBERATION AND CEREMONIAL

THE question brought up by Lady Lutyens in her article "Whither Goest Thou"¹ is one that has troubled many of us.

The T.S. most directly embodying the Work of the Masters, spreading out all the more her field of activities gave birth directly or indirectly to other great movements, such as the Order of the Star, the Co-Masonry and the L. C. C.

Now the Teacher is here, the Lord Who is alike the Teacher of Angels and of men. A new phase in the evolution process is reached, and we—what are we going to do? Whither goest thou? Many have prepared themselves with their best efforts to be ready for the Teacher when He comes and they will follow Him. Does this mean that they should give up the great movements through which they found expression before, and which are established and working for the benefit of humanity? This is the point in consideration, and every answer will be a personal one.

The article by Lady Emily Lutyens has been given because she thought that her solution may help to clarify the minds of others. Let us examine then what it does for me as a whole-hearted Liberal Catholic and for those who share my point of view.

First of all I fully agree with the suggestion that we are dissipating our energies and our resources by undertaking too many things and rightly I think she asks:

"Would it not be wiser to choose the way which 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?"

Indeed when we see people running around from one lecture to another, from one meeting to another, from one lodge to another, we often wonder how they are able to do it, and wonder also how much

¹ See Vol. XLVIII, September, 1927, p. 679, and Vol. XLIX, October, 1927, p. 9.

they are able to achieve, not only for their own progress but for the benefit of the whole. A few leaders far ahead of the rest of us, yes, but what of the majority of followers? For most of us certainly it is not possible to give great support if we do not give ourselves entirely, undividedly, whole-heartedly.

So far we agree, but, now let us see what is said in connection with the L.C.C., and we read :

“ . . . 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 may say that I have visited the L. C. C. in many countries, but have never heard stress laid in this direction, nor will you find articles or sermons to this effect in our L. C. church Magazine, and as a matter of fact the belief in the second coming—as Lady Emily Lutyens in the same sentence also admitted—is not incorporated in its principles. Another statement concerning the L. C. C. with which many must disagree is the remark, that—

“ the Sacrament of the altar is primarily a commemoration of the past ”.

Many of us understand this wonderful Sacrament absolutely differently, but the statement is not finished here. The sentence goes on :

“ 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 ’. ”

But—the L. C. C. is not the Church of England. The conclusion that:

“ Therefore now that He is here, in His living presence, there seems to me to be no longer a need to look backwards, ”

is therefore out of place, and gives an outlook upon Liberal Catholicism which is bound to find opposition from those, who see in it a religion of the future, based upon the Sacraments given by the Christ to the world to release His Power, Love and Life for the benefit of the world, and where His Presence is revealed regardless of His temporary use of a physical body.

The article goes on, thus :

“ I wish to make it clearly understood that in stating my own position I do not intend the slightest criticism of the L.C.C. or of Masonry. I recognize 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. ”

Now you see we too wish to serve “ my, ” “ our, ” no, the Teacher ; we too want to co-operate ; we too have but one goal, which

is the same for all: Liberation, Unity, and we also seek to bring happiness and liberation. Is, might some ask, our work, our path to be considered less effective, of us who follow the path of the Church?

"As Happiness and Liberation—the article goes on—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."

In connection with this one might point out the fact that unity gives strength, and better than from separate efforts may one expect results from the united efforts of groups; this is the way of the L.C.C. whose doors are open to all who desire to enter, no barriers are found at the entrance nor around the altar. We desire to share with all and to give out to the world that which is her rightful heritage.

At the close of the article we read:

"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 path, the old religions, the old customs; thousands who love ceremonial and who 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."

What exactly is to be understood as "the new path," which leads to Happiness and Liberation. A clear outline of the new path would be appreciated by many if it is possible to give a definition at all. But we know this, that of His disciples several are to be found among our L. C. Priests. Actually to follow the Teacher on his journeys throughout the world is on the other hand only possible for those who are in the possession of material well being, regardless of the longing of the soul.

Mrs. Besant on behalf of the Teacher has at one of the Campfire evenings spoken in regard to the same questions, once more brought to the foreground in this article by Lady Emily Lutyens: "The questions—to quote Dr. Besant—arising in the hearts of many as to the relationship—if I may use that phrase—of His own great Message to the world, and other movements that have existed in the near past and will continue to exist." It must be stated that Dr. Besant spoke primarily in connection with her great work in the T. S. but her words reach further where she says: "Do you think I am going to throw away all the work of the past as though it had no message to the future (when one of the statements of the great Masters I serve with regard to the Society was, that it is the cornerstone of the religions of the future?)"

And later this :

"would you so narrow your power of reaching the millions who need the Message by throwing aside these greater and wider powers of the spiritual world which some of us have learned to wield for the helping of mankind."

"To be liberated, is to gain new powers, to clear away the ignorance stifling our brothers. It may be done in many ways—".

"... so to me there is no contradiction between the many paths. Did not Shri Kṛṣṇa say 'Mankind comes to me along many roads. On whatever road a man approaches me, on that road will I welcome him, for all roads are mine.'"

"... if we often use methods that you have outgrown—I know not—and if we use symbols that many understand—although you no longer need to use these symbols—if we use often ceremonies—exactly as the scientist makes apparatus whereby the great powers of Nature can be so controlled and checked that they can be utilized, made to construct instead of to destroy—leave us to go our own way, knowing that we also are doing the Teacher's Work, meeting the varied needs of humanity at every grade of evolution."

So far the quotations from Dr. Besant.

We know all too well that the Bible can be quoted in *pro* and *contra* arguments, and the same will apply to the words of the Teacher to-day. In defence of leaving every other movement, Lady Emily quotes His words: "The simple union is the best." But He also said:

"Rites, ceremonies, religious forms and observances, these are all fundamentally intended to tell man to go within."

Does this not indicate that they offer a valuable aid for many in their struggle upwards, where Liberation, Unity is the ultimate goal?

Some may feel the strength to go alone, others are but too glad to reach for the appointed aids given to humanity, and among the greatest many have accepted the way of the Church and the Sacraments, given by the Lord Himself to the world to release His Power and Love, unlimited by time and space. For the deeply religious person, the devotional type, nothing else is needed. For him this way is *the way*; for the Church thus understood, as giving birth to the Mystic and the Saint, contains all things.

In the Liberal Catholic Church we have a most wonderful institution, for does there exist one other Church where the administering of the Sacraments and freedom of individual development are blended in such a perfect harmony?

The Church with the song of bells of Angelus in the twilight smoothes our path along which most unobstructedly we may reach

that wondrous feeling of Unity, when we realise that the distinctions which separate are but of the world of *Māyā*. The Church is the meeting ground for the occultist and the mystic, for she offers a way to serve the Lord in spreading His love abroad upon the worlds, and also a path which leads to a turning inwardly; for the deepest devotion, as well as the highest point in meditation, is this consciousness of Unity, which ultimately is the embodiment of the Will of God. And that which we start to realise inside the sanctuary of the temple, that it is which we have to carry with us in the world outside, radiating the illumination.

I said, for many a devotional type, the Church contains all things, not—is all things. The Church is a Path, one of the many ways which lead to the House of the Father; the path, not the goal. The end lays within ourselves, for are we not made in the image of God. We are divine, awakening to Realisation—until through many lives and strife and struggle, the God within once more will recognise the God without in endless Glory!

4532a Irving Street
San Francisco, Calif., U.S.A.

J. W. A. CROISSET VAN UCHELEN

AN APPEAL

I WISH to make an urgent call on Theosophical writers for literature on sex matters, especially along what lines to teach children and assist youth. C. W. Leadbeater's article in *THE THEOSOPHIST* (August) on "Holy Motherhood" appeals to all women.

One reads so much "Put it in the right way to the children". But what is the right way? Most of us have ideas and ideals and each case needs different handling, but will some one not compile these ideas and ideals in a simple form, which could serve as a guide. Most mothers and other interested women have not the time to seek through a large number of books for fragments of the "right way". What is needed is one volume or a series of volumes devoted entirely to this question.

In the mean time a suggested list of books dealing with this question will be greatly appreciated. So many young mothers have some vague idea of how to set about this all important question; but most are rather at sea, especially where fatherhood comes in. The series of books "What a young boy ought to know—What a young man ought to know—What a young husband ought to know, etc., and the same for girls are fine in some ways, but there are too many "don'ts" and too much suggestion which makes youth self-conscious. It is not repression but sublimation that is required. Will some one not bring out such a series on Theosophical lines to help mothers and the youth of the future?

A MOTHER

REVIEWS

The Search, by J. Krishnamurti. (The Star Publishing Trust, Eerde, Ommen, Holland. Price 3s.)

Krishnaji here gives us another little book. It is a great book. For some it is a very important book indeed. A book is worth what you get out of it, and some can get LIFE in this little book.

The poetry of *The Search* is a proof of the magic in the English language, it flows, it ripples, music in every phrase, yet it is not rhyme. It teaches like the psalms of David through sheer beauty of phraseology, and at the same time it contains the diamond-truth of the Song Celestial, the convincing straightforwardness of the *Bhagavad-Gita* is its magic. One does not reckon the Anglo-Saxon, "of straight-flung words and few," among the musical tongues of men—but read it. The music is of nature, like the ripple of the palm-fronds in the evening breeze, yet also with the lure of Orpheus putting an unquenchable desire in the hearts of man and beast and tree, that the Search may go on. All the profound scriptures are short; so here the Urge of a solar system to grow, the Calling of a universe to its fruition, the Goal of man, is told, as if inadvertently in a few pages, which mocks the tomes of the learned into oblivion.

A. F. KNUDSEN

The Quest of the Golden Stairs. A Mystery of Kinghood in Faerie. By Arthur Edward Waite. (The Theosophical Publishing House, London. Price 10s.)

A book of singular charm and spiritual value. The shape, binding and type is in keeping with the style, which shows the gifted and erudite author at his best. The language, with its use of an occasional half-forgotten word, is the sort to keep one in touch with the subject; once you are into the book and its world, nothing short of a

cataclysm will bring you back to this world, whose pass-word is interruption. Mr. Waite carries us, even bodily, into a realm of the real, the beautiful and the true.

The story is the Way of Initiation in a new and illuminating garb. The symbolism is perfect, while the allegory is as sweet and chaste a fairy tale as any that the world has ever heard. The perfection, the coherency, the wisdom of the whole book is its own voucher for its truth. It is as if the author had just returned from that Quest, inspired and successful, and tells us of it before even the first shadow of its marvel had begun to fade.

It is one of the most convincing proofs of the reality of the Unseen Worlds, that modern Mysticism, Occultism, or Theosophy has produced.

A. F. KNUDSEN

The Religion of Zarathushtra, by Irach Jehengir Sorabji Taraporewala, B.A., Ph.D. (The Theosophical Publishing House, Adyar. Price Re. 1, As. 12.)

This is a valuable book for all who want a clear outline of Zoroastrianism. It is short, concise, scholarly, and is written by a Pārsī who believes that a re-awakening to the truths proclaimed by Zarathushtra means a regeneration of Pārsī life and work.

The Message of Zarathushtra, the Prophet of God, has to-day a new meaning to the Iranian. In it he sees the hope of his land, in it he sees the future of Iran. And the Persian Nation has begun to look to the Pārsīs of India to help them in this coming achievement of Iran's great destiny. They are inviting the Pārsīs back to the land of their great Fathers to help them to put her once again in her rightful place as one of the leaders of humanity.

The first seven out of its nine Chapters are devoted to a clear and learned exposition of the history of Zoroastrianism and the connection to be traced between the legends and myths of the Persian Avesta and the Hindū Veda. The language of both is so closely related :

that a mere phonetic change (or, to put it popularly, a slight mispronunciation) often suffices to *translate* a passage from one to the other.

This is not to be wondered at, as old Hindūs and old Persians belonged to the same Āryan stock. The lapse of centuries has however brought a partial inversion of the meaning of certain words. For example: *Ahura*, the Supreme Lord Himself, is now in the Samskr̥t form *Asura*, "a demon," although in the oldest portion of the *R̥g-Veda* it meant the *One Eternal Life*.

The last two Chapters tell of Zoroastrian ceremonies and customs. The end is full of hope:

In Asia there have been three mighty centres of human achievement and culture—China, India and Iran. All these three are just waking up after their long sleep of close upon a thousand years and trying to get back into their own glorious heritage.

A. J. W.

Bulwer Lytton as Occultist, by C. Nelson Stewart. (The Theosophical Publishing House, London. Price 2s.)

This neatly got up small book with frontispiece, representing Lord Lytton in his study, should give much pleasure to many readers. The object of this essay is, as said in the introductory, "to show the serious occult student in him, and provide some background for the oft repeated statement that he was an 'occultist,' who differs from the mere student much as a devout priest differs from the occasional church goer". One would like to quote something from each of the five chapters as being of interest for the student of Theosophy, but we would rather recommend each to read for himself. Exception may be made for one of Bulwer's sayings: "Failure with me has always preceded resolution to succeed"; and for the following from an inscription in his house:

Here be trust fast, opinion free,
 Knightly right hand, Christian knee,
 Worth in all, wit in some,
 Laughter open, slander dumb.

J.

A Syllabus of Esoteric Christianity, by Daisy E. Grove. The (Theosophical Publishing House, London. Price 1s.)

A neatly got up little book published on the 80th birthday of the President of the Theosophical Society in token of the author's gratitude for the Light which *Esoteric Christianity* brought to her. It will help many more to obtain the same by following the intelligent lines of study suggested therein. It will stimulate an active and enquiring interest in the readers to pursue the subject in an intensive form and thus to understand the larger issues that are implied in the original book of study.

S.

BOOKS RECEIVED

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

The Highways in Astrology, by Kumbha (Svetāranya Āshrama, Mylapore, Madras); *Religious Conversion: A Bio-Psychological Study*, by Sante de Sanctis (Kegan Paul, London); *My Heresy: The Autobiography of an Idea*, by William Montgomery Brown, D.D. (The John Day Co., New York); *The Sāṅkhya Philosophy of Kapila*, by Jag Mohan Lawl, M.B., Ch.B. (Edin.) (Orpheus Publishing House, Edinburgh); *Dasara in Mysore*, by James H. Cousins, D.Lit. (Wesleyan Mission Press, Mysore); *A Plea for Judaism*, by Leonard Bosman, Association of Hebrew Theosophists, Adyar, Madras); *Later Greek Religion*, by Edwyn Bevan, D.Lit.; *An Introduction to the Study of Blake*, by Max Plowman; *Brother John: A Tale of the First Franciscans*, by Vida D. Scudder (J. M. Dent, London); *Should Such a Faith Offend?* by Ernest William Barnes, Bishop of Birmingham (Hodder & Stoughton, London).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Servant of India (January), *El Loto Blanco* (December), *League of Nations* (December), *Theosophy in Ireland* (October, December), *Bulletin Théosophique* (January), *Bhārata Dharma* (January), *The Australian Theosophist* (December, January), *Standard Bearer* (December), *Theosophie in Ned.-Indie* (January), *Yuga Pravesha* (December, January), *The Theosophical Review* (January), *The New Era* (January), *The World's Children* (January), *News and Notes* (January), *Theosophisches Streben* (September, December), *The Indian Review* (January), *Theosophisch Maandblad* (January), *The Canadian Theosophist* (December), *The Calcutta Review* (January), *Revista Teosofica Cubana* (October, November), *League of Nations, Health Organisation*, *Light* (January), *Modern Astrology* (January), *The Messenger* (January).

We have also received with many thanks :

The Young Theosophist (November), *Pewartia Theosophie* (January), *Stajarruljas Teosofish Teaskrift* (July), *Peace* (January), *The Vedic Magazine* (December, January), *Koinônia* (January), *The American Co-Mason* (November, December), *The Islāmic Review* (January), *Norsk Teosofisk Tidsskrift* (October, December), *The Beacon* (December), *Bulletin of the Museum of Fine Arts* (December), *The Cherag* (January), *The British Buddhist* (December), *The Vedānta Kesari* (January), *Sri Rāmakṛṣṇa Math and Mission, Madras* (January), *De Ster* (January), *Theosophia Jaargang* (January), *De Theosofische Beweging* (January), *La Revue Théosophique* (December), *Lucifer* (November), *Theosophy in India* (January), *The Young Builder* (January), *The Journal of Oriental Research, Madras* (October), *Fiat Lux* (January), *Teosofia en Yucatan* (November, December), *The Jewish Theosophist* (December), *The Madras Christian College Magazine*, *The People* (February), *The British and Colonial Printer and Stationer* (December), *Teosofia* (December), *Prabuddha Bhārata* (February), *Rural India* (December).

NOTICE

URGENTLY WANTED FOR THE ARCHIVES

THE Vice-President would be very glad if members would supply him with the following :

THE THEOSOPHIST, February, 1907 ; March, April, June, July, 1922 ; May, 1923.

Letter of Upendra Nath Basu to Indian Branches, 1907.
Mrs. Besant's Letter of February 6, 1907. Pamphlet *H. P. B. and the Present Crisis in the T.S.* Pamphlet *Common Sense View*, by B. Keightley. Pamphlet *The Vicissitudes of Theosophy*, by A. P. Sinnett.

The archives of the Society should be as complete as possible. Please address them to Miss Neff, Vice-President's Office, The Theosophical Society, Adyar, Madras, and kindly send speedily.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, for Dues from 11th August to 10th September, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Yugo-Slavia, 145 members, per 1927, £3-3-4	...	42	1 5
Singapore Lodge, 4 new members, £1	...	13	4 2
Swiss Section, per 1927	...	72	15 0
Shanghai Lodge, Shanghai, 16 new members	...	125	11 11
Hongkong Lodge, Hongkong, 4 new members, £2	...	26	6 11
		280	7 5

Adyar
10th September, 1927

A. SCHWARZ,
Hon. Treasurer, T.S.

THE HAPPY VALLEY FUND

A FURTHER sum of Rs. 2,344-14-6 has been collected in India for the Happy Valley Fund and remitted to Dr. Annie Besant, the total collections up to date from India thus amounting to Rs. 22,788-6-6.

A. SCHWARZ

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1927, are acknowledged with thanks:

DONATIONS

	RS. A. P.
Poona Lodge, Poona City, for "Adyar Day"	10 0 0
Mr. Arthur C. Plath, Chicago, \$5	13 10 0
Mr. C. N. Subramania Iyer for feeding children on 1st October, 1927	40 0 0
	63 10 0

Adyar

A. SCHWARZ,

10th September, 1927

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Phoenix, Arizona, U.S.A. * ...	Phoenix Lodge... ..	19-12-1926
New York City, " ...	Ideal "	21-3-1927
Montevideo, Uruguay ...	Vidya "	24-6-1927
Bikaner, India	Krishna "	8-7-1927
Kodarma, India	Kodarma Tattwavidya Samiti Lodge	29-7-1927
Samalkot "	Samalkot Lodge	24-8-1927

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Ashland, Oregon, U.S.A. † ...	Ashland Lodge	15-7-1927
Battle Creek, " † ...	Battle Creek Lodge... ..	8-8-1927
La Grange, Ill., " † ...	La Grange "	1-8-1927
Greeley, Colo., " † ...	Greeley "	8-8-1927
Chicago, Ill., " † ...	Selene "	1-8-1927

Adyar

A. SCHWARZ,

10th September, 1927

Ag. Recording Secretary, T.S.

*This cancels the announcement of the "Peoria" Lodge, at Peoria, Illinois, U.S.A., reported in April, 1927, issue of THE THEOSOPHIST which was incorrect.

†No activities being reported it was decided by the Board of Directors to call in their Charters.

‡This Lodge amalgamated with the Sirius Lodge, in Chicago, all members resigning from that Lodge the Charter was returned.

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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3 VICTORIA STREET, LONDON, S. W. 1

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ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Uruguay—Dues of 131 members and charter fees of 2 new Lodges, £42-0-5	556	4	5
Singapore Lodge, T.S., Singapore, Entrance fee and dues of 15 members per 1927, £4	52	9	2
Mr. Gur Sahai Sharman, Nairobi Lodge, T.S., per 1927	5	0	0
“Chilliwack” Lodge, T.S., Chilliwack, B.C., Canada, Charter fee, £1-0-2	13	6	0
“Perak” Lodge, T.S., Fed. Malay States, Charter and Entrance fees and dues of 10 new members per 1927	80	0	0
T.S. in Belgium, 10% Dues per 1927, £2-17-0	37	10	7
T.S. in America, Dues, £365-19-11	4,862	14	9
T.S. in Russia (outside Russia), Dues, £2-2-0	27	12	5
“ New Zealand, 10% Dues for year ending 30th November, 1926, £37-9-2	497	11	5
“ Austria, 10% Dues per 1927, £5-10-0	73	0	0
“ Scotland, “ “ “ “ £17-4-6	228	13	10
“ Wales, “ “ “ “ £12-12-0	167	6	7
“ South Africa, “ “ “ “ £19-4-0	255	2	0
“ Ceylon 10% Dues for year ending September 1927...	28	4	0
Mrs. Sarah Townsend Deacon, Toronto, per 1927, £1	13	4	0
T.S. in Australia, 10% Dues, 1,568 members per 1927, £78-8-0	1,038	0	0
T.S. in Chili { 1% Dues, £13-3-0	174	0	0
{ 1% Dues for World Congress £1-6-3	17	0	0

DONATIONS

T.S. in Scotland, £8-17-6...	117	14	9
“ “ Holland, “ Convention Collection,” £21-14-5	287	0	0
	8,533	1	11

Adyar
10th October, 1927

A. SCHWARZ,
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	Rs. A. P.
Mr. Peter de Abrew, Colombo	16 0 0
„ J. Chisholm, San Francisco, for Food Fund, £1 ...	13 1 0
Anon., Adyar	30 0 0
Rao Bahadur Syam Sunderlal, C.I.E., Kishangarh State ...	25 0 0
T.S. Workers' Co-operative Credit Society, Adyar ...	35 1 0
	119 2 0

Adyar

A. SCHWARZ,

10th October, 1927

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Guayanilla, Porto Rico ...	Voz de la Verdad Lodge ...	29-5-1927
Mayaguez, Porto Rico ...	G. S. Arundale „ ...	26-6-1927
Utuado, Porto Rico ...	H. P. Blavatsky „ ...	17-7-1927
*Chilliwack, B.C., Canada ...	Chilliwack „ ...	12-9-1927

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
* Hamilton, Ontario, Canada...	Annie Besant Lodge ...	11-8-1927
† Mt. Vernon, U.S., America...	Mt. Vernon „ ...	9-9-1927
† Wilkes-Barre, Pa., U.S.,...	Wilkes-Barre „ ...	8-9-1927
† Three Forks, Mont., „ ...	Three Forks „ ...	30-6-1927
† Bay City, Michigan, „ ...	Bay City „ ...	30-6-1927

Adyar

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Ag. Recording Secretary, T.S.

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† No activities being reported for over a year the Board of Directors has decided to cancel these Charters.

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T.S. in Porto Rico, 10% Dues per 1927, £13-13-10	...	181	7 0
" Uruguay—balance of dues per 1927-28, £5-17-0	...	77	9 9
" Sweden, 10% Dues per 1926	...	536	6 0
" Finland, " " " 1927, £12-3-0	...	161	5 0
" Holland, " " " " £94-15-6	...	1,259	2 7
" Canada, " " " " £26-9-1	...	351	6 0
" Italy, " " " " £9-3-6	...	121	12 8
" England, " " " " July-Sep. 1927, £20-2-1	...	267	0 0
" Norway, 10% Dues per 1927, £8-0-0	...	106	2 9
" Singapore Lodge—Entrance fee and annual dues of 2 new members per 1927, £1-0-0	...	13	4 0
T.S. in Indian Section, Benares, part payment, 10% Dues per 1927	...	137	0 0
T.S. in Brazil, 10% Dues per 1927, £13-15-9	...	183	0 11
" Argentine, 10% Dues per 1927, £15-12-4	...	207	8 0
" Burma, " " " " "	...	50	0 0
" Cuba, " " " " \$160.90	...	436	0 0
" Barbados Lodge, Barbados, 21 members per 1927, £5-5-0	...	69	10 0
T.S. in Mexico, 341 members per 1927, £20-0-0	...	265	9 10
" H. P. B. Lodge, Toronto, Entrance fee of 2 new members and annual dues of 22 members per 1927-28, £5-19-0	...	78	13 0
WORLD CONGRESS FUND			
T.S. in Zagreb, Yugo-Slavia, 1% Dues £0-6-3	...	4	2 4
" Indian Section, Benares, 1% Dues	...	193	0 0
" Burma Section, 1% Dues	...	10	0 0
" Cuba, " " " per 1927, \$16.09	...	43	10 0
Total carried over	...	4,753	13 10

DONATIONS

	Rs. A. P.
Total brought forward ...	4,753 13 10
"A Friend," Adyar, ...	1,000 0 0
Brighton Lodge, T.S., England for "Adyar Day," £1-5-6 ...	16 15 0
T.S. in Cuba, for "Adyar Day," \$8 ...	21 11 0
	5,792 7 10

Adyar
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U.S. Adyar Committee for "Adyar Day" ...	1,000 0 0
"A Friend," Adyar ...	900 0 0
for Food Fund ...	300 0 0
Christian Rosenkreutz Co-Masonic Lodge, Edinburgh, £3-3-0 ...	41 12 0
	2,241 12 0

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A. SCHWARZ,
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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Napoli, Italy	... Vortice Lodge	... 20-4-1927
Valdivia, Chile	... Kut Humi Lodge	... 18-5-1927
Trieste, Italy	... Luce "	... 15-6-1927
Pavia, Italy	... K. H. "	... 9-7-1927
Colombo, Ceylon	... Saraswathi "	... 7-8-1927
Nawalaptiya, Ceylon	... Besant "	... do.
Larkhana, India	... Sindhu "	... 19-9-1927
Pontypridd, Wales	... Pontypridd "	... 24-9-1927
Nuneaton, England	... Nuneaton "	... 27-9-1927
*Ipoh, Perak, F.M.S.	... Perak "	... 12-10-1927

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	Rs.	A.	P.
Indian Section, T.S., Balance of dues per 1927 ...	1,800	0	0
Mr. F. T. Muirhead, Jamaica, Dues per 1927, £1 ...	13	5	0
T.S. in Iceland, 10% Dues per 1927, 300 members, £13-10-10 ...	179	3	11
" England, 10% Dues per October, 1927, £13-9-1 ...	178	1	4
Mr. Ganda Singh Kewal, Abadan, Entrance fee and dues per 1927-28, £1-5-0 ...	16	0	0
Captain B. Kon, Tokyo, dues per 1927-28 ...	17	0	0
T.S. in Hungary, 10% dues per 1927, £5-11-10 ...	74	0	6
" Portugal, ,, ,, ,, ,, £6-0-0 ...	72	0	0
" France, balance of dues per 1927, £8 ...	105	12	6
" Honkong Lodge, China, dues per 1928, 27 members £6-15 ...	89	7	0

DONATIONS

T.S. in Hungary, for "Adyar Day", £1-16-10 ...	24	6	2
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WORLD CONGRESS

T.S. in Portugal, 1% dues per 1927 ...	7	2	9
	2,576 7 2		

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Location	Name of Lodge	Date of Issue of Charter
Isafjördur, Iceland	Isafjardar Lodge	3-5-1927
Razole, India	Vasishta "	24-8-1927
Koduvayur, India	Maitreya "	1-9-1927
Oruro (Bolivia) Argentina	Alcyone "	26-9-1927
Badampudi, India	Ramalingeswara Lodge	30-9-1927
Ponnur, India	Shree Bhavanarayana Lodge	30-9-1927
Undi, India	Ananda Lodge	30-9-1927
Madhavaram, India	Shree Rama Lodge	17-10-1927
London, England	Jewish "	28-10-1927
Vienna, Austria	Lotus "	October, 1927
Nagpur, India	Shree Krishna Lodge	14-11-1927
Hanwell, London, England	Hanwell Lodge	14-11-1927
Mettur, India	Mettur "	17-11-1927

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ANNUAL DUES AND ADMISSION FEES

			Rs.	A.	P.
Mr. J. Arnold, Shanghai, Dues per 1928, £1	13	4	0
„ Irving J. Davis, Philadelphia, £1-0-2	...	...	13	5	0
Perak Lodge, Perak, F.M.S., Entrance fee and dues of a new member, per 1928, 10s.	...	...	6	10	0
Mr. W. C. Bunnel, Manila, per 1928, £1	...	...	13	0	9
„ M. C. Acharya, Nairobi Lodge, per 1927, 5s.	...	...	3	5	0

DONATIONS

Major-General Kenneth Mackay, C.B.	300	0	0
Mr. V. K. Kamat, Bombay	5	0	0
			<hr/>		
			354	8	9

Adyar

10th February, 1928

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Mr. Ambulal Bulakhidas, Ahmedabad	25	0	0
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	86	10	0

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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Horsens, Denmark ...	Horsens Lodge ...	18-11-1927
Aarhus, Denmark ...	Sattwa ,, ...	8-1-1928

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Kansas City ...	Hermes Lodge ...	27-12-1927

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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.

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

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

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

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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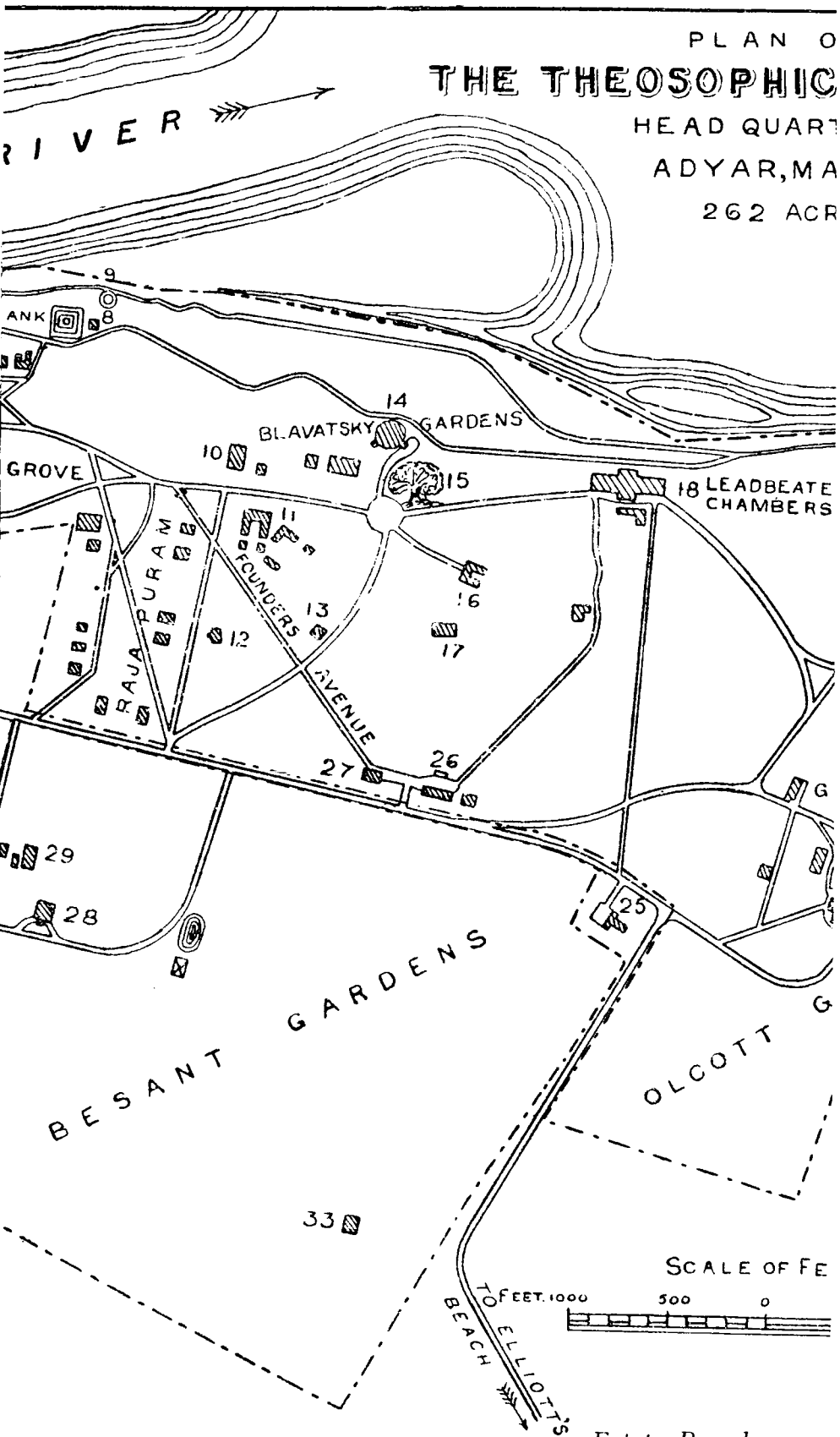
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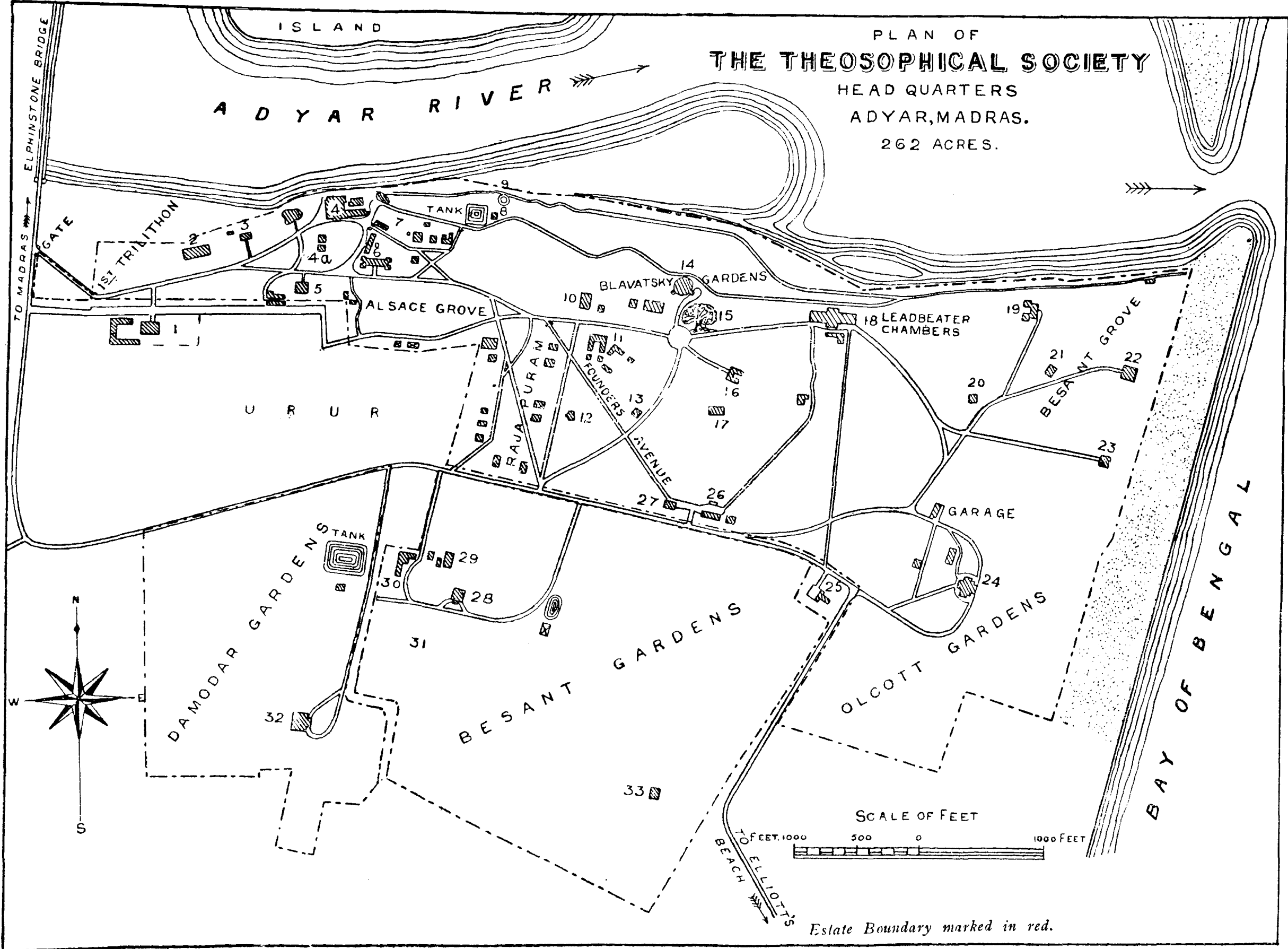
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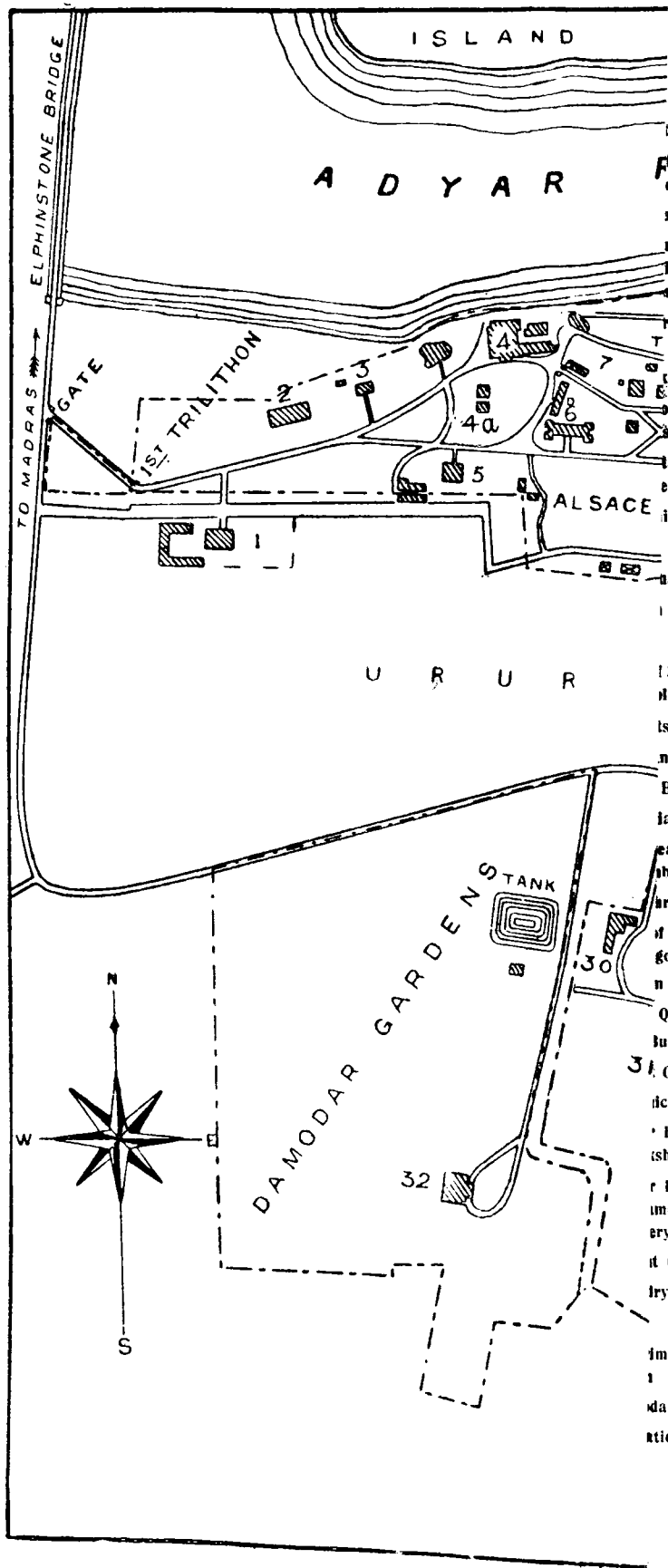
THE THEOSOPHIST

ON THE WATCH-TOWER

WE begin this issue with great joy, with our Krishnaji's—really Shrī Kṛṣṇa's—Call to the Land to which He paid His first visit as World-Teacher, before the Christian Era, establishing that cult of devotion which saved India from the over-intellectualising of religion that threatened to render it impossible save for the learned. Those who saw Krishnaji in a Benares Convention, listening to the little girls singing hymns to Shrī Kṛṣṇa, in which he occasionally laughingly joined, will remember the wonderful joyousness of that partial overshadowing which recalled the Shrī Kṛṣṇa of Brindāban. It has changed now from playfulness into a steady stream of permanent radiant Happiness, the embodiment of His message to the world.

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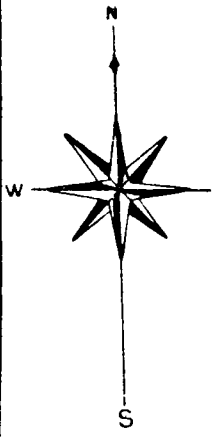
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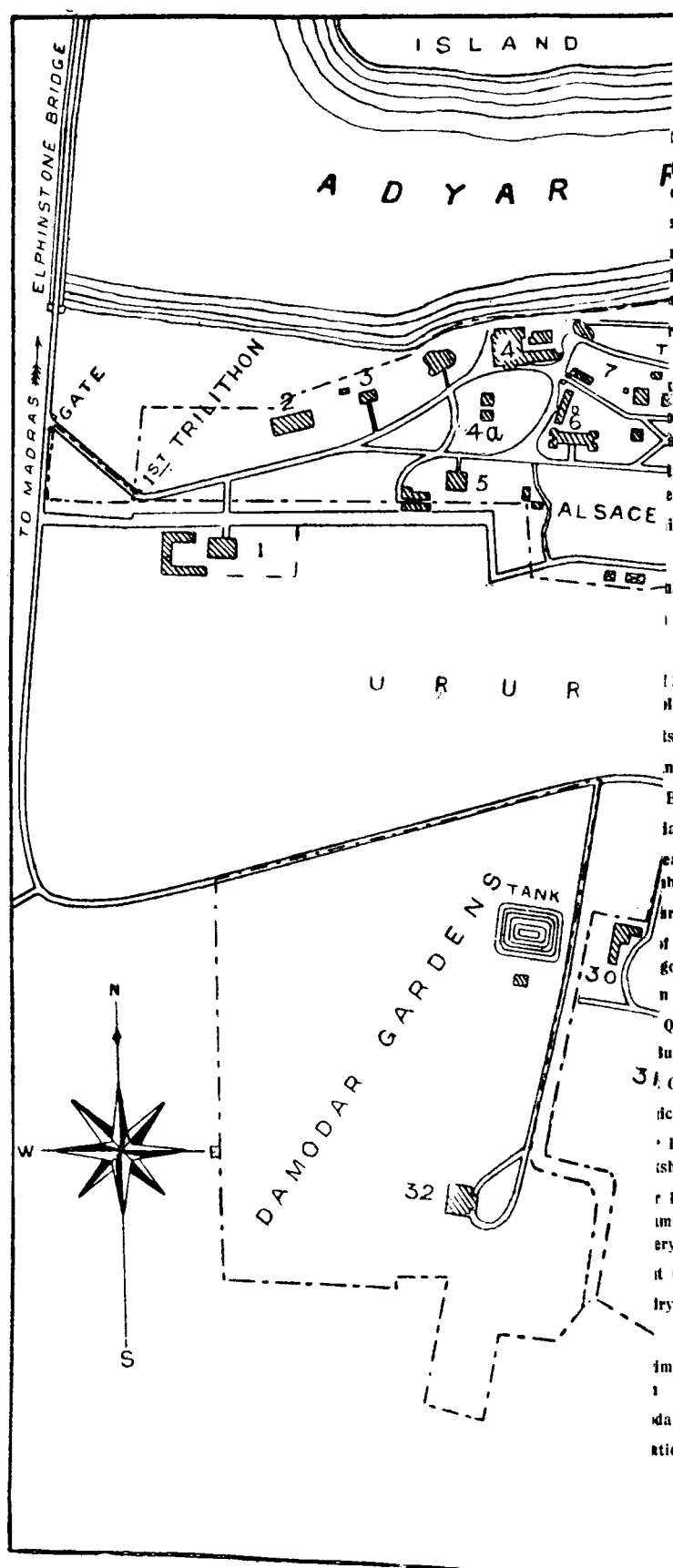
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lower forms of materialistic democracy. From that, I doubt not, He will be able to save the beloved Land of His Body, and will lay the foundations of that true because spiritual democracy of which the sixth sub-race, in our Happy Valley in Ojai will build up a miniature.

* * *

Here is His farewell speech :

"The True Enemy of Freedom.—Inner and outer freedom cannot be separated. Greater than any country is life ; and it is only when a country has realised and adjusted itself to the deeper laws of life that it is, or can be, really free. From this point of view, there is no absolutely free country to-day. There are everywhere merely degrees of freedom. But in every case where political freedom exists, there will also be found co-existing with it a certain freedom from the kind of unreal restrictions which curb and confine the spontaneous and creative flow of life. The true enemy of freedom is dead tradition ; living at second-hand ; the enslavement of the life of to-day to the worn-out formulas of a past age. And there is hardly a country in the world upon which the dead hand of tradition lies so heavily as it does on India. This is the true Indian problem. Solve it, and everything else which keeps India back to-day will melt away like the morning mists. The Law of Life cannot be cheated. The race or country which has not liberated its inner life cannot hope for freedom in the real sense of the word. And even if it get what seems like outer freedom, the fruit, when tasted, will be found, for all its outward fairness, to be dust and ashes within.

"This is a hard lesson and, perhaps, an unwelcome one. But the true hope for India lies in the fact that, being forced by circumstances to learn this lesson in order to gain what she wants, she will emerge from the ordeal all the more fully purified through the severity of the struggle through which she must pass. The Soul of India is a great Soul in chains.

Liberate it, and there will arise a giant among Nations; for there is no doubt that a regenerated India would, and will, do much for the regeneration of the whole world. We have a splendid spiritual heritage; but it has grown stale and profitless through the lack of the one thing which alone can keep any tradition fresh and profitable; and that is the Spirit of real affection and consideration for others. The most potent survivals from our immemorial past are now—What? Crystallised cruelties and selfishnesses, infant marriage, the heartless restrictions which we place on widows, our treatment of women generally, the whole system of untouchability; what are these but matters in which the dead weight of custom has crushed out of us the ordinary decent feelings which should sweeten and harmonise the life of human beings? And what is caste itself but a system of organised selfishness—the desire of every man to feel himself different from others, and to be conscious of possessing something which others do not possess. These and many similar things, are our heritage to-day; and it is under the weight of this heritage that we are groaning. But—and this is the important point—they are not the whole of our heritage, but only the dead part of it. Buried underneath it is India's true heritage, the living part, the real inheritance from the past. And this is none other than that genius for Liberation, if I may call it so, which is at the root of the Indian nature. Strip away all accretions from the Soul of India, and you will find, still strong and living, a profound detachment and a profound sense of Reality.

“It is this deeper Soul of India which has to be revived to-day; and it is this which, if it could be revived and given freedom for self-expression, would effect that miracle of regeneration of which I have spoken. For to such a Spirit nothing is impossible; and, once released, it would carry all before it. Not only would it bring political freedom, as one

of its minor and natural results, but it would, in one great act of Self-assertion, make India what, I feel, she is destined to be—namely, the spiritual centre and dynamo of the World.

“*What We Should Do.*—And what is necessary for this awakening? In the first instance, true sincerity and the capacity to look our failings frankly in the face; and in the second instance, the passion of discontent which must arise from such a clear-sighted vision. And after this must come the resolute endeavour, at all costs, to set our house in order and, whenever necessary, to set present needs above old restrictions. The time for dragging a lengthening chain is over. We must awake to the shame of having sides to our daily life, which we cannot exhibit to the coolly appraising eye of the outsider. We must recognise how futile it is to seek to cover these up with words, when the eye of the World-Spirit is all the time calmly regarding them and judging us in their light. In short, we have got to bring our India back into harmony with reality. And only when we have begun to do this, and mean to go on doing it, can her true Liberation come.

“*Lessons the West can Teach Us.*—In all this, there is much that we can learn from other Nations. Let us not be too proud to learn. In refinement and cleanliness of physical life, in labour-saving devices, in social freedom, in constructive organisation, in honourable co-operation, and in an impersonal sense of duty, there are many lessons which the West can teach us; and in proportion as our efforts at Self-perfection are genuine, we shall be ready and glad to learn, and when we have learnt, we too can teach. For there are lessons, which a spiritually re-awakened India could impart, which are at present outside the horizon of western thought. More than any other Nation we could show mankind the dependence of physical life upon a larger invisible Spiritual Order. More,

too, than any other Nation could we show it that Happiness lies, not in possessions, but in a harmony between the outer life and the life of the Spirit within. But, in order to teach, we have first to make good our right to teach ; and this we can only do by a wholesale reference of every detail of our National life, not to some set of immemorial injunctions, but to common sense and the right feeling of to-day. This is the first step in the direction of true Liberation, which, I feel, is necessary for India.”

Here is a striking summary of Krishnaji's last speech in India, from the Calcutta *Statesman*. We have here the essentials of his call to Indian Youth to redeem their Motherland. Everywhere the note sounds : “Cast away your forms, no longer filled with Life. Cleanse your minds from all prejudices and empty conventions. Purify your bodies from all uncleanness ; make them pure and beautiful, as are the other works of Nature.”

“BREAK FROM TRADITIONS”

PLEA FOR FREEDOM OF THOUGHT

J. KRISHNAMURTI'S ADDRESS

Bombay

February 27

“Break away from useless traditions” ; this was the gist of a rather lengthy address delivered by Mr. J. Krishnamurti, the future Messiah, to the students of Bombay at the University Convocation Hall, on Monday evening, on the eve of his departure for another western tour. Principal Hamill presided. The meeting was attended by both students and elders of both sexes.

Mr. Krishnamurti opened his address with a vivid description of the horrors one generally finds in the Indian and specially the Hindū society and said that the evils existed only because the youth of the country blindly followed the traditions, without understanding their meaning, without studying the development of the world at

large. The speaker instanced the great strides America had been making in recent years. There, he said, the students were quite free, they did what they liked and every student whether of a rich family or poor was treated alike. There was more of brotherhood in the West than in India. The speaker asked his hearers to compare the social and political conditions of India with those of the West. He said that if the youth of India became free from old and useless traditions, the social condition of India would immediately improve. Mr. Krishnamurti concluded with a fervent appeal to the youth to bring about co-operation between the understanding of life and the practical side of it, and rid life of every evil that tradition might have inflicted on it.

“Krishnamurti has already been derided in the Press,” said Professor E. Marcault to a meeting of the Order of the Star in the East, at Kensington yesterday.

“History repeats itself, and if to-day a new message comes from the Divine it is very likely that this message will once again be ridiculed, and that the bearer of the message in one form or another will be led to some Calvary and there be crucified.”—*Daily Sketch*, London.

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To come down from Ideal to practise the ABC ;

The scheme drawn up by the Adyar Lodge for helping Adyar has my heartiest glad approval. It is conceived in that purest spirit of Universal Brotherhood which, generally carried out in practice throughout the Society, would regenerate the world. Our members have for long studied the teachings of the Divine Wisdom, and those have understood them best who, as they grasped a truth, have striven earnestly to

put it into practice: "He who doeth His Will shall know of the doctrine" was said long ago in Palestine, and remains ever true. I have gained a cheap reputation for foresight in political affairs, because I have read world history with the lamp of the Wisdom shining on every page. The branding of a whole mass of people as hereditary "untouchables" has created the crowds who welcome the White Seven to-day as their liberators from the social ostracism which degrades them as human beings. It is a just karma, and I have warned Indians of its menace ever since I first touched the soil of this beloved Land. England is creating a similar bad karma to-day by denial to India of that Swarāj which she herself enjoys. Such denials of human rights are like boomerangs, which return to the thrower and, if he be clumsy, may slay himself.

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The President of the United States sent a message to the people as a "Christmas Greeting". I think that our readers would like to see it, so here it is. It is dated from "The White House, Washington, December 25, 1927," and is worthy the Father of a Nation:

TO THE AMERICAN PEOPLE

Christmas is not a time or a season, but a state of mind. To cherish peace and good-will, to be plenteous in mercy, is to have the real spirit of Christmas. If we think on these things, there will be born in us a Savior, and over us will shine a Star sending its gleam of hope to the world.

CALVIN COOLIDGE

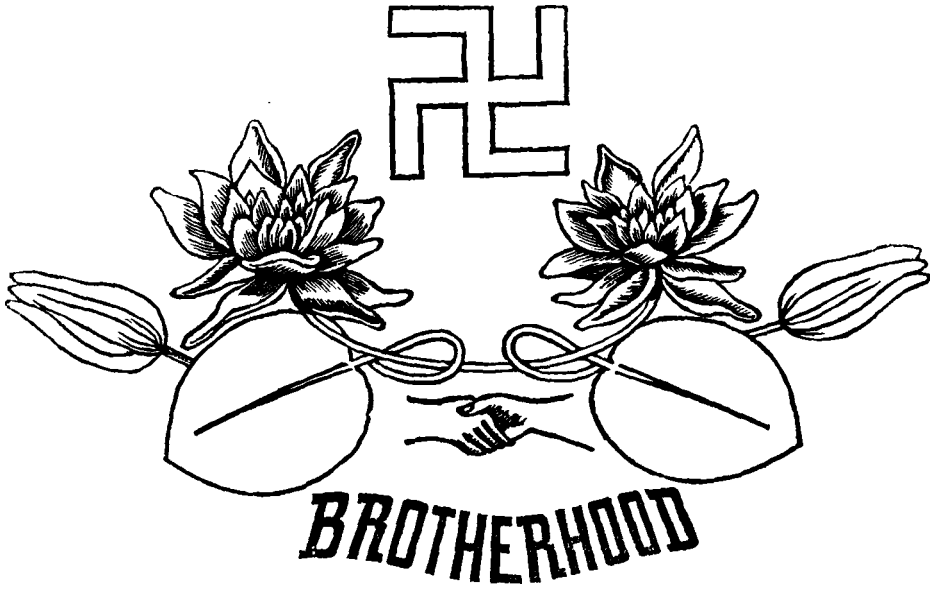
As the President recognises the birth of the Christ in man and the Star shining over our heads, he is a good Theosophist, although I do not suppose that he is a member of the Theosophical Society!

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The Fellowship of Faiths, started in the United States of America a few weeks, as I afterwards learned, before we started it at our Jubilee Convention—"the materialisation, or externalising, of the life of the first Object of the Theosophical Society," as I have often called it—has made much progress in the States, and held last summer, two meetings in the City Temple in London, in which the great Faiths were represented, and in which I had the joy of representing Theosophy. While I was abroad, I noticed that there was a meeting of this type in Madura, held by Hindūs and Muslims. If representatives of the Mahā Sabhā and the Muslim League would hold such meetings all over the Panjāb, Sind and the United Provinces, perhaps they could together slay that demon of communalism which threatens the North of our Motherland with untold misery and humiliation. There is nothing to choose between them in bigotry, and they are practically, though not theoretically, atheistic, denying both Love and Justice, the very essence of God.

* * *

An instance of a Hebrew and a Christian Minister collaborating comes to us from Toronto. "The Rabbi Issorman and the Rev. M. Hunter, are among the promoters of mutual understanding. The first preached in the Protestant Church discarding cap and gown, while the latter donning them, gave a sermon in the Synagogue. At the same time the Rev. J. Ward of the Anglican Church spoke about the feasibility of the union of all denominations into a 'National Church of Canada'." May they succeed.



THE GREAT WHITE LODGE AND
THE THEOSOPHICAL SOCIETY

By G. S. ARUNDALE

ALL manifestation, collective and detailed, is essentially a reflection of the supreme thought of the Logos, of His archetypal thought, the One thought without a Second. The more accurately this thought is real-ised the truer does the reflection-realisation become, the more nearly does the reflection correspond to the supreme and one archetype.

A spiritual man is a clearer and more accurate reflection of the Ultimate than a less developed individual. A spiritual movement is a more accurate reflection of the supreme and fundamental movement than a movement concerned with a narrower outlook. Yet it must never be forgotten that everything is a reflection of the Ultimate. There is nothing

which is the antithesis of the Ultimate, except from a relative standpoint. And each form of manifestation is a reflection of that which is above it on its own particular spiral of evolution. As above, so below.

The Theosophical Society, for example, is a reflection of the Great White Lodge in a special measure. The Great White Lodge itself is largely archetypal, fundamental, and therefore existent on all spirals of evolution. It is in the nature of the permanent spiritual "atom" on the various planes. Yet in that it has its own individual characteristics the Great White Lodge is a specific, or rather *the* specific, archetype for evolution of an analogous nature. It is a specific precipitation of Brotherhood, of Unity, projected largely on the physical plane, and composed of Individuals Who, for the most part, belong to the earth's humanity and are dedicated to the service of this particular globe. The Great White Lodge is specifically concerned with guiding the evolution of this world.

Now the Theosophical Society is the child of the Great White Lodge, was brought into being by members of the Great White Lodge. It is thus in very definite measure a reflection of its Mighty Parent and must intimately partake of its Parent's characteristics, however feeble the partaking may be. There are an infinite number of parallelisms to be drawn between the Theosophical Society and its Spiritual Counterpart, the Great White Lodge. A particularly interesting parallel seems to be the circumstance of membership. Membership of the Great White Lodge is a supremely solemn obligation. I doubt whether it can ever be lost. Once a member, always a member, though membership may be either active or passive, either active in varying degrees of intensity or passive in varying degrees of intensity. Membership may involve the most intimate participation in the spiritual forces at the disposal of the Lodge, or may be merely nominal—participation

in such forces having been withdrawn on account of misuse of the powers conferred through membership. Yet membership persists and has, to however small an extent, its responsibilities and privileges. No member of the Brotherhood can fall below a certain point. The loving "wrath" of karma will ere long descend upon him to lift him through pain and suffering once more into the Light whence he fell into an outer darkness. He is safe forever, even though such safety may have to be secured more than once at ghastly cost.

Further, every member of the Great White Lodge has his own share in the government of the world. He has a voice in such government, however feeble his voice may be, however ignorant. The Voice that prevails is the Voice of Wisdom, but every Brother may speak, and will be heard, with the respect which is his due. I do not know what happens in the case of one with regard to whom the responsibilities and privileges of membership have been more or less suspended owing to their misuse. Suppose he denies the membership in which he once believed, laughs at it, ridicules it, his membership remains. It may be that he still shares, unconsciously as to the lower vehicles though surely consciously as to the higher, at least as to the Monad, in the essentials of the Life of the Lodge. May not something of him represent him at deliberations of the Lodge? May not his unwithdrawable participation in the glorious unity of the Lodge necessitate some dull, faint reflection of that inter-relationship between the Brethren which is so marvellous in its undimmed purity. It seems to me possible that questions which are put to every member may be perchance put to him in honorable recognition of his membership, even though, owing to his lack of harmony the response may be faint or even absent.

Be this as it may, I notice that in many ways the Theosophical Society reflects the circumstances and Life of its Parent. I am prepared to assert, for example that membership

of the Theosophical Society is as fundamental in its own lesser degree as membership of the Great White Lodge. An individual, by an extraordinary aberration of insight, may come to deny the membership of the Lodge which once he prized above all things. He may deem his erstwhile belief to have been a delusion of the senses. Yet he has been builded into the Body of the Lodge, and the temporary sway of ignorance does not affect the supremacy of fact. Similarly I seem to perceive that resignation of membership of the Theosophical Society by no means involves dissociation from the Theosophic organism, or possibly even from the outer Society itself, though the external privileges and responsibilities are necessarily abandoned. Membership of the Theosophical Society is as much a stage of evolution as membership of the Great White Lodge, indeed is a stage directly below, and when it has been definitely reached it cannot altogether be thrown away. Once a Theosophist always a Theosophist. Once a member of the Theosophical Society always, in some degree, occult or overt, a member of a Theosophical Society. And even though an individual may have resigned his membership of the Theosophical Society in the most emphatic way possible, may have repudiated his membership in a manner irretrievable from the worldly point of view, yet indissolubly interwoven into his very being is the Theosophic spirit and at worst it suffers an obscuration.

Let us take a concrete example of what I mean. One of the privileges of membership of the Theosophical Society consists in participation in the election of the President of the Society when the time arrives for such an election to take place. Does an individual who has ceased to be a member of the Society cease to participate in such an election? From the outer and superficial standpoint the answer is, of course, in the affirmative. X, Y, and Z who were once

members and are no longer members have from this standpoint nothing more to do with the affairs of the Society. But I venture to assert that from the standpoint of the Real they continue to have very much to do with the Society's affairs. An election of President concerns them, for they are part of the Theosophic organism even though they may have thrown off the outer form. The vote which every member gives is but the outer expression of that reaction on the inner planes to every phase of the growth of an organism of which they are essentially part and parcel, even though in the world of relative illusion they may have made an illusory dissociation.

A candidate for election to the Presidency of the Theosophical Society is presented, or presents himself, to every cell in the organism, and a reaction on the part of the cell takes place. This is the homage to the *freedom* of the cell to choose. Its reaction is its choice. Its freedom is vindicated. I have watched an individual no longer a member of the Society, dead I think, say "No". Death, of course, makes no difference. The Theosophical organism is on all planes, and temporary withdrawal from one plane makes no difference. Membership of the Theosophical Society is nothing less than an act of mastery on the part of the Higher Self over its lower vehicles, temporary or permanent. The effects of the mastery can never entirely disappear even though for a time the lower may shake off the dominion of the Higher. Once an assertion of mastery has been made its influence ever persists, and a return on the part of the lower to subordination and harmonisation is so much the easier for an influence on the part of the Higher which once has been successfully exerted. An unbreakable link has been made, however weak it may become on account of disuse.

This is but one example of more or less definite participation in the Society's affairs on the part of an individual who had no external link remaining. I think, however, that

participation is on a far wider scale. It seems to me that everything affecting the welfare of the Society enters definitely into the life of each component part, whether the part be active or inactive, conscious or unconscious. I do not think that an individual who renounces his faith or nationality escapes either the responsibilities or privileges of the faith or nationality he has renounced. He may increase his burden. It is not so easy to lessen it. Yet the organisms of faith and nationality are probably more fleeting than the organism of the Theosophical Society. Once an individual has entered the life-stream of the Theosophical Society he remains therein, though he may either swim or temporarily sink.

I conceive, too, that in decisions of more or less far-reaching consequence, in matters of policy, and in other general aspects of the Society's work, each constituent individual element in the Theosophical organism has some kind of share on one plane or on another, the share depending upon the self-consciousness of each element. The whole is definitely made up of all its parts, quiescent or active, and where the whole goes, there the constituent parts must go also in varying degrees of consciousness. An individual who left the Society years ago is by no means unaffected by the policies of the Society to-day. In so far as the Society is growing he, to however small an extent, is growing too. In so far as the Society may at any particular period be marking time or even be losing opportunities, to some extent the progress of such an individual is or may be hampered. But any rebellion he may feel at being so irretrievably bound to a movement for which he no longer has any sympathy may well be modified by the reflection, if he happens to be strong enough to make it—which is not likely, that in his turn he, too, affects the Society he has apparently left, though perhaps not as much, fortunately, as the Society affects him. Disease or vitality in the individual very definitely influences the

health of the body politic—a fact which every member should bear in mind. Disease cannot be isolated, nor vitality either, though the general condition of the whole will probably sooner or later gain the mastery over the part. Only rarely, let us hope, can the disease in a part be so virulent that it can contaminate, and possibly ultimately destroy, the whole.

The thought of the Society affects the thought of the individual and *vice versa*. That which you and I think and feel in smallest detail enters into the thought and feeling spheres of the Society and works mischief or good. The thought and feeling “tone” of the Society colors the thought and feeling tone of every individual member. The Society and its constituent elements—Sections, Lodges, individuals—must be careful what and how they think. Each one of us is definitely and personally responsible for the well-being of the Society, to the extent that we must strive to contribute that which purifies and not that which pollutes; and the Society in its turn has the duty, through the channels whereby its corporateness is transmitted to its constituent members and to the world at large—as, for example, the Council and the President, to stimulate the welfare of its members and draw them rapidly on the pathway of Brotherhood, to learn to tread which, each member joins.

Passing from specific parallelisms to more general ones, the fact may be stressed that the Theosophical Society is a *reflection* of the Great White Lodge. The Great White Lodge is the Heart of the world, the REAL in which the unreal is slowly but surely being transmuted. The Great White Lodge is a manifestation of the Brotherhood Universal, an outward and visible sign of the inward and spiritual grace. The Great White Lodge is the Eternal visible in Time, the Future living in the Present, the Ideal realised. To what extent does the Theosophical Society reflect this magnificence?

So far as regards the Plan we may, I think, take it that the intention in establishing the Theosophical organism in the outer world was that it might reflect perfectly, even, I venture to say, to the extent of making possible, first to the knowledge of the few, but some day to the knowledge of the many, the existence of a Great White Lodge in the outer world, a prelude to that apotheosis of democracy—the accepted autocracy of the Wise, in Whose service is perfect Freedom. And leading in this direction is the constitution of a real Brotherhood of mankind rising above all differences be these what they may, a setting fit for the work of preparing individuals living in the outer world first to become apprentices to the true Government of the world and later to be numbered among the Rulers Themselves.

One at least among the real objects of the Society is the making of Brothers out of those who have learned to be brotherly, and to this end are all three declared Objects: the first, the sounding of the note of Brotherhood that all who have the ears to hear its call may rally round; the second, that Unity may be found amidst differences that seem so fundamental; the third, that the marvellous glory of Evolution may be recognised, and dignified, dynamic humility take the place of self-righteous static pride. These lessons learned, or at least taken to heart, wider understanding becomes possible, conscious co-operation with the Divine Will begins, and enlightened obedience paves the way to wise command. Thus the Theosophical Society becomes a veritable outer court to the Great White Lodge, because it seeks to reflect here below the vital principle of the life of its Progenitor.

We must not, of course, carry parallelisms too far, but an interesting speculation lies in the extent to which the organisation of the daughter movement at all reflects that of the Mother. In the White Lodge there is complete and absolute hierarchy, with the KING at its head and under Him

His great Ministers of State—for example, the Prime Minister, the Lord Maitreya ; the Viceroys, the Manus ; the Commander-in-Chief, the Mahāchohan ; the World Mother. And, under These, ranks of Subordinates down to the youngest members of the Brotherhood and the schools of apprentices.

To what extent is this reflected in the Theosophical Society? The President for the time being is surely in some measure a representative of the Head of the Hierarchy by the fact of nomination and office. Apart from this it may be supposed that the Society is too young for further synchronisation, though such may exist embryonically and on inner planes. Moreover, there may be no intention that the Society shall be other than a body with purely democratic forms, under, however, that guidance from which fortunately, no democracy can escape. On the other hand, one begins to perceive that, as the Society more and more fulfils its functions, the reflection of the Real must become increasingly clear, and while the President represents the Head of the Hierarchy, there may be others who to some extent represent other lines of power, so that we begin to have a shadowy yet somewhat recognisable counterpart in the outer movement of the brilliant spectrum of functions in the Inner. Some will be more representative and others less—a regular gradation of definiteness right down to the indefinite.

What of Sections, National Societies, Lodges? These must necessarily be in the nature of sub-reflections, miniatures, counterparts within the counterpart. A Section is a planet within the universe of the Society, and its Lodges are, shall we say, the nations or races which dwell thereon. The head of a Section is surely the President of the Society in miniature, as are also the heads of Lodges ; and each Section, each Lodge, is the Society in miniature, a microcosm within the macrocosm. We may not be able to predicate of a Section or of a Lodge that within its organism are to be found counterparts in some

degree of the organisation of the Great White Lodge Itself, as perhaps we may begin to venture to predicate of the Society as a whole. Yet there may be in these a stirring towards this end. A cosmos may be arising out of the inevitable chaos. At all events, let us hope that both in Sections and in Lodges there are many different types of members, working along many different lines, often disagreeing yet supremely happy in a common comradeship which mutual diversity is realised to enrich and glorify, which mutual sincerity and respect are realised to bind fast for ever. And the more we find ourselves, the more we rejoice in each other—a truth supremely and wonderfully demonstrated in the relations between the Members of the Great White Lodge. Indeed, we may measure the extent to which we have discovered ourselves by the extent to which we are able to rejoice in others, be they whom they may.

As for the Great White Lodge, so for the Theosophical Society, Brotherhood is the supreme qualification and the supreme end. Nothing can be achieved without Brotherhood, everything can be achieved by its aid. With Brotherhood we can go infinitely far, without Brotherhood we can go nowhere. Power, knowledge, genius, ability, reputation, worldly splendour and fame—all these are little, I was almost about to write "as naught," compared with simple kindness, goodwill, understanding, for the highest in the sight of the world must needs transmute their pride of power, of knowledge, of fame, into simple brotherliness if they are to become high in the sight of God; for the judgment of God is not as the judgment of the world. It is well to know. It is better to be wise. It is well to have power. It is better to have compassion. It is well to have fame. It is better to have honor.

But it is not easy to have Brotherhood. Brotherhood only comes to the surface after struggling through separateness. To adapt a simile of Hegel, the thesis of Brotherhood

is set by the Divine Power. Then comes the antithesis of separateness through which, by means of which the synthesis is achieved. The thesis of Brotherhood is in all things and ever remains in all things. Then comes the antithesis of separateness, the inevitable swing of the pendulum from thesis. And then the interplay between the two—evolution. Finally, the fruitage—synthesis. Let us realise that in some the thesis dominates for a time, in some the antithesis. In some, thesis and antithesis are more or less evenly balanced. In a few the antithesis is beginning to be left behind. The thesis is beginning to achieve its flowering into synthesis. In a very few the flower of synthesis is fullgrown. But the process takes time, and let us not be too sure where we ourselves may be. There is no self-righteousness in Brotherhood. To put in other words that which I have written before, we may measure the distance we ourselves have gone by the extent to which we can unify ourselves completely with others wherever they may be. As has been said, it is easy to imagine oneself to be, to feel, one with the saint, but to be really one with the saint we must have no difficulty in being one with the sinner, realising that saintliness and saintlessness are thesis and antithesis, and that the synthesis consists in the inter-action between the two. And I would venture to add that sainthood in synthesis is nobler than sainthood merely in thesis. God is greater in His synthesis than in His thesis. He too grows.

The Theosophical Society, I submit, is a thesis; the Great White Lodge its synthesis. The world is a thesis; the Theosophical Society its synthesis. So do we pass from thesis to synthesis, each stage being a thesis for that which is above, a synthesis for that which is below. And antithesis is the friction whereby the power to reach the synthesis is generated. It is the link between the two, for it is both in thesis and synthesis. The thesis is the Plan. The antithesis is the Way.

The synthesis is the Fulfilment. And though they are three, they are also one, for at each stage the three co-exist. In the Theosophical Society there is, at every stage of its existence, a thesis-antithesis-synthesis, a minor cycle leading to the Major Cycle. What is the nature of the synthesis aspect of the Society to-day? Of what is there a fulfilment? Wherein lies the thesis? What are its characteristics? To what synthesis does our present thesis lead, and of what nature is the intervening antithesis? It is worth while knowing these things, for our constructive co-operation in the Society's work depends upon such knowledge. When the Society was founded one of its immediate theses was to make the world safe for spirituality and thus for the return of the World-Teacher. The heroism of H. P. Blavatsky and of Colonel Olcott, the unswerving loyalty to the Theosophic cause of thousands of members, their sacrifice and their enthusiasm, the magnificent leadership of our present President, the genius of Bishop Leadbeater and his wonderful work in preparing for their tasks the future leaders of the Society—these have given to the world a synthesis of majesty and power. Antitheses there have been, of course, but sometimes *il faut reculer pour mieux sauter*, sometimes storms are needed in order to clear and purify the atmosphere. Is it too much to say that the world *has* been made safe for spirituality? Is it too much to say that the welcome the World-Teacher shall receive this time will be different from that which He received two thousand years ago? Indeed, so well has the work been done that it seems to have been possible to advance the coming of the World-Teacher far earlier than the time contemplated by Madame Blavatsky, a possibility some of our members do not seem to have been able to take into consideration. (It is always dangerous to rely exclusively on the letter and to imagine that the Plan is hard and fast.) If this is not too

much to say, the credit, or at least much of the credit, is due to the Theosophical Society in that it has achieved the synthesis set for it in the initial thesis.

Yet this very synthesis is, from the standpoint of the future, but another thesis leading to another synthesis on the upward climb to universal Brotherhood. The Society has further tasks to perform. But these are more appropriate for consideration in a separate article.

If the Society has been successful the success is always in the extent to which it reflects and embodies the life of the Great White Lodge. But this is not to say that the Society is, or should be, the slave of the Lodge. Those members who are aware of the relation of the Society to the Lodge should express their membership in the endeavour to reflect the will of the Lodge, for in the fulfilment of such will, lies the salvation of the world; but the discovery of the will of the Lodge is only made as we find our own higher selves and give them mastery over the lower. When we have begun to find the Kingdom of God within us we are beginning to be ready to serve the Kingdom of God in the outer world—the Great White Lodge. On this great voyage of discovery we are as free as our natures permit, and our Elders know full well that we can only cherish and appreciate at its true value that which we have freely found for ourselves. Hence we can never be the slaves of the Lodge though we may hope and aspire to become its freemen. The Lodge has naught to do with aught but free and eager service.

Those who have not yet perceived the relationship between the Lodge and the Society—it is not a matter of great importance whether they do or not—will desire to work for Brotherhood, which in fact is the same thing as working for the Lodge.

Let us all then work for Brotherhood and so help the Society on the road to its final synthesis—the realisation of

Universal Brotherhood not alone as between one race, one nation, one faith, one class, one caste, and another, but equally as between the various kingdoms of nature. Let us work for unity while preserving that diversity which expresses the glory of the unity. Let there be many roads, as diverse as you will, but the recognition of one goal, and let us show that diversity of road is ever subordinate to happy and understanding comradeship.

G. S. Arundale

THE CREATION OF HARMONY

By HELEN G. WRIGHT

IT may be thought that the question of harmony, and the creation thereof, touches the comparatively few only, and that those who cannot call themselves musical need not trouble about the matter. But sound ranges from the clash of worlds in space down to the almost inaudible squeak of a bat, and harmony from the "music of the spheres" down to the cooing of a tiny babe. Where then may we place "music"? Music is technically described as "any succession of sounds so modulated as to please the ear," and so, for those who have ears to hear, the sound of waves on the seashore, of wind in the trees, of children's happy laughter, and many similar things, certainly come under the heading of "music". Such things are part of the Universal Harmony, whose range is infinite. In some section or other of this infinite range, every one of us is making—or unmaking—harmony continually. For, again, harmony does not consist only of what we know as sound. But it runs through all nature, throughout the universe, through every plane, sphere and kingdom. It is the first great law—the Law of Harmony.

What then is harmony? It is the just adaption of parts to each other to form a connected and rightly ordered whole; it is the right balance due to everything being in its right place, position and relationship; it is that state when everything fits properly, and there are no blanks, jars, discords, or rough edges. Now the nature of the Law of Harmony is

this—to adjust contraries, to restore balance, to resolve discord. And as it is all-pervading, it follows, that however bent out of shape or out of position things may be, they tend ever to return to their original position, equilibrium or harmonious condition.

The Secret Doctrine says that—

It is man who plans and creates causes, and kārmic law adjusts the effects, which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour.

If a man chooses to pull a bough out of position, that is his affair, but all the strength of the bough is exerted to regain its position, and if in so doing, it breaks the man's arm or pulls him out of position that is not the bough's fault. While on the downward or outward part of his evolutionary pilgrimage, man is ever pulling against this bough, this law of harmony, in the effort to mould things according to his own desires; the law demands re-adjustment, the return of equilibrium, the process of which pulls man out of the position he takes up, causing trouble and suffering in many forms.

Karma is the Law of Ethical Causation—the effect of an act produced egotistically, in face of the great Law of Harmony which depends on altruism.

This is a learned way of saying that selfishness, in any form, is a breaking of the Law on which the universe is founded and built, and that the right condition of things can only exist, as the universe itself only exists, through selflessness. In order to take his proper share in the creation of harmony, man needs to understand this law, its nature and its working, so that he may apply it to every phase of his everyday life. The chief way in which he is constantly producing harmony—or discord—is through contact with his fellows. Some people can produce harmony through one instrument, for instance, the piano; some, with greater ability, through two or more instruments; while the great musician can do so

through any instrument he chooses. It is essential, of course to understand the nature of the instrument and to treat it accordingly. One does not tackle a violin with a drumstick, nor does one blow the keys of a piano. Yet, when we deal with the live instruments through which we should produce harmony, to wit, our fellow-beings, we deal with them in a most inappropriate manner and then are surprised at the resulting discord. We do not hit each other physically nowadays—not usually, at least—but we hit each other with mental and emotional drumsticks, and with words. We behave and speak to others just as our own thoughts and feelings dictate, yet expect them to re-act to us exactly as we think they ought to, or as we wish them to. There is generally, however, at least one person with whom a man can call himself “in harmony,” and the harmony exists just because he makes every allowance for the individual characteristics and peculiarities of that other, playing on the chords of sympathy, understanding and tolerance; and if he will only extend this understanding of the nature and re-actions of the individual instrument, he will approach ever nearer the position of the master musician, who creates harmony through everything he touches.

The world of colour furnishes us with yet another key. It has often been remarked upon as strange, that whereas artificial colours can clash horribly with each other, colour in nature never clashes or jars. You may have a garden crammed with every kind of vivid and contrasting hue, you may find a tropical sunset with most startling colours flaming side by side, yet with never an impression of discord. What is the secret of it? Artificial colours, however beautiful, are just lifeless pigments; nature's colours are alive, they have life in them, and in the right expression of life, harmony is created. Life flows through all things, but all things cannot express the life which is in them in the same way. The plant

expresses life more fully than the mineral ; the animal more fully than the plant, but it is only man, whose degree of consciousness allows him the choice of deliberately expressing his share of life so that it either clashes or harmonises with the various expressions of life all around him.

If the nature of the law of harmony is to adjust contraries, to restore balance, to resolve discord, and to express Life beautifully, it follows that the man whose activities—great or small—follow along these lines, is a creator of harmony indeed, a co-worker with the Maker of universes and His inevitable laws.

Helen G. Wright

HOW TO USE ADYAR

HINTS TO VISITORS, SOJOURNERS, AND MEMBERS OF THE
BRAHMAVIDYĀ ĀSHRAMA

By A. F. KNUDSEN

(Continued from Vol. XLIX, p. 696)

COME to the Āshrama to be re-made, not to be filled, or entertained, startled or refreshed. If you need a rest do not join. Come to the Āshrama for new things, new ways, of presenting things, new relationships, come to get a readjustment. We discard the old at the Āshrama, and try to get the students to start with the new. If one is a self-starter, so much the better.

There surely are lectures, good ones, at the Āshrama, some of the best are given by the students. Some of the best students are the professors. There is no dividing line between the faculty and the student body, for all are there to expand their faculties. The Āshrama can help one to a better understanding of education and self-education, and its chief aim is to make an independent experimenter, or original researcher out of each visitor. Evolution can only go on in self-knowledge, self-education, self-guidance. First know your faculties, then exercise them, then choose the subject of your study. The threefold life of nature thus appearing again.

Compulsory education stops at the age of fourteen in the United States, and in many lands further education is very

expensive. Life is the great school, and forces each to study his own problems all life long ; when that self-started thinking and self-analysis and solving of life-problems becomes habitual, one is practically a Theosophist. Such a one has already much to share with a fellow way-farer. So all students are asked to give, in question class, or in the training class, or in the general course. The great aim is to get the individual to give out, rather than to take in. The aim of the education is reversed, the theosophic education should establish a flow, a mental peristalsis, as of the blood, whereby each clears his mind and refills it as often as possible. The flow, the exchange, the expression of opinion, is the valuable part of education. One must part with his store of knowledge in order to impart, plant it in the mind of another. Only by working over, discarding, re-adjusting, can the recipient of an idea make it his own. Memorised facts are not knowledge, nor do they belong in education.

A real student is rare at the Āshrama, he does not stay long enough to learn how to study, for it takes years to train the brain to work steadily. Few come to study psychology, though it is essential. The science of Anthropology is perhaps closer to Theosophy than any other and is essential to an understanding of the civilisation of the future. Ethnology, the science of the culture of the peoples of the various races, is also of great value to one who would appraise his own or his neighbour's claim to be a gentle man. We cannot be well-read or deeply cultured in a year, but we can at least see where the fields lie, and what they have in store for us. Mathematics is essentially the science of proportion, the awakener of intuition, the key to the other sciences like astronomy, astrology, physics, etc. It too is badly neglected in our T. S. for it demands years for its completion, yet the integration of character in the causal body is reflected in integral calculus so perfectly as to make it a great help in

evolution. If one has never studied geometry (Euclid) how is one to understand that "God geometrises," or get much out of the symbols of masonry; how orient oneself, or have a sense of direction, or the power of visualisation if one has no knowledge of the platonic solids?

There is much to do for each one of us, and we waste so much time each day on valueless trifles, chiefly talk. The Āshrama offers every opportunity to get hold of that which each needs for the full capitalisation and application of Theosophy in everyday life, expanding one's ability, making it easier to be understood by the other man, making it easier for the fellow of the Theosophical Society to know and help his brother, the man next door.

We all lack ripeness, we all lack roundness, culture and refinement. Mathematics, astronomy, science, music, art, each gives us something to give life, vividness, interest to what we all have found in the grind of "living to keep alive". Thus we know why we are alive. Theosophy makes all things interesting. All things are part of our domain. Interest is what we want, so we must capitalise our own experiences, get the value out of all these years of dogged effort. We only get the full value when we get all the relationships now, instead of waiting for an after-death Devachan. A fully achieved meditation will surely prolong life. It gives a new start to all the departments of consciousness, one has thereby achieved a new mind, revolutionised the old contents, awakened a new interest in life, a new love of adventure.

Our minds are overloaded with details, yet it is this mind that is our microcosm, separate from any other part of the Solar Universe. This is the matter of which we are the logos. Matter is necessary for any manifestation, it is the department of the Third Logos, so we must awaken in our egoic consciousness the aspect of ourselves that corresponds. In other words our own efforts to make life interesting forces

us to find and be our Trinity, or Higher Self, in conscious activity. It is the feminine quality, mental housekeeping, stocktaking. It is the careful and scientific practice of the aphorism, "Know thyself". One is like a warehouse full of goods, or a laden ship at sea, one must know what is on board if one is to appraise the value of the voyage, the risk, and the use of continuing. Life is only uninteresting to those who do not appraise the value of their own thoughts. Men commit suicide out of sheer monotony, the monotony of adding one experience to another, missing the values each time. The faculty called meditation is practically ignored by the school authorities of Europe, one stumbles on it accidentally, and one aspect of it, introspection, is actually called dangerous.

But the man who knows his own mind is easily the leader of his group, and will gather men round him, and achieve something. As it is the tool of all outstanding thinkers, it must therefore be kept in order; the first requirement is that there be a mind full of thoughts, experiences, memories, plans, problems. For the fourth Root-race man meditation is hardly possible.

Now the work of the Theosophist is to make a cosmos of the chaos of his personality. This means evidently the exercising of all the faculties of all three aspects of the Ego. For the first time on this planet is humanity ripe for this phase of its growth. For the first time it is conscious of co-operation with the force called evolution. Each one must take hold of his own nature, and organise it instead of being driven by it. Instead of being a mind, one becomes the proprietor of a mind, this is the culmination of a long period of growth; but it is the inauguration of the period of real individuality, the maturity of what began when the animal left the Group-soul. Only now is there substance enough in the mental body, and character enough in the causal body for a microcosm to be organised around its Trinity.

Such as it is, it is all your own product, and to complete it you must be a trinity. To do this you rise above yourself in self-mastery. There is a fine art in selecting and combining experiences, choosing what to do next, making the most of a situation or making what *is* serve the purpose. There is no possibility of discarding, or eliminating any item, for one cannot repudiate the fact of one's own experience. Nor can one do it over again, for the staging can never again be the same.

So much for the doing and the storing up of the facts of life; the new art is the changing of it all into faculty. The art of character-building through meditation is to get understanding out of each contact, to understand the whole in the least number of contacts. Intellect needs many contacts or rather, in concentrating on contacts, prevents the intuition from acting. The intuition gives the whole in one contact with any part. The Monad eventually in contacting the Absolute, becomes the ALL, in perfect understanding; and understanding is union.

The best result of a stay at Adyar is acquiring a new point of view. Contacting minds more mature, one soon re-values all that one is. Great gaps appear in what one was sure was a finished part of one's self. Often one feels hopelessly inadequate and incompetent, but that too is to be built in with a new capacity to go on with one's self anyhow. All are sufficiently developed to take part in the work, and make great progress, the only mistake is to think that it is too difficult, too advanced a study. The complex of inferiority is to be promptly eradicated, self-respect established in its place, arm in arm with humility.

Adyar will show up the gaps in one's character, and in such a way that they cannot but be noticed; one cannot evade it, nor blame others, it will stare one in the face. Everything will irritate, the heat, the servants, the food, the glare, the laundry and the insects.

The crows will show up one's temper; for some the silence is maddening. A cuckoo call or the shrill shout of a fisherman on the river will show whether one is merely sensitive, or achieving meditation. One does not need to ask a Guru; remember that in a real meditation nothing disturbs, in the attempt everything does. So one learns not to be wrought up over anything that comes from the outside.

Exercise will, subdue yourself; exercise wisdom, understand yourself; exercise judgment, rearrange yourself. Always the Three. If in earnest, one is constantly reminded of the work in hand, and can use every contact as a gauge of one's powers. There is for the Westerner all the inadequacy of Asiatic simplicity, tropics and country life; the strange ethics of backward peoples, the stupidity of Fourth Root-race brains; one's own lack of initiative. The greatest test lies in the fact that one is under no compulsion to do anything; all is a strain, but especially this last. Europeans do not realise how constantly they live under duress, how much everybody compels his neighbour. Demands, punctuality, good manners, customs, conventionality, anger, position, prestige and a dozen more, drive us and enslave us more than laws and police. Here even dress is ignored. Few of us have ever had a chance to be utterly free to do as we please, to forget "what they will say". So with only a rule or two about talking during sleep-hours, and a few verbal requests as to work or contributions to the work of the community as a whole, there is a vast and rare freedom of mind and body at Adyar that is disconcerting, and few can rise to it with dignity. Can you maintain civilisation of yourself? That is the test given here. Are you a brother of humanity? Adyar will test you to the bitter end. It is so easy, so customary, to drop into a clique, do just as one does in Europe or America, and ignore, slight, avoid and belittle, in act if not also in word, our fellow-man the Hindū, the Jew, the Pārsī, the Pañchama, the Paṇḍit.

Europeans are woefully steeped in snobbery and race-superiority, and Adyar will show it up; even then it will not be easy to drop into universals of contact and society. Provincialism—pettyness, insistence on detail, is so habitual that it seems natural and logical. Europe has a hatred for anything natural, India is frankly natural; they must meet. So one catches oneself acting and saying things that are quite horrid, unbrotherly, unscientific; he that is honest admits the fault and blames himself instead of saying: "India is hopeless!" Most F.T.S. who have not tried it, would be astonished to know how difficult it is to get beyond courtesy into real friendship and comradeship, with a Hindū or other Asiatic. The fault lies chiefly with the Westerner, a failure to give in on trifles, valuing customs above principles. It is all in all a very intricate study.

But that is the Orient; colour, India, tropics, one also came to study. Do you know what you need, what you lack, you who long for a chance to get to Adyar? It is doubtful.

We, who are Theosophists and have read somewhat of our books, we know a lot of valuable theory, but we lack practice. We lack the assimilation that only comes with long years of culture. Not the four short years of a university course only, but the continuous contact with cultural effort is denied the business man of our west; one cannot deny it, theatres, novels, games prove it. The word entertainment proves it. Most of us come to Adyar quite untrained as students, lacking continuity, coherency, application and industry, and even initiative. The Āshrama cannot change one in a day. And many come only for a few weeks. Most come with preconceived ideas as to what they are, can be, need, want; with such, little can be done. Adyar will certainly see all that you are, even without clairvoyance, but few seek any help in choosing, arranging, adjusting and balancing their studies. Western Theosophists

lack most an understanding of proportion, symmetry, rhythm, music and beauty. The reading of poetry, and blank verse, drama and epic poetry, is essential, and also the hearing of it read or recited. Not being used to it they tire readily, but can gossip, talk, tell stories and jokes by the hour. Come to Adyar to learn to converse about the Real, to keep thoughts on the things one wants to be the author of. All gossip is for one or two ears. When one says a thing and knows it is not to be broadcast, or not to reach any particular person, or that the speaker is not to be known, then know that one is poisoning one's own soul with venom, or with untruth. It is idle, wasted energy. Know yourself as the author of speech, of ideas, or as a messenger of truth and beauty, or better still, as a silent bearer of burdens.

Do not go out in unclean garb; things that hurt—gossip, trivial things, unclean desires, unspoken irritation, unsaid anger—are all unclean things that no one fails to see, if they are the regular condition of your person. Cultivate comradeship.

The gathering of the villagers around the village tree, of an evening, is the village social life, they talk over everything—everything except gossip—whatever of anyone's life concerns the village life, actualities, but not gossip. So all are there, all thus have the confidence of all. The higher life demands that we live simply, openly, truly among men, not secretly. Speak from the heart, not diplomatically; act on real impulses, not tactfully; accept the treatment of others as true, not spiteful; do not be hurt by what others do, for such hurts will never cease; stop hurting, and soon no hurt can reach your heart.

Come here and learn how easily one is hurt, and cure the evil as far as you are the cause. There is little to be proud of in the list of things we think of through the day. The true, the noble, the uplifting can always stand the light of

publicity; until one can expose his private nature as well as his public reputation and ideals, there is something unclean. Set your will to it and clean it up. It is easy at Adyar, for many here are very busy practising it.

There is so much one wants to say to a cronie—so much to be said over a teacup; take heed that it is for *any third party*, then it is perhaps harmless. Still, was it worth saying in the presence of the Master? When one will, and can, enlarge one's aura every day, then it becomes important that no time is wasted undoing one's doings. That is one of the secrets of the Unhindered Evolution or Yoga. When one can enlarge that confidence in the Higher Self, can trust oneself not to say something that is later regretted, then one begins to reach the realm of the wider brotherhood of life. Then one can take all into one's confidence, then can all confide in you. One's term of usefulness begins.

None is so useful to a human being as he to whom one can talk unreservedly, confess, unburden his heart. Be yourself that one, who being the knower of human frailty is also the knower of strength.

There is no better deed, than taking the attitude of confiding, it shows strength, it draws out purity, it is Brotherhood.

Come, give us your real self and get . . . real comradeship. Learn to rely on man and on the power of motive.

A. F. Knudsen

A FANTASTICAL DIALOGUE

By G. S. A.

SOME say: Beyond everything I am a practical individual. I must always be doing something. To be idle is abhorrent to me. I am not of the dreamy type. I am no philosopher. I feel full of energy. I am restless. I should be lost without some absorbing occupation.

Yet is it not as important to be as to do? Is it possible to do unless we try to be?

Some reply: It is better to do even than to be, for it is impossible to be save through doing. He who does becomes. He who does not becomes not.

A. But is there after all any fundamental distinction between being and doing? To be is to do and to do is to be. While we are being we are doing, and in doing we are being.

B. True, up to a certain point, yet there is a distinction. Being is negative doing and doing is positive doing. Being is something less than doing. Being falls short of doing.

A. But is it denied that being is activity? If not, wherein is the activity of being less than the activity of doing?

B. Being is certainly in the nature of activity, but it is negative and not positive. It is negative in the sense that it is not directly or immediately translated into physical plane terms. It may sooner or later have physical plane effect, but not immediately. Doing, however, is the consummation of being. Doing is an immediate translation of being. Hence

doing is more than being. In doing we reach a destination. In being we approach one. Doing is the fruition of being.

A. But have you not said that it is impossible to be save through doing? How then can doing be the fruition of being?

B. True, it is impossible to be save through doing. Yet when we are we must do, for part of true being consists in doing. Being emerges from doing and fulfils itself in doing. Doing the beginning and doing the end. Being the link between the beginning and the end. Doing is the seed and the bud. The flower is being. Yet the glory of the flower lies in the shedding of a seed.

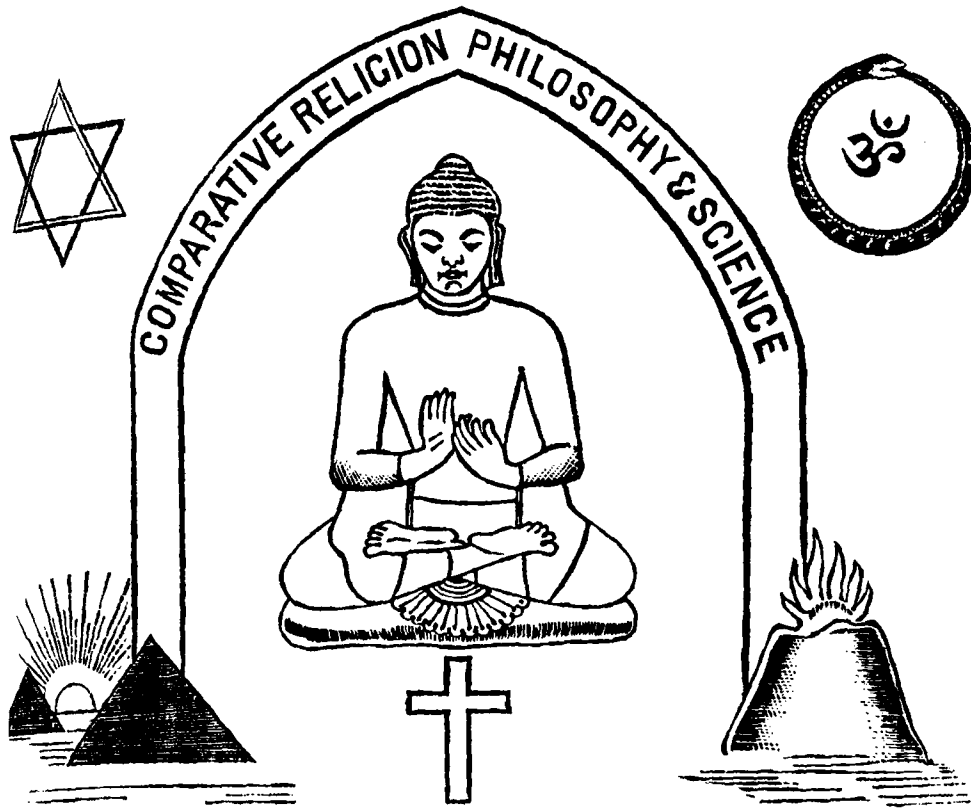
A and B. Let us then compromise. Shall we agree that when we are being we are doing and that when we are doing we are being, so that even when we are mainly being we are to a certain extent doing, as when we are doing we are to a certain extent being. So we cannot help both being and doing. Let some, then, be happy more in being than in doing. Those who must be doing will have the satisfaction of feeling that however much they do they are no less being, for from their standpoint while it is impossible to do more than to be doing, it is possible to do more than merely to be. And they are doing that which is more than being.

The afterthought of one side: Now we come to think of it, may not the being of some be more than the doing of others? For some there may be more doing in their being than there would be in their doing. Hence, it is best for some to be rather than to do, and for some to do rather than to be. Perhaps we were unwise in seeking to demonstrate the superiority of doing over being. Does it not depend upon circumstances and upon persons? What then shall we conclude? Let each of us be his best and do his best and leave comparison to the comparative. We will be either positive or superlative, or possibly both.

The afterthought of the other side : Now we come to think of it, may not the doing of some be more than the being of others? For some there may be more being in their doing than there would be in their being. Hence, it is best for some to do rather than to be, and for some to be rather than to do. Perhaps we were unwise in seeking to demonstrate the superiority of being over doing. Does it not depend upon circumstances and upon persons? What then shall we conclude? Let each of us be his best and do his best, and leave comparison to the comparative. We will be either positive or superlative, or possibly both.

Is not the true conclusion of all dialogues and of all discussions and of all disputes and of all quarrellings that all roads lead to Rome?

G. S. A.



ONCE HIDDEN KNOWLEDGE

By HAMILTON STARK

WHEN materialistic darkness, and especially, materialistic science, was threatening the spiritual aspiration so necessary for our balanced growth, the peoples directly affected by nineteenth-century culture, required special attention from Those who keep watch of tendencies in order that the outlines of the Plan shall be adhered to, and ultimate success assured.

The Guardians of the Ancient Wisdom, while encouraging material progress, sought to keep active the ideals of

spirituality, which in the last analysis is simply—Brotherhood. They made more accessible the essential learning that for long had been taught only to the recluse or the very far advanced pupil. Such fundamental facts in Nature as the continuity of life, evolution, brotherhood, “karma” and consequent evolutionary reincarnation, the true nature of the constitution of Man and of Matter, were unknown or misunderstood by many aspirants who were groping uncertainly for the meaning of life. The nature, method, and purpose of existence seemed so illusive to millions of honest people, that they despaired of ever solving the riddle, but the earnest desire to do so, in many instances caused them to contact the cosmic truths as put before the Western world in what purported to be the real and essentially full explanation of what life is all about.

The Knowledge had been perpetuated through the spiritually dark ages, by means of secret societies and the universal language of symbolism; though in the main, mere membership in those various societies was not a guarantee of great understanding about the mystery of life. In fact, the potential value of the secret was not being realised by the ordinary seeker. He was not prepared to utilise it for the general welfare, and that is the objective with the Elder Brothers of Humanity. The attitude of personal expediency of the average person, the willingness to benefit at the expense of others regardless of the ethics of such a state of mind—had so benighted the moral outlook that it became necessary to set in motion that which would arouse the public conscience. Not a small undertaking, but the devastating effects of selfishness had to be neutralised.

One of the keys to the sphinx-like riddle, is the fact in Nature of the self-evident periodicity that characterises all manifestation. In older cultures that fact has never been lost sight of, but the young and self-sufficient West had been delegated to build up systems and institutions that would

inculcate initiative and the creative, constructive faculty—lacking which, the education of mankind would remain very incomplete. Therefore, the organising, exploiting traits of so-called civilisation have their place, but cannot be over-employed with safety to the general good. There are other values in the total of human achievement, some of them more imponderable than others, but all of which make for the welfare of the human family quite as much as does “success” of the Western type.

Given the dominating idea that there is only the one lifetime in which to gain the whole of our possible evolution, the exponent of the “practical” life goes far in one incarnation in building in himself the faculty of assembling and co-ordinating the factors needed for great enterprises, but the so-called dreamers and visionaries are not therefore necessarily idle. There are many lessons to be learned in the rounding out of individual development, and it is not in the nature of things that we shall all be working at the same phase of the problem at the same time. Reference has been made to periodicity as a solvent for the seemingly unknowable. History repeats itself, but careful comparison must show that the cyclic action is spiral-like. When in the fulness of time, an age or period has run its course, it begins over again at a higher stage than previously. All factors involved have progressed somewhat, by reason of experience gained during the cycle. The ensouling Life needs more plastic matter for expression of itself, and Matter also has not been at a standstill in the world of progress. Ancient civilisations fell because of mass stupidity, but the forces connected with those enterprises and failures were indestructible, and they emerged to continue the contest with the benefit of more wisdom acquired in all previous endeavours. As an example: “the grandeur that was Rome” is materialising in the Anglo-Saxons of our time.

That implies the reappearance of the units of intelligence, clothed in new vehicles, and continuing the unfinished term of many school-days, the whole of which is devoted to perfecting the powers of the potentially perfect human beings concerned. And it is just that phase that calls for thorough and careful scrutiny. What if, after all, there is really equitable compensation for everything that we are in any way accountable for? Action presupposes reaction does it not? Or can something be nothing! Logical reasoning leads us to the conclusion that chaos would ensue if the Cosmic Intelligence responsible for the Plan were irrational enough to perpetrate something that is self-contradictory and therefore impossible. We have natural law that is impartial, inexorable, and invariable. Cosmos instead of Chaos: steady, persistent growth—cause followed by certain effect.

The application of the principle in its relation to the inter-dependence of persons and peoples—present and future—should be obvious; but out of such consideration, two facts emerge; the wise man works for posterity in a public-spirited way; and he includes all creatures in the same general class with himself—the sum of Creation is Humanity. There is the Fatherhood of the great Creative Intelligence, and the Brotherhood of all His creatures. And there follows the certain ultimate perfection of every entity in the scheme.

Justifying some of these assertions, there is herewith presented a table of certain essential facts that the student may take on trust, as supplying a reasonable hypothesis.

OUTLINE FOR STUDY OF REINCARNATION

1. EXISTENCE

(a) Its Nature: *continuity*, invariability of natural conditions—natural law; *orderliness*, from a day to a Brahmānda, always cosmos, never chaos; *progress*, becomingness, “God geometrises continually”; *consequence*, equity, equilibrium (karma).

(b) Its Method: *periodicity of manifestation*—a phase of karma. Progressive or spiral-like changes: constant resolving and crystallising

anced systems of all orders of beings. All things appear, disappear, and *reappear* regularly.

(c) Its Purpose: *growth by experience*. Mind, Soul, or Consciousness, being the connection between Life and Form, gradually unifies them, and comes to realise the zest of universal perfection well-being: *at-one-ment*.

2. REINCARNATION

(Re-embodiment in accordance with evolution, but not metempsychosis or transmigration, in the way they are usually understood.)

(a) Constitution of Matter and of Man: a seven-octaved system cosmic vibration.

(b) Evolution of both Life and Form. Physical heredity supreme during first two and a half Races of this Round on Earth. "Sons of Mind" from Venus took the mindless bodies. The Thinker or Ego is that specialised Life which uses a succession of bodies, each more developed than the previous one. Retrogression possible only under very rare circumstances, and then not final.

(c) Sub-human, Human, and Angel (Deva) lines evolve simultaneously on the same globe. Super-human Mahātmās and extra-human Avatāras help Humanity.

(d) Individualisation. Awareness comes only through earnest personal effort.

(e) Sleep and death. The condition of being outside the body, and conditions when without a physical body. Consistent progress requires that we return to Earth as often as needed to learn all its lessons: about 775 times after becoming human. Diastole and systole, or the Great Breath. Nature everywhere exemplifies the logic of birth, death, and rebirth.

(f) Historical and geographical. Periodical stages of knowledge, then uncertainty, and next, ignorance of the facts. Number of believers in East and West now. Reasons for present restricted area of belief. Materialistic initiative the incentive to-day. Lives of "Alcyone," and other concrete instances of rebirth.

(g) Objections. "Too distasteful"; "Why don't we remember?"; etc.

(h) Application of the study to daily life. Results: confidence, courage, intelligent effort, an inspiring object in life. When understood, reincarnation, as a means of growth to perfection, holds the greatest rational assurance, that Humanity has, of final justice and full satisfaction to all.

Hamilton Stark

YOUNGER SOULS

WE ask too much of them—
(We who are cast upon a finer mould)
We seek what cannot be, until God's Plan
For race and planet, further shall unfold.

Unreasoning, we expect
An honour stainless as the blue above—
Too deep a trust—too keen a sympathy—
Motives too high—and too complete a love.

Failing to find, we blame—
But they are Baby-Gods, with Baby ways!
The Greater Ones look down with patient eyes,
And smiling spin the World through endless days.

All will be gained, in time—
Each life must teach them some yet unlearned rule,
Which we, perhaps have mastered in the past,
By the same method, in God's ageless school.

So, in these Younger Souls,
With understanding, following the Wise,
Let us not see the Brute, of living hands,
But the still-sleeping God, within the eyes.

“T. H. S.”—

LORD MUHAMMAD'S NOCTURNAL JOURNEY

By C. NARAYANSWAMY

THE mi'raj or the ascension of the Prophet, as it is called, is of great importance in the history of Islām, as, according to some, it predicted the triumph of the Arabian Prophet. It is to a greater extent of importance as a turning point during the ministry period of Muhammad. At a time when the prospects of Muhammad's success in his mission seemed very dark indeed, the vision of his mystic journey, which took place at a psychological moment of his mental condition, was timely and encouraging to his drooping spirits.

After the death of Abu Talib, his uncle, he had no powerful protector under whose shielding shadow he could pave the way for his passionate mission. Things looked dark, ominous clouds seemed to appear from the sandy horizon of Arabia. Hunted from place to place, peace and comfort seemed far away. At last driven forth and stoned by the populace as he left Taif, he turned his face towards Mecca which he had to leave for Taif in the hope of finding help. During these hours of suffering and disappointment he found relief and comfort in visions which appeared to him from time to time and a ray of hope dawned from an unexpected quarter. The city of Yathrib, where many embraced the Jewish religion, invited Muhammad to send a teacher to instruct them in the new creed. The inhabitants of Yathrib had a strong feeling of animosity against the Meccans, and whatever was displeasing to them they, the Yathrites, did not scruple to follow.

At Mecca, things were stationary and there was very little for him to do but wait for further news from Yathrib. It was during this period of anxious wait that the celebrated night journey occurred, which has been the occasion of considerable dispute to Islāmic theologians and has afforded a sharp weapon for the use of the hostile historians of Europe.

A reference of this night journey appears in the Holy Qurān,¹ which runs as follows :

Glory be to Him Who made His servant to go on a night from the sacred mosque to the remote mosque of which We have blessed the precincts, etc., etc.

The above passage is construed by Islāmic divines in two ways. Some say that it referred to Muhammad's ascension, in which case it signifies the future triumph of the mission of the Arabian prophet; but some attribute the reference to Muhammad's flight from Mecca to Medina. It was at night that he left Mecca. The "sacred mosque" stands for the mosque at Mecca and "the remote mosque" stands for Medina itself or the new mosque which was to be built at Mecca.

Again² it is stated :

And when we said to you: Surely your Lord encompasses men; and we did not make the vision which we showed you but a trial for men and the cursed tree in the Qurān as well.

It is agreed by many commentators that the above-quoted sura refers to the vision of ascension, which inspired confidence in the heart of Muhammad with regard to the success of his mission, after his flight to Medina.

Wordsworth in speaking of hope says :

Hopes what are they?—Beads of morning
Strung on slender blades of grass;
Or a spider's web adorning
In a strait and treacherous pass.

¹ Section I, chapter XVII.

² Part XV, Ch. XVII, Section 6, Sura 60.

To those who are unacquainted with the mysteries of initiations, the separation of the soul from the body, and its passage through higher and subtler worlds, so familiar to Theosophists, and the re-entry of the soul into the body, bringing back the experiences of worlds seen, the vision of Muhammad appears as a chimera and some believe that the journey took place bodily as one might travel physically from, say, London to Bombay. There has been a considerable difference amongst the learned of the Islāmic world on this point and the majority hold the view stated above. But there are personages like 'Ayeshah and Mu'aviah who hold that the journey was spiritual, through worlds subtler than the physical.

A doubt is also expressed whether Muhammad was asleep or awake at the time when the vision actually took place. In one report the actual words describing the condition he was in at the time are: *Bina Ana Binn'Ul-Nayan Wa Alek-Jan*, i.e., "Whilst I was in a state between that of half asleep and half awake." Those who base their conclusions that Muhammad was bodily conveyed by his favourite angel Gabriel rely on the concluding words of a report received through Sharik, *Wa Isthiqaju Hu Fi Masjidul Haram*, i.e., "and he awoke and found himself in the Sacred mosque". But those who are familiar with the states of clairvoyance will readily perceive that this is in no way contrary to the view that Muhammad's journey was spiritual. That he was not asleep, may also be held to be in accordance with rules relating to clairvoyance.

A person asleep cannot have clairvoyant vision. To have that vision, he must go into the still deeper stages of sleep where his consciousness awakens to higher and subtler vibrations of higher physical sub-planes. He then, in a real sense, is awake to conditions of vaster, brighter and sublimer things, of higher planes of which he was ignorant in his physical,

waking state. It is quite probable, some Muhammadans believe, that Muhammad was not asleep in the ordinary sense, but that he awoke and was carried by his favourite angel to realms to which ordinary mortals, under ordinary circumstances, have no access. This vision had an important influence on the life of the Arabian Prophet. That vision came to him at a time when his condition was, to all appearance, one of helplessness, despondency and distraction of mind. It showed him that a great future lay before him, which impelled him to renewed activities under circumstances which would have kept many a daring and dauntless heart away from the mission.

The story of the celebrated night journey is so overlaid with spurious, traditional details, as to have partly lost its real significance. As the over-loading with bright, luxuriant jewels casts a shadow over the real beauty and charm of a person, even so, the abundant growth of hades on the thirst-quenching oases of Arabia and the fertile and fruitful soil of Asia-Minor and the land of the two rivers, completely casts a blind on the succeeding generations and gives a tool into the hands of jesuitically-minded critics, not only of other faiths but, strangely enough, of those of the Islāmic faith—disgruntled, misguided and perverse in their mental outlook—to cast carping criticisms at Muhammad. No wonder, then, that the spiritual and mystic side of the vision has entirely been lost. Even in the Holy Qurān no specific mention is made of this portion of Muhammad's life, except the quotations given above. However, certain passages¹ (if we read between the lines) will give an indication that those passages refer to Muhammad's ascension. For example:

- Sura 4: "It is naught but revelation that is revealed."
 „ 5: "The Lord of Mighty Power has taught him."
 „ 7: "And he is in the highest part of the horizon."

¹ In Ch. LIII, Suras 1 to 18.

- Sura 8: "Then he drew near, then became lowly."
 „ 10: "And He revealed to His servant what He revealed."
 „ 11: "The heart was not untrue in (making him see) what
 he saw."
 „ 12: "What! Do you then dispute with him as to what
 he saw?"
 „ 13: "And certainly he saw Him in another descent."
 „ 18: "Certainly he saw of the greatest signs of his Lord."

Stripped of its amplitude and wild exuberance, the story of Muhammad's vision presents points of similarities with those in the Purāṇas. It also shows points of similarities with events connected with Initiations, which the members of the Theosophical Society are so familiar with of late.

As usual with great events, the Journey evidently appears to have taken place on a night which is described as one of the darkest and full of the most awe-inspiring silence that had ever been known by man. No crowing of cocks, no barking of dogs, nor even the howling of wild beasts, nor the hooting of owls disturbed or wakened the serenely sleeping population of the desert. The very waters of the desert streamlets ceased to murmur, and the elements of the air seemed to have gone asleep. All the salubrious and sublime activities of nature appeared to have suddenly become divested of the power of motion. All nature seemed dead; and in awful silence, all the forces of nature seemed to remain at a standstill. Whilst the whole atmosphere was tense by the combined efforts of elementals, in the mid watches of the night, Muhammad was roused from his sleep by a Divine voice crying: "Awake, thou sleeper?" As Muhammad opened his eyes, he found his Ishta-devatā, Angel Gabriel, standing before him, his forehead clear and serene, complexion white as snow, and his hair, falling on to his shoulders. It is said that the robes of the angel were sown with pearls and embroidered with gold. A white steed, famous in Islāmic history as Al-Borak, of dazzling beauty resplendent with gems and precious stones, with two wings like eagle's, was by his

side. Owing to her lightening speed and dazzling splendour she was called "Al-Borak," or "Lightning". Miraculous enough, she was endowed with the power of speech; and would not allow Muhammed to mount unless he promised and assured her that he would take her to heaven. Then rising with Muhammad on her back, she soared high, far above the mountains of Mecca. At the bidding of the angel, they alighted on the earth and Muhammad, by his command, said his prayers. When Muhammad asked why he was commanded to pray at that particular place, Gabriel said: "Because it is Mount Sinai, on which God communed with Moses." They, again, soared aloft and the second time Muhammad was commanded to pray. When asked Gabriel said: "Because it is Bethlehem, where Jesus the son of Mary was born." Again they resumed their aerial Journey.

At this point Muhammad's trials and trepidations commenced. From his right came a voice asking him to tarry a moment so that the voice might speak to him. Al-Borak unheeding pressed onward, and Muhammad heeded not the tempting voice. Again another voice, that of a lovely damsel, who beckoned, alluring him with smiles: "Tarry a moment, oh! Muhammad, that I may talk with thee. I, who, of all beings, am the most devoted to thee." Still onward Al-Borak pressed, Muhammad tarried not, believing that his work was not with the voices nor with the alluring damsel but with God, the All-Powerful and Glorious.

Gabriel, in reply to Muhammad's queries as to what these voices meant and who the damsel was, said: "The first, oh! Muhammad, was the voice of a Jew; hadst thou listened to him, all thy nation would have been won over to Judaism. The second was the voice of a Christian; hadst thou listened to him thy people would have inclined to Christianity. The damsel was the world, with all its riches, its vanities and allurements; hadst thou listened to her, thy nation would have chosen the

pleasures of this life, rather than the bliss of eternity, and all would have been doomed to perdition."

The aerial journey was continued till they reached the gates of the holy temple of Jerusalem, where Muhammad saw Abraham, Moses and Jesus and many other minor prophets. After his prayers in their company were completed, a ladder of light, was let down from heaven, till the lower end rested on the *Shakra*, or foundation stone of the sacred house, being the stone of Jacob. With the help of Gabriel, Muhammad ascended the ladder and he was taken to the first heaven. After an assurance given by the angel that Muhammad, who was with him, had received his mission, the gate of heaven opened wide, and Muhammad entered. "The first heaven was of pure silver, and in its resplendent vault the stars were suspended by chains of gold." In each star an angel is placed as a sentinel, to prevent the asuras and black elementals from scaling the sacred abodes. On the approach of an old and ancient man towards Muhammad, the angel told him: "Here is thy father Adam, pay him reverence." When Muhammad had paid his reverence, Adam embraced him and said that he was the greatest among his children and the first of the prophets.

The second heaven was then reached, and as before, the door was opened and they were admitted, after the usual questions and replies were exchanged. This heaven was made of polished steel and emanated light that was dazzling in the extreme. Here, Muhammad found Noah, who embraced and hailed him.

The same ceremonies were gone through in the third heaven, which was studded with precious stones, too brilliant for mortal eyes to behold. An angel of immeasurable height was seen seated. The distance between his two eyes was the distance that would take an ordinary mortal seventy thousand days to reach. A hundred thousand

battalions of armed men were at his beck and call. A book of enormous size was before him, in which he was seen writing continuously and blotting out—probably the chief of Kârmic Devatās. The angel Gabriel said to Muhammad: “This, oh Muhammad is Asrael, the angel of death, who is in the confidence of Allâh. In the book before him he is continually writing the names of those who are to be born, and blotting out the names of those who have lived their allotted time, and who, therefore, instantly die.”

To the fourth heaven of silvan scene, composed of finest silver, they wended their aerial way. Amongst the angels who formed the inhabitants of this region, one there was of gigantic height, and it is said, to reach his height it took five hundred days’ journey. Trouble and worry sat on his countenance, his eyes formed a source of rivers of tears. “This,” said Gabriel, “is the angel of tears, appointed to weep over the sins of the children of men, and to predict the evils which await them.”

The fifth heaven was composed of pure gold; here Aaron received Muhammad with warm embraces and happy congratulations. The avenging angel and his angelic hosts, to whom God has entrusted the execution of Divine vengeance of infidels and sinners, made this their abode. The chief presides over the element of fire. Of all the angels which Muhammad, had so far perceived, he was the most hideous and terrifying. His apparel appeared as copper, and was covered with wens and warts. Light flashed from his eyes and a flaming lance was held tightly in his grip. On a throne encircled by flames he sat viewing the play of red-hot chains. Were he, in his true form, to descend upon this earth, the mountains would be consumed, the seas dried up, and all the inhabitants would be swallowed up through fear.

They pressed onwards, leaving this abode, awful in its aspect, and terrific in its effects, to the next heaven, the

sixth, well-known by its name "Hasala". Transparent stone is its material, Hasala may be called a carbuncle. A great angel, half of snow and half of fire, was seen; yet the snow melted not, nor was the fire extinguished. Encircling him a choir of lesser angels continually exclaimed: "Oh Allah! thou hast united snow and fire, unite all thy faithful servants in obedience to thy law." "This," said Gabriel, "is the guardian angel of heaven and earth. It is he who despatches angels unto individuals of thy nation, to incline them in favour of thy mission, and call them to the service of God and he will continue to do so until the day of resurrection."

Here Musa was seen by Muhammad to be in tears instead of welcoming him with cordial embrace. To Muhammad's query as to why he wept, Musa replied: "Because I behold a successor, who is destined to conduct more of his nation into paradise than ever I could of the backsliding children of Israel."

Patriarch Abraham received Muhammad in the seventh heaven. A Light-Divine, dazzling yet blissful, piercingly sparkling yet cool to see, met the gaze of Muhammad. A description of one of its celestial inhabitants will suffice to give an idea of the immensity and the magnitude of things divine. In the language of Muhammad's biographer,

He surpassed the whole earth in magnitude, and had 70 thousand heads; each head had 70 thousand mouths; each mouth 70 thousand tongues; each tongue 70 thousand different languages; and all these were incessantly employed in chanting the praises of the Most High.

The same biographer goes on describing:

While contemplating this wonderful being, Muhammad was suddenly transported aloft to the lote-tree, called Sedrat, which flourishes on the right hand of the invisible throne of Allah.

The description of this tree is most wonderful. It is said that its branches are wider than the distance between the sun and the earth. Angels more numerous than the sands

of the earth take shelter under the shade of this divine tree; the leaves are like the ears of elephants; thousands of immortal birds sport among its branches, and keep on repeating the sublime verses from the Holy Qurān. "Its fruits are milder than milk and sweeter than honey." Each seed incloses a *hourī*, or celestial Virgin, provided for the felicity of the true believers. There is more mystical meaning in this than appears on the surface. For it is more or less an undeveloped seed, the Divine conception of the ultimate result of the evolution of man lies latent; the future *houries*, the future angels, the future seers, the future prophets, the future Manus, the future Buddhas, will all have to be traced to the seed. From this tree issue forth four rivers; according to the Islāmic conception, two flow into the interior of the paradise and on the other two devolves the duty of fertilising the mystical and the occult lands of Egypt and Babylonia.

The *sidrat* or the lote-tree is in Arabia the tree under the shade of which people alight and rest, it is sought by the weary wayfarers of the desert plains of Arabia; consequently it is made use of to serve as a parable for the shade of paradise and its blessings. *Fī Sadre Makhjūd* gives comfort and relief to those who are greatly in need, who are thirsty and tired and who long for protection and shade. It is stated that, as Lord Buddha attained wisdom under the shadow of the Bodhi Tree, Muhammad was chosen, evidently by Those who are in charge of the department of Religions of the World, to receive, under this mystic lote-tree, Divine favours and great blessings. It is also said that under that tree the companions of Lord Muhammad, in the days of darkness and distraction, took the pledge that they would defend him (Muhammad) with their lives. The placing of this *sidrat* tree in the seventh heaven is most significant. For it is stated that the place where the tree is situated (in the seventh

heaven) is the utmost limit beyond which human knowledge cannot pierce.¹

The word *Sidrutah* is qualified by *Al-Mantaha*, which puts a limit to the human perception of things Divine. One of the explanations given by Zamakhshari, in his commentary of the Al-Qurān, *Kashshaf*, is :

the knowledge of the angels and the others ends here, and no one knows what is beyond it.

Hence some arrive at the conclusion that the Prophet's knowledge of things Divine was the utmost which could be vouchsafed to man.

Muhammad, led by his angelic companion, next went to the house of Adoration or *Al-Mamour*, built of rubies and encircled by ever-burning lamps. Here he was presented with three vases containing wine, milk and honey. He preferred the vase containing milk, which he took and drank without delay. "Well hast thou done"; exclaimed Gabriel, "auspicious is thy choice. Hadst thou drunk of the wine, thy people had all gone astray."

In form the sacred house resembles that of Ka'ba and it is perpendicularly above it in the seventh heaven. It is visited daily by seventy thousand angels of every high order. At that very time the angels were making the holy circuit of the counterpart of the physical Ka'ba, and Muhammad joined them and walked round with them seven times—a practice observed by the pre-Islāmic Arabs.

Gabriel was not able to lead Muhammad further than the seventh heaven, evidently the highest sub-plane of the Astral plane, for that was the limit to which angelic hosts of his kind could aspire to reach. From that point Muhammad entered into higher realms alone, here he had to travel quicker than thought through immense space. Having passed through two regions of dazzling light, and one of

¹ Sura 14 of part XXVII, ch. LIII.

profound darkness, he emerged into a light that was even more dazzling and brilliant. He thought himself then in the presence of Allāh, "the distance between him and that august Presence being only two bow-shots". Twenty thousand veils covered the face of the Deity, for it would have annihilated man to look upon His pristine glory. Muhammad had a feeling of ecstatic bliss, the whole atmosphere being filled with sweetness and fragrance divine, which none but those who have been in the Divine presence can feel and understand.

Muhammad's task was accomplished; the daily prayers, he, so meticulously, contrived to weave into the daily Islāmic observances, were later imparted to him in that ruby house. He descended in the same manner as he ascended with Gabriel, the white steed Al-Boraq landing him back on to the place from which he was taken up.

When this vision was narrated by Muhammad to his companions, some believed, many marvelled and many doubted. The Koreishites were loud in proclaiming the impossibility of such an occurrence and they laughed the whole event to scorn. When proof was demanded as regards his nocturnal journey and they asked him to give the description of the temple of Jerusalem, he was perplexed, for the journey was made at night when the temple could not be distinctly seen. However his Ishta-Devaṭā, the angel Gabriel, came to his help and created before him a complete vision of the temple by which Muhammad was enabled to give a minute description of the temple. Still, there were many who could not bring themselves to believe in the truth of the adventure. They asserted that the whole story was an after-thought of Muhammad or of his fanatic followers; that Muhammad must have had a vision of ascent to heaven, as he had frequently had, whenever he was in difficulty or distraction of mind; the major portion of the story of the temples of

Jerusalem and Mecca, Ka'ba and other incidents of meeting Moses, Isa, Abraham, etc., must have been brought into the narrative to give a realistic appearance to the whole incident.

From the descriptions given, however, of the various heavens, it appears that Muhammad must have passed through some experiences of the astral plane and the two lower sub-planes of the mental. It will also be noticed that the septenary principle plays an important part in the whole story.

To those who have studied Theosophical literature, it will come as a surprise that Muhammad's journey appears to have been only in the sub-planes of the astral and lower mental worlds. It is a noticeable fact that the angel Gabriel could go no further than the seventh sub-plane of the astral—that being the world where angels have full play of their own. I believe, that the temples which Muhammad saw in these higher and subtler plains were astral counterparts of the physical temples. For it is stated that every earthly thing has its counterpart on the astral plane. So whatever Muhammad saw in the astral sub-planes must have been the counterparts of things earthly. And, no wonder, that the extent of knowledge which the angel Gabriel placed before him could go no higher than the astral. It is a matter of common knowledge that the astral knowledge has its limitations. One will, therefore, feel no surprise that Muhammad's visions do not encompass the whole universe, but only circumambulate the Arabian peninsula, the land of the two rivers, and that of the hieroglyphics. In his astral journey he sees nothing but the counterparts of earthly Ka'ba, Jerusalem, Egypt, Mesopotamia. No doubt, the vision has a marked similarity with those with which we are familiar in other faiths. In *The Bhagavad-Gītā*, Arjuna beseeches Lord Kṛṣṇa to show to him his Divine Form, but Arjuna would not listen to the Lord who said that no mortal is fit to bear the strain of looking upon His Form. The same idea, it will be noticed,

runs in Muhammad's vision, where twenty thousand veils covered the face of the Deity, whom Muhammad saw in the house of Adoration.

The vision is well worth studying in the light of the descriptions of the various initiations given by C. W. Leadbeater in his *The Masters and the Path*.

C. Narayanswamy

DO not let yourself be distracted by anything exterior, for the Divinity is not in any definite place, depriving the remainder of its presence, but it is present wherever there is any person who is capable of entering into contact therewith.

PLOTINUS

EUGENIUS PHILALETHES

By A. M. PERCY SMITH

The Rosicrucian Thomas Vaughan . . . is until this very time a living mystery.¹

“ONE of the most celebrated Alchemists,” to quote the words of H. P. B. Historically we find comparatively few and scanty records of his life. He was born at Newton in Brecknockshire (Wales) in 1622, as the younger of twins, the elder one being Henry Vaughan, known as the Silurist Poet. In 1678 a book of poems called *Thalia Rediviva* was issued, as the joint work of the two brothers.

Thomas, after leaving the care of the Rev. Matthew Herbert, went to Jesus College, Oxford, in 1638. He studied under a noted tutor, took a degree in Arts and became a Fellow of his College. After taking Holy Orders he was given the rectorship of Llansaintffraid by a kinsman, Sir George Vaughan, in 1640. His sympathy with the Royalist cause brought him into disfavour, and eventually, about 1649, he was evicted from his living on charges—whether wholly true or not does not appear—of: (1) Excesses of conduct; (2) Bearing arms for the King. There seems great probability that he was not sorry to be thus set free to pursue the researches which were so congenial to his nature, for he sought the repose of Oxford to pursue his studies, alternated between there and London, and gave himself up to study and experiments.

¹ *A Modern Panarion*, p. 44.

After the Restoration, he found a friend and patron in Sir Robert Murray, or Moray, a man eminent in the art of chemistry, a knight, and Secretary of State for Scotland. Later on Vaughan left London, on account of the plague, in company with Sir Robert. They moved to Oxford, and on 27th February, 1665, he is said to have died at the Rectory, Albury, where he was living as the guest of the Rector, Samuel Ken, or Kem. His death seems a curious one for a man so skilled in chemistry—he is said to have been overcome by the fumes of mercury.

He is described as devoted to God, full of love towards his wife, and with intense desire for the solution of the great problems of Nature. Indeed, intense love of Nature seems to be the key-note of his speculations regarding the powers of the Universe and of Divinity. He is a typical Occultist, in that he seeks the Great Unity, by close observance of its manifold aspects in life in manifestation. He describes himself as a "Philosopher of Nature," and obviously dealt more with magic and mystery than with the material and technical branches of Alchemy.

H.P.B. asserts¹ that he was the model chosen by Swedenborg in the method of interpretation used by alchemists and mystic writers, and that

. . . one who, albeit a great alchemist, was no more of an adept than the Swedish seer himself, in the fullest sense of the word. Eugenius Philalethes had never attained the "highest pyrotechny" to use the diction of the mystic philosophers . . . both have missed the whole truth in its details . . .²

We also find

The Rosicrucian, Thomas Vaughan . . . a living mystery.³

With regard to his connexion with the Fraternity of the Rosie Cross there has been much speculation. Superficially

¹ *Isis Unveiled*, I, p. 306.

² The latter part of the paragraph should be read in connexion with this.—Ed.

³ *A Modern Panarion*, p. 44.

that, too, seems to be involved in a cloud of mystery. One of his best known works is entitled *An Introduction to the Fame and Confession of the Fraternity of R. C.* He denied any connexion with this Fraternity, saying :

I have no acquaintance with this Fraternity as to their persons, but their doctrine I am not so much a stranger to.

Many of his assertions regarding it are of the deepest interest for the light they throw upon the point of view from which Eugenius himself regarded mystic knowledge. He says :

Their principles are every way correspondent to the ancient and primitive wisdom.¹

Also :

Their knowledge they received from the Arabians, among whom it remained as a monument and legacy of the children of the East.

He also attempts to show the conformity of the Rosicrucians to the teachings of the Indian Initiates—as in the following passage.²

When we have evidence that Magicians have been, it is proof also that they may be . . . I hold it then worth our observation that even those Magicians that came to Christ Himself—came from the East, but as we cannot prove they were Brahmans, so neither can we prove they were not. If any man contend for the negative, it must follow that the East afforded more magical societies than one . . . The learned will not deny but wisdom and light were first manifested in the same parts, namely, in the East³ . . . From this fountain also, this living oriental one, did the Brothers of the R. C. draw their wholesome waters.

These passages and many others of like nature show very clearly that, whether he were or were not affiliated with any particular outer mystic order, he was undoubtedly well acquainted with, and an earnest student of those ever-living truths of which all Guardians of true Mysteries are the stewards and heirs. That he was to some considerable extent

¹ Works of Thomas Vaughan, A. E. Waite, p. 348.

² P. 364.

³ P. 365.

such a steward is confirmed by the statement of one writer, that :

He was always anonymous, always obliterating his personality, adept in spiritual alchemy, and despised the gold he claimed to produce.¹

The world, which is God's building, is full of spirit, quick and living. The spirit is the cause of multiplication of several perpetual productions of mineral, vegetables and creatures engendered by putrefaction, all of which are manifest, infallible arguments of life. Besides, the texture of the universe clearly discovers its animation. The earth—which is the visible natural basis of it—represents the gross, carnal parts. The element of water answers to the blood, for in it the pulse of the great World beats. This most men call the flux and reflux, but they know not the cause of it. The air is the outward refreshing spirit—where this vast creature breathes, though invisibly, yet not altogether insensibly. The interstellar skies are his vital, ethereal waters, and the stars his animal, sensual fire . . .²

I would not have thee look on my endeavours as a design of captivity. I intend not the conquest but exercise of thy reason, not that thou shouldst swear allegiance to my dictates, but compare my conclusions with nature and examine their correspondency.³

When I found out that man was a branch planted in God and that there was a continual influx from the stock to the scion, I was much troubled at his corruptions, and wondered his fruits were not correspondent to his roots. But when I was told he had tasted of another Tree my admiration was quickly off, it being my chief care to reduce him to his first simplicity and separate his mixtures of good and evil. But his Fall had bruised him in his best part, that his soul had no knowledge left to study him a cure. His punishment presently followed his trespass : "all things were hidden and oblivion, the mother of ignorance, entered in". . . Man had at first, and so have all souls before their entrance into the body, an explicit methodical knowledge ; but they are no sooner vested but that liberty is lost and nothing remains but a vast, confused notion of the creature.

He describes how he studied several arts, and rambled over those inventions which the folly of men call sciences :

then I quitted this book business and thought it better to study nature than opinion.

. . . To regulate my studies in point of method, I judged it convenient to study his (man's) principles first and not him.⁴

¹ *Works of Thomas Vaughan*, A. E. Waite, p. 8.

² P. 9.

³ P. 10.

⁴ P. 11.

He proceeds to study his garden in Spring and concludes that the world in the beginning was no such thing as it is, but some other seed or matter out of which that fabric which he beheld did arise.

God in his eternal Idea, foresaw that, whereof as yet there was no material copy . . .¹

God in love with His own beauty frames a glass, to view it by reflection. But the frailty of the matter excluding eternity, the composure was subject to dissolution. Ignorance gave this release the name of death, but properly it is the soul's birth and a charter that makes for her liberty. She hath several ways to break up house, but her best is without a disease . . .²

Whiles I sought the world I went beyond it, and I was now in quest of a substance which without art I could not see . . .³

He considered them first and made them afterwards . . .⁴

A fourth principle, the highest in the "scale of nature"—the "chariot of nature". It is the mask or screen of the Almighty: wheresoever He is, this train of Fire attends Him . . .⁵

He speaks of a "certain chain" in nature, which is elsewhere likened to a Jacob's ladder, which seems to refer to the union of individual spirits with the universal God-conscious . . .⁶

Here now lies the mystery of the magician's *denarius*, his most secret and miraculous pyramid, whose first unity or cone is always in "the horizon of eternity," but his basis or quadrate is here below in "the horizon of time." . . .⁷

We know very well there is but one Matter out of which there are formed so many different shapes and constitutions.⁸

In the seeds of all things are "potencies like unto artifices".⁹

The truth is, life, which is nothing else but light and heat, proceeded originally from God, and did apply to the chaos, which is

¹ P. 13.

² P. 11.

³ P. 13.

⁴ P. 25.

⁵ P. 77.

⁶ P. 80.

⁷ P. 82.

⁸ P. 83.

⁹ P. 218.

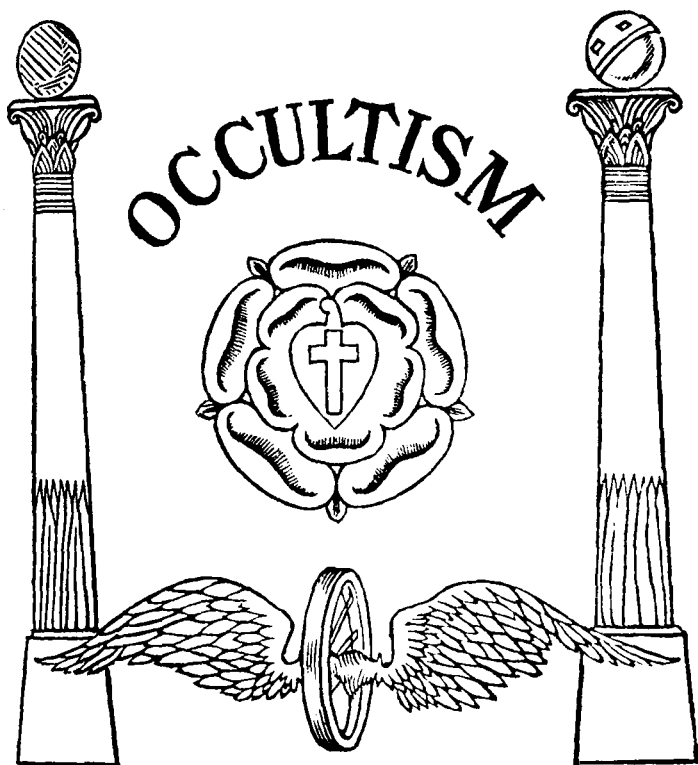
elegantly called by Zoroaster "the fountain of fountains and of all fountains, the matrix containing all things".

This chaos is elsewhere described as a substance secreted in the very bosom of nature and identified with Adamic earth. It is shewn that the purification of this chaos involved an experimental investigation into the substance of life, chaos being shewn to be the first envelope of this life. Thus we may see how deeply these philosophers searched the mysteries of the universe in their quest for Truth.

Vaughan concludes with describing those who are fitted to—

receive the secrets of Occult Knowledge—They must be serious, silent men, faithful to the Art, and most faithful to their teachers.

A. M. Percy Smith



TO THE ANGELS

By D. E. O.

ANGELS of Light
Shining so bright
Bringing all creatures
Out of their night
Helping me when my light shines dim
Leading me on ever closer to Him
Angels of Light
And of Love.

Filled with Peace and Purity
Divine Understanding and Unity
With Sympathy that is wise and strong
And the Joy and Bliss that to Him belong
And Impersonality.

Direct and simple through and through
Serving in all that you find to do,
Yet you seem like gods of beauty and love
Filled with the Wisdom which reigns Above.
And yet you are selfless and pure, so pure
That you seem like the breath of God
And whatever of sin and of sorrow here
Its fragrance can touch, 'twill cure.
I know 'twas a ray of your beautiful Light
Which lead my steps to mountain height
And showed me so much of Beauty.

For I've followed glorious silver streams
Through fields as fair as I've seen in dreams,
And I've seen the fairylike marvels of snow,
And Orion's gorgeous and colourful glow,
And the dawn has called me to meet the Sun,
And I've watched its colours when day is done.
I've seen the Sea when 'twas blue and white,
And also its dashing, gray, maddening might.
And all of these wonders and many more
Of mountain and valley and prairie and shore
I've found on my path of duty.

D. E. O.

THE COLOUR LANGUAGE OF THE ANGELS

By GEOFFREY HODSON

(Continued from Vol. XLIX, No. 6, p. 748)

THE RADIATION OF FORCE

ONCE again the two angels have come to give us a further lesson in their colour language. They begin by projecting a portion of their auras towards each other in the form of two cylinders, which meet mid-way between them, combine, and widen where they touch. The green angel's cylinder then enters that of his brother and passes through it into his form, similarly the other enclosing cylinder travels forward to the "body" of the first angel. These tubes were projected from the region of the heart, and are some twelve to eighteen inches in diameter—the blue one being necessarily larger than the green. The cylinders differ also, in that the green angel's arises from within his body and penetrates in a similar manner into the body of the blue angel, whose cylinder, in its turn, arises on the surface of his form and joins the surface of the form of the green angel.

The two are connected by this double cylinder, though they remain some 25 to 30 yards apart. Force is playing very rapidly down both tubes and many beautiful colours appear. Delicate shades of blue, green and yellow predominate, and they all have a certain hardness and lustre like that of precious stones. Suddenly a blinding flash of light

occurs at a point mid-way between the angels, the cylinders become pointed like pencils, and a circular disc of light of intense brilliance and hyper-activity appears, spinning at right angles to the direction of the original streams of energy. This disc somewhat resembles a circular saw glinting in the sun, though it is not solid all the way to the centre, but consists of rapidly circulating streams of energy.

Single pencils of light begin to shoot out from the centre of the disc, where the points of the two cylinders touch, and pass to some distance beyond it. As they are equally placed, they resemble the spokes of a wheel, such as that by which a ship is steered. The light in the tubes grows stronger and the size of the disc increases as time passes, and an expression of intense concentration shows on the face of both angels. It is evident that they are exercising the whole of their mental capacities.

The connecting cylinder has now divided in the middle, and a spinning disc appears at the open end of each half. The angels begin slowly to revolve and the discs become cones, or funnel shaped openings, through which force is rushing from the angels out into the surrounding atmosphere. Each angel is distributing his own power, which flows in his characteristic colour. It shoots forward in a rather narrow stream and travels for a great distance. When they turn down the valley in the direction of the Welsh mountains, the streams of power appear to travel across Wales, into Ireland, and far out into the Atlantic. They exercise a beneficent, vitalising and quickening influence. When they impinge upon our auras they fill them with light, cause them to expand to, at least, double their normal size, and set all the atoms of which they are composed dancing and vibrating with increased rapidity. My consciousness becomes more keenly alert and vivid as the stream of force strikes me, and I feel roused and stimulated. The force of the blue angel affects the form, in my case, more

than the consciousness. It has a definite purificatory effect, sweeping out inharmonious and deleterious matter, and raising the whole tone of my aura.

At first the angels turn slowly, following the direction of the sun, but now they gradually increase the speed until they are spinning with such extreme rapidity that the cylinders and streams of force appear as solid discs surrounding them. These illusory discs are slightly concave on both their upper and lower surfaces; they shine brilliantly with the colours of the angels' auras and the force is radiating from them in a highly concentrated stream. From the distance from which I am watching them, it is hardly possible to recognise it as a stream, so quickly are the angels spinning, but at the distance of a mile away the spinning is not so clearly noticeable.

As the beams of power strike me continually in their rapid rotation, the effect somewhat resembles that of a spinning water sprinkler. Power is descending through the angels in two distinct shafts from high above their heads. Both stretch their arms upward, holding their hands in the shape of a cup. The shaft which descends on the green angel is yellow, and that on the blue is rose. The shafts decrease in diameter as they descend and pass between the hands into the top of the head and down to the heart of each angel, where they join and intensify the stream of outrushing power. Following the shaft of the green angel upwards, I find that it opens like a long, thin funnel into the causal world, which it appears to penetrate at a point some 60 or 80 feet above the ground. Each shaft is spinning, and the opening forms a vortex into which the power is drawn from the higher planes.

The angels themselves are utterly transfigured by this time and appear to have grown in stature. Their faces glow with light and are stamped with an indefinable expression of power, majesty and nobility; they are hardly recognisable as

the same gracious and smiling angel friends who have been teaching us.

Now each turns the forces of his aura upwards and forms them into a huge coloured bowl. The cylinders and rays of power have disappeared, though the descending shaft of light is still visible. The bowl grows narrower and higher, and closes round the shaft until it reaches right up into the causal world. Powerful streams of force shoot up with it, and are liberated there. The arms of the angels are still raised above their heads and their glorious faces are visible between them.

Gradually the aura is drawn down into its normal position, the arms and hands follow it, with palms presented outwards as if in blessing: the faces resume their normal expression, the heads are bowed for a few moments, the hands fall to the sides and, after a pause, the angels look up with their familiar, friendly smile.

This demonstration almost explains itself. The angel says it was a meditation for the helping of the world. First they generated powerful positive and negative streams of energy which they placed in magnetic relationship with each other, according to certain laws with which they are evidently familiar. This induced power of another order which showed itself as a disc, spinning at right angles to the cylinders; by the exercise of their will-power they took control of these two orders of energy and utilised them as a means of projection for a third, which they called down from the higher planes by meditation. This causal energy they transformed and liberated both at the mental and astral levels, for the helping of the world.

The angel says: "We meditated upon the central source of energy in the system and in ourselves, and having in some degree realised it in our higher consciousness, we drew it down into ourselves and directed it by will-power through the simple mechanism which we had constructed. The

purpose of the mechanism was to avoid loss of power by dissipation and to obtain the maximum result from the energy at our disposal. The difference in colour of the forces was due to the difference of temperament, and showed that we each draw down and direct the particular aspect of the central source of power to which our temperaments correspond.

We recommend this method to you and suggest that you employ your heart chakras instead of the cylinders which we constructed."

He concludes with a smile: "We do not however recommend you to rotate. If you use this method you must be content to project power in one direction at a time. Some day you, too, will be able to radiate power and blessing in all directions at once."¹

Geoffrey Hodson

¹ This completed the course of lessons for the time being, but I hope that they will be resumed and their results published in the near future.—G. H.

AN IDLER AT CAMP

By An IDLER AT CAMP

II

THE wheat fields shone golden and bowed to the morning breeze. The same wind moved the clouds floating against the blue sky. The same golden light rimmed their ever moving forms.

The pine trees spread their green needles out, responsive to the sun and breeze and made music in the air. The harebells, blue as the sky itself, nodded in simple unity to both light and breeze in silent happiness and humility. And as I meditated I felt strangely at one with all. As the wheat nods in the sunlight its grains are ripened. With what trust and confidence it grows. No waste of its perfection can exist. Its grains feed many. None are lost. Its stalks serve as bedding; they thatch the houses keeping out rain and heat and cold. Its roots feed the earth for a finer harvest the coming year. It asks naught for itself of love or appreciation. Its happy, radiant existence, filled with the sun of life, invigorates and strengthens many; out of the simple fullness of its existence it adds to the nobility of all. Sown and reaped, stacked and harvested, ground and distributed, by wise and patient hands, such is its earthly destiny. What of its joy and beauty—surely this also lives on; and its desire for life again calls into being the Spirit of the grains.

Conscious co-operation is perhaps a great step beyond the unconscious, but in our self-consciousness we must be as the wheat—simple, trusting, joyous, beautiful, unconscious of our own simplicity and humility, our strength and its distribution. So as I meditated, the great unity of life filled me to overflowing, but such peace, such gently swaying radiance, could only endure for a season, to me as to the golden wheat. I must be content to wait the seasons. But what has been, remains.

Ommen

An Idler at Camp

9-8-1927

HE who would know the Divine must find it within himself and gain the experience of God or Theosophy which makes discussion about God or Theology superfluous.

J. J. VAN DER LEEUW

A PROPHECY FULFILLED

By MORLEY STEYNOR

Whenever there is a withering of the Law, and an uprising of lawlessness on all sides, then I manifest Myself.

Bhagavad-Gitā, 4, 7.

I will come again, and receive you unto myself.

St. John, 14, 3.

THE Teacher comes again within our midst,
Fulfilling thus His former prophecy.
Ours the inestimable privilege
To be incarnate at this favoured hour.
But do we realise this privilege ?
Are we now more prepared to welcome Him
Than was the Rome-ruled world of Cæsar's time ?
Are we less sceptical to-day, less blind
Than when in Eastern bodies we decreed
Death to the Master Jesus ? Once again
The Lord of Love is with us ; once again
He takes a human body long prepared
Through many lives to be His vehicle.
Thus in the radiant Krishnaji is veiled,
And sweetly tempered to our human eyes,
The fulgent Light of His Divinity.
How else could He have come to us ? How else,
Attune the higher rhythm of His thought
To our slow comprehension, or transform,
And render safer for our frailty,

The mighty voltige of His puissance, till
All may with safety bathe them in His love?
But shall we seize this opportunity
Or let it pass unheeded once again?
Who knows? Our eyes are purblind, and our ears
So coarsened with the city's hideous noise
That finer sounds are smothered. Yet, maybe,
Above the roar and turmoil we shall catch
Some echo, deep within us, of His voice.
Else have we lived in vain, and we must wait
Through many weary lives and centuries
Ere the World-Teacher pass our way again.

Morley Steynor

UNDERSTANDING OF GROWTH

By HELEN M. MANN

IT is oftentimes that an individual must stand alone in suffering that the soul may exert itself above the din of personality. The glimpse of the span called life on earth is but a minute part of the whole. Could we encompass the Whole, we would cease to cry against "needless suffering," for that which stands as trial may in Truth point the way to the path that leads to growth. That which gives of Understanding is such a simple thing when man views life in tune with Infinite Life. Speak the word of joy and health but leave all else to God. Bondage lasts no second longer than the lesson urges.

The stages of growth that lead to established health are oftentimes trying and long, but the goal once reached brings a joy undreamed of. Peace and activity lead the spirit into paths of service and joy. Let happiness reign, let small worries pass without note, learning that eyes fastened to the goal ahead will overlook the petty trials leading to the greater Inner Understanding that will meet every need.

Standing quietly filled with the Love of the Master, you cannot fail to bring Light wherever you go; in this manner you offer a service in the name of Truth. Know that where Love is permitted to rule, no inharmony can stand. Peace and Wisdom are within. Bring them into activity.

Remember that when an individual stands ready to acknowledge the Great Power as his fountain of strength and

life, fleshly ills may lay no claim on him, no inharmonious condition may bind him, for he is free in the freedom of Truth.

Let strength and peace fill your soul. Be calm and happy in the face of criticism, knowing that trust and faith bring that growth and understanding of the One Power. That which is Truth cannot fail nor can it be overcome. Nothing but absolute law will serve to satisfy him who has turned eyes skyward. No longer will the half-way measures, the by-paths meet his needs, for he seeks the greater guidance that lies dormant within each soul and he finds no happiness in any lesser thought. He stands supreme, alone, knowing that he is master of his fate. He is power, and strength, and within his own soul lies the answer to his every need. He is quiet in the face of opposition knowing the great Truth of every soul.

Find strength and pleasure in activity and learn that there is little excuse for bodily illness. Give of your joy and your happiness to those about you, in companionship, understanding, and activity.

In sending forth the spoken word of healing or of help, first hold the thought in intense concentration for a brief period, and then release it, let it go. Even as in mailing a letter, when the work of writing the words has been accomplished one does not hesitate to mail it in order that it may reach the one for whom it is intended. But were one to stand before the mail box and debate whether that letter would actually reach the person or no, the good within the note would never reach him for whom it was intended. Even so when the thought has been held in consciousness, release it, send it forth, the rest is God's work, yours is done, you need have no fear to let the rest remain in His care. Only when the thought has been released from your consciousness does it accomplish its work.

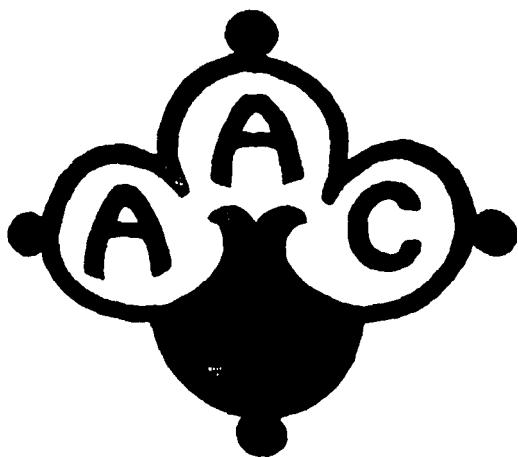
In meditation, choose one thought and fix it firmly in your mind, picturing what would be resultant with the fulfilment of that thought.

In meditation let the mind and the body relax until a quietness of mind is reached and attention can be fixed upon the thought desired. Do not permit will-power or material force any part. Remain calm and poised and the power of the Word will be manifest in all you think and do. At no time remain in meditation longer than seems desired.

Helen M. Mann

EVEREST stands for an adventure of the spirit . . . amongst those who, from the scorching plains of India or the arid plateau of Tibet, lift up their eyes unto the hills, there may be some who mutely hope that the uttermost peak may never be desecrated by the foot of man ; and that also is an affair of the spirit.

SIR FRANCIS YOUNGHUSBAND



CONCERNING INTELLIGENCE IN ART¹

By JAMES H. COUSINS, D. LIT.

NOTWITHSTANDING the fact that creative artists are among the most intelligent of human beings, there is a curious persistency in the notion that when an artist engages himself in the process of art-creation he must renounce his intelligence. A corollary to this claim as regards the artist is a similar claim as regards his works. They must be treated as works of art and nothing else.

And yet the vast majority of, say, the paintings of the world are bearers of significances beyond their lines and masses and colours, as one realises in an effort to make a product of the culture of one country or race comprehensible to an individual born and reared in another.

Even if, as a recent writer² claims, the spectator of art has nothing to do with anything but the understanding of "the

¹ The substance of a lecture delivered in the Brahmavidyā Āshrama, Adyar.

² R. H. Wilenski in *The Modern Movement in Art*.

attitude, motives and procedure of the artist," still that understanding takes us to something other than the work of art; and in asking our attention to attitudes and motives, not to mention all that is involved in technique, brings us in contact with operations of the human consciousness which, while in particular instances they may not be particularly intelligent, are at any rate functions of the intelligence.

When the matter is faced at right angles and without mystification, it becomes plain that about the last thing we should expect of a work of creative art is that it should be a work of art pure and simple. All the same, it will take the notion of the non-intelligence of artists and art quite a while to perish, for it has eminent sponsors whose assured longevity as creators will carry with it the dead weight of some of their ideas with regard to themselves and their art which they appear to accept without question. Ultimately however these dried twigs on their tree of life will be found out for what they are. When one comes upon a declaration of the kind referred to in the utterances of the wise, one has only to lie low with alert eye, and its contradiction will be seen sprouting forth; for the wise can never be wholly in error, and must cancel error by truth, even by camouflaged truth. For example—

Dr. Rabindranath Tagore, in an essay on "The Principles of Literature," writes:

No man who has the gift of enjoyment ever nags or pokes any creation of Art with the questions: *Why art thou here? What art thou?* He exclaims: *It is enough for me that thou art thyself.*

This sounds conclusive. All the same it is a matter of question whether even an immortal poet, when he himself turns critic and attributes principles to literature, has the right to put up a notice-board warning other people's enjoyments that they must not go beyond the marches of his own. There are most certainly human beings who have very considerable and very uplifting enjoyment—not in nagging or poking

creations of Art, but in asking, and endeavouring to answer the questions that Dr. Tagore would hobble. In this they are in excellent company, for in the very next paragraph to that in which Dr. Tagore makes his prohibition, he himself bootlegs across the frontier of his prohibited area a fine piece of smuggled camouflaged questioning in his declaration :

Our soul has her hunger for this immediateness of realisation, whereby she is enabled to know herself. The love, the contemplation, the vision that alone can satisfy this hunger finds its place in literature, in Art.

Now we know why art is here, and what it is. Round a corner, out of earshot of a superstition of criticism, Dr. Tagore has questioned the Genius of Art to good purpose, and throws the darkly whispered answer into the fine generalisation that Art is a means to satisfying the hunger of the soul for reality. Indeed, like the good rebel that he is, his creative imagination when put to the work of criticism still further disobeys the prohibition of his intellect against the intellectual questionings of others, by providing us with an answer to the question. What are the essentials of creative art? They are, he says, love, contemplation and vision. Now these make up the creative trinity-in-unity in the universe and humanity: the thrill of feeling that accompanies creative activity, the contemplation that guides and stabilises it, the imagination that inspires, energises and nourishes it. This is a statement of truth that is verifiable to the questioning mind. It accepts intelligence (as contemplation) as a constituent of creative art. It shows intelligence on the part of the creative artist who uttered it. It gives us a reason for regarding creative artists as intelligent beings and their works as not only enjoyable but intelligible.

It has, however, to be said in extenuation of the repugnance of creative artists to the exercise of questioning intelligence in regard to themselves and their works, that it is due

partly to a limited view of the nature and function of the intelligence, which is generally held by questioners, and which artists do not trouble to question; partly to a tendency in certain phases of art-history, particularly in western literature, to permit the domination of that limited intelligence in creative expression; and partly to a want of certainty in the use of such terms as intelligence, intellect, mind, thought, and their derivatives.

Wordsworth in "The Tables Turned" complained that—

Our meddling intellect
Mis-shapes the beauteous forms of things.

This general charge against intellectual meddlesomeness stands in so sharp a contradiction to Shelley's glorification of intellectual beauty, that it would appear that one or other of these immortal poets was talking nonsense regarding the intellect, or that the blame rests not so much with the intellectual element in inquisitiveness of beauty as in the direction in which it is used. To Wordsworth, intellect applied through scientific analysis (as the next line in the poem indicates: "We murder to dissect") commits what Yeats calls "The wrong of unshapely things". To Shelley, intellect applied through beauty consecrates all it shines upon "of human thought or form". But, as we shall see, there are degrees and directions in the realm of the intelligence, and it is the lower and descending of these that the great romantics shrink from, Wordsworth a century ago, Tagore to-day. So much for the moment regarding the limited view of the understanding principle in the human consciousness, as distinct from the responsive or æsthetical principle.

As to the domination of that limited intelligence in art; poetry to-day does certainly lend itself to it in some measure, though not yet to the extent of demonstrating a return to the classical phase of Dryden and Pope. In certain of the moderns, poetry voluntarily puts itself on the table of the

psycho-analyst as an instrument, or makes week-end excursions with the anthropologist. An example of the association of song and science is found in the poem "In a Dark Hour, Tasting the Earth" by James Oppenheim of New York. A generation ago John Davidson turned his poetry into laboratory paraphernalia. This process, in its extreme form, is putting poetry to work the wrong way about. It is using an arc lamp for breaking stones, which is not good for either. Poetry is not a pathological probe but a creative outlet.

Even the immortal masters of song have thus degraded their art. Browning did it in "Mr. Sludge the Medium" and "The Laboratory". If one makes the spiritual sacrifice which is necessary to read either of these poems, and then, after a pause for mental and emotional disinfection, reads the same poet's "Two in the Campagna," one glimpses the downward graph of thought and feeling that is in the first two, and the upward graph of life in the last. Death is signalled by disintegration. Life is integration. The sign of poetical life is the shepherding of details towards one idea-fold; not the shredding out of passion into emotional finitudes, but the uplifting and purifying of the whole range of desire by seeing it, as Browning does in the last-named poem, as an expression of infinite passion which gives the true measure of "finite hearts that yearn". Shelley, on the other hand, dismissed "Prince Athanase" when he found his psycho-analytical study approaching morbidity.

It is necessary to keep a watchful eye in poetry on those hearts that yearn. We must make quite sure that the poet of the yearning heart is not merely euphemising a sub-cardiacal impulse. William Cory, for example, a heart-yearning Victorian, in "Amaturus," begins thus:

Somewhere beneath the sun,
These quivering heart-strings prove it,
Somewhere there must be one
Made for this soul to move it

He sets out the desired characteristics of this soul-moving one. She (of course, she) is sweet, reserved, almost inarticulate, (Surrey regarded "The faithful wife *without debate*" an essential of the Happy Life,) not too queenly but smiling, noble but not too proud. That is her whole inner equipment; a set of negative adornments that to-day would not move a dealer in antiques half a yard in her direction. The rest of her outfit is anatomical, each skeletal item being catalogued according to its ministrations to the sense-pleasure of the yearning male. And when he winds up with his "yearning want and pain," we know what he means but does not say; and it has no relationship to the soul. We know also what Dowson means by "love" in his poem to Cynara.

Something is wrong, apparently, with terminology. If the soul is not the soul, and the intellect is not the intellect; that is to say, if someone says they are one thing and someone else says they are another; there is need for an intelligent enquiry as to the reality behind these tabs; to ignore the "thou shalt not" of even great poets when for an uncritical moment they lapse into critical obscurantism; to deny the claim of the little poets and critics that dwellers on a dark planet should legislate for the children of the sun; to seek intelligently to understand what intelligence is, and how it shows itself in poets and poetry.

We have said that there are degrees and directions in the realm of the intelligence. The two references already made to intellectual analysis and intellectual beauty give suggestions towards understanding. Intellectual analysis mis-shapes form. This is intellect, frozen and sharp, working objectively, separating leaf from leaf, limb from limb; and it is this discrete operation of the cognitive capacity of humanity that outrages the constructive instinct of the artist, as it annoyed Wordsworth. But to consecrate form there must be a laying on of hands in the apostolic succession of beauty, says Shelley; a brooding

presence that transcends the form yet is vitally related to it. This is the implication of the lines that we have quoted ; but in the same poem he states the matter explicitly by addressing intellectual beauty as,

Thou that to human thought art nourishment

That is to say, cognition at its highest as the intellect, and feeling at its highest as responsiveness to beauty, combined as intellectual beauty, overflow and form the river of thought. Three elements are here set out as sharers in the cognitive process ; *intellect*, *beauty* and *thought*. Translated into terms of modern psychology, we have implicit in the poet's line the psychological trinity-in-unity, *cognition*, *feeling-tone* and *conunion*, all part and parcel of one process and of one another.

Thus the creative imagination of the poet reaches the fact in nature which science corroborates. Working at its native level of the intuition, the creative imagination thus appears to have the power to cut across the stream of tendencies in the universe, and to act prospectively, as Shelley did when he anticipated the evolutionists in the forty-third stanza of "Adonais," and leaped so heartily over the heads of the Freudians that he is still on his trajectory of poetical prophecy towards the point in future psychological history at which science will discover "the one Spirit's plastic stress" in the form of a "complex," and having labelled it, will run into the danger of understanding it.

But the creative imagination also works retrospectively in giving new utterance to truths which are so true that they have remained unabridged by the wash of the waters and the scouring of the sand of passing ages. We realise this retrospective process in Shelley's line, quoted above, when scholarship (or good fortune in the game of putting one's finger haphazard on a page of a book) brings us to the third *valli* or festoon of the "Katha-Upanishad," the ancient Hinḍū

scripture of cosmic and human psychology. The first stanza of the *valli* declares that there are two beings, the cosmic and the individual soul, who jointly in the exercise of intelligence enjoy the results of their good deeds. Here again we have the psychological trinity-in-unity, intelligence (cognition), enjoyment (feeling-tone), good deeds (conation). Here we have also an anticipation of Shelley's "Thou" (intellect and beauty) as the inspirer and nourisher of activity, and finding satisfaction therein. Moreover, the position of derivativeness which Shelley gives to the external aspect of the cognitive process, thought, is paralleled in the scale of values given in "the Upanishad"¹ when it states that the mind (in its discrete aspect) is superior to sense-objects; the intellect (the synthesising aspect of cognition) superior to the mind; and the soul (the intuition or true ego) superior to the intellect. The bracketed qualifications of the words *mind*, *intellect* and *soul* are not a personal speculation only. Both the Upanishad itself and commentators ancient and modern make this classification; and beyond the ego they place the real *self*, the self of peace or of balance, the *ātman*.

It must be remembered, however, that the English terms used by translators are used either by Hindū pandits whose knowledge of English is not subtle, or by western scholars whose approach to eastern thought is across barricades of philosophical and psychological predilection. There is need for a clarification of terms. This does not seem a matter of great difficulty if one cuts oneself away from verbal custom. Croce did it a generation ago in part, when he turned the terms *abstract* and *concrete* upside down and showed that they had been used by philosophers in their exactly opposite sense. Abstraction, theretofore regarded as the function of philosophy was shown to be the function of science. Concretion, theretofore regarded as the work of science, was shown as

¹ Stanza 10.

the work of philosophy (*con*-together, *cretum*-to grow.) But apart from these qualifying terms, there is a series of substantives that carry integral meanings, that would serve the purpose of clear exposition if accepted. The whole process of awareness, including the awareness of feeling, can be summed up in the term *consciousness*. This is the *prajña* which Shri Shankarāchārya, in his commentary on the "Ṭaiṭṭirīya-Upanishad," presupposes as the basis of all activity. Moving towards activity it expresses itself through two modes, the cognitive and the æsthetical. These modes have three main stages each, an inner stage that is synthetical, a middle stage that is analytical, and an outer stage that is experiential. In the cognitive mode the stages may be called intelligence, thought and perception; in the æsthetical mode, emotion, feeling and sensation. A reference to a good dictionary will show the etymological justification for this systematising of words that have fallen into slipshod usages.

But to return to our main study. Shelley gives us his complete category of psychological process in the fourth act of "Prometheus Unbound," in the chorus of Spirits beginning "Our spoil is won". These spirits, as we know from other passages in the drama, are the essential living entities at the core of thought. When set free by the freeing of Prometheus they call to their service the powers of "Love, Thought and Breath" in order to build a new world to be wielded by the "Spirit of Wisdom". This is practically the first stanza of the third *valli* of the "Katha-Upanishad" over again. The Spirit of Wisdom (the cosmic intuition or ego) is related to the spirits of the human mind in Shelley's vision as the cosmic soul (*paramāṭman*) in the Upanishad is related to the individual soul (*jivāṭman*). Essentially they are one. Externally they present certain fluctuating identifications that are merely modifications of their own fundamental oneness. They operate through the cognitive and æsthetical modes of

consciousness (intelligence and enjoyment in the Upanishad; thought and love in the poet) into activity (good deeds and, elsewhere in the Upanishad, speech; breath and creative song in the drama). In both cases the aim of the activity of the individual soul is the service of the cosmic soul.

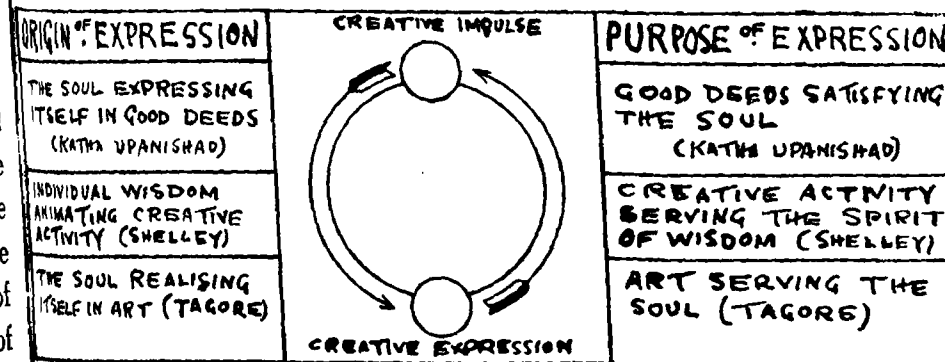
We may now lay alongside these categories that of Tagore; "vision" which is the creative exercise of the soul, that portion of it, so to speak, which seeks to manifest itself; "contemplation" which is the exercise of the higher cognitive mode of consciousness; "love" which is the exercise of the higher æsthetical mode of consciousness. It will perhaps aid comprehension if we throw these matters into diagrammatical and tabular form in which the perpendicular and relatively synthetical faculty of sight may catch assurances that do not always rise out of the horizontal tracks of language.

Thus poetry, philosophy and psychology are at one in their scale of values of the powers possessed by the human entity. They are at one also in their apprehension of a spiritual origin for the creative impulse, and of a spiritual purpose which will become the test of action in a wiser age than ours. They set the power of understanding (*intelligere*) in a position between the homogeneous inner world of the ego and the apparently heterogeneous outer world of its environment. They detect an impulse moving from the inner towards the outer; the hunger of the soul for realisation, as Tagore puts it. That realisation is accomplished when "love, contemplation and vision" build out of the rubble of things the holy places of the arts wherein the soul both feels and knows herself as one with all. In this majestic process set up by the creative impulse in the cosmos, operating from the creative centre of the individual, through the cognitive and æsthetical media of personal endowment with their grades of quality, quantity and intermixture, into an individually unique modification of the world of expression, the intelligence serves the soul in the

double capacity of directing itself outwards into the materials of experience through its lower aspect (the discrete mind), and, through its higher aspect (the synthetical mind) making the generalisations that are the hunger-satisfying food of the soul.

But the intelligence is Castor to the Pollux of æsthetical responsiveness. Neither can exist without the other; and the proportion of each to each in the process of conscious experience gives a category of stages in the process from the 999:1 of the cognitive to the æsthetical element which represents the scientific method at its lowest in inartistic and inhumane research, to the same proportion of the æsthetical to the cognitive which represents the religious spirit at its lowest in inartistic and inhumane piety. These are extremes of the process, but human history is not without record of their frigid retorts and their bale-fires. They are the source of "man's inhumanity to man" and beast. Art spreads out her hands to both for their redemption, for the nearer it brings them to one another the greater is the area of their mutuality in which the soul can find expression.

When, however, art moves from its place of poise between the hunger of the soul, whose satisfaction is its



reason for being, and the materials for that satisfaction; when it immerses itself in the world of the discrete, and draws

criticism with it, then it becomes anathema to the high-minded, and when it floats towards the purely immaterial world it becomes incomprehensible to the materially minded. It is a true instinct that resents the masquerading of poetry as science, and an equally true instinct that puts the versification of sanctimonious sentimentality beyond the pale of literature. Yet art must share the qualities of religion, philosophy and science if it is to serve the purpose of the soul by forming a membrane through which the knowing and enjoying ego may, through a process of osmosis, find unity and through that unity, the realisation of reality.

That art is not yet certain of its own reality, its true nature and function, is seen in its oscillations between the domination of thought which marks its classical eras, and the domination of feeling which marks its romantic eras. This is the sign of spiritual timidity; of fear, on the one hand, of yielding itself to the higher "lest, having it, it may have nought beside" (to paraphrase

		KATHA UPANISHAD	SHELLEY	TAGORE
	GENERAL CREATIVE IMPULSE INDIVIDUAL CREATIVE CENTRE	COSMIC SOUL — INDIVIDUAL SOUL	SPIRIT OF WISDOM — SPIRITS OF THE HUMAN MIND	SOUL — VISION
	COGNITIVE AND AESTHETICAL MEDIA	INTELLIGENCE ENJOYMENT	THOUGHT LOVE	CONTEMPLATION LOVE
	INDIVIDUAL CONTRIBUTION TO GENERAL EXPRESSION	GOOD DEEDS AND SPEECH	BREATH SINGING	ART AND LITERATURE

Francis Thompson); of a bad conscience, on the other hand, when it turns its back on the soul and walks in

its own shadow. There are signs, however, and not always from artists or art-critics, of a turning towards the centre of things. Any movement that involves a coming together, a synthesis, is a signpost on the way towards ultimate unity. One such may be taken as example from the volume entitled "Possible Worlds".¹ In that book Prof. Haldane speaks of science and religion as forms of art. This is a different matter from metamorphosing art into a form of science or degrading it to lackeying to religious sectarianism. It implies the inclusiveness of art; and to science and religion we may add philosophy, with due acknowledgment of the fact that Croce would have philosophy include the former and exclude the latter.

When these modes of conscious activity become suffused with the creative life of art, and are drawn closer to one another by their mutual relationship to art, changes of incalculably beneficent possibility will occur not only in art and its components but in life. What those changes may be is a matter for prophecy, and is outside the scope of this study. What is to the point is the establishment of significances in art beyond the mere reactions of eye and ear and nerves. Art is the expression of the soul. On its way towards realisation of itself, the soul utilises the services of lower aspects of itself, such as we have set out above. When it becomes the servant of its servitors (as western art has allowed itself, according to Mr. Clutton Brock in his "Essays on Art," to be dragged by feverish activity away from attention to intelligence), it falls from art to artifice, from the illumination of the soul to the flame of the passions, from broad understanding to narrow reactions.

In the work of artistic redemption, the literary criticism of the future has not only the right, as has been demonstrated, of regarding artists and their art as possessing intelligence,

¹ By Professor J. B. S. Haldane, 1927.

but has the duty of questioning them as to the quantity and quality of their intelligence; and the response to such questioning will yield many revisions in the valuations of poetry to-day. Poetry rises or falls in value according to its significance. Shelley spoke of a "subtler language within language," and to detect this the literary criticism of the future will bend its ear. Says Professor Gilbert Murray: "In good poetry no single statement bears its face value; it means indefinitely more."

With which gesture from a critic who is also a creator and scholar we may confidently pass on to the study of some of the manifestations of intelligence in art.

James H. Cousins

THE MEASURE OF A MAN

By HARRIE VERNETTE RHODES

In a vision I behold the foundation of man's life upon earth. This foundation is four-square and its corners are Life, Harmony, Labour and Worship. Upon this foundation is built the fullness of man's manifest life and activity, and is that on which he grows and evolves in preparation for higher life.

The first corner, "Life," is that power in man which vibrates in accord with the natural laws of creation. All life is energy in vibration and the fullness of life in man is ever vibrant energy which creates, renews, sustains and retains, thus endowing him with ability to live and grow.

When man lives in unity with natural laws he manifests Harmony in his physical body and all its activities. Thus he expresses Health and radiates health vibrations which are in perfect agreement with nature's laws which God has made.

Man, vibrating with the power of true health or harmony, finds himself impelled to express his power in Action or Labour. Through experience he learns that there are two lines of activity possible, one destructive and one constructive. As he evolves he learns to discriminate between the activity which is useful and that which is useless, and puts into his labour the intelligence of harmonious, constructive ability.

As man grows, he comes to realise in a measure the marvellous Intelligence who creates and sustains all manifested life, and he finds within himself a recognition of Power and Wisdom greater than he can comprehend. His increasing understanding calls forth a response with a rush of gratitude and worship. This response comes from within and is the spiritual power which is God-like. Thus man awakens within himself the knowledge of his Higher Self and its God-like propensities.

Man is a triune being, body, soul and spirit, each vibrating at its particular rate of vibration. As he learns to live harmoniously in his physical life, his rate of vibration increases and in time he

"tunes in" with his Soul. Having raised himself into this unity, he comes in touch with this Real or Spiritual Self.

He finds that upon all planes of life his several divisions are moulded and guided by Mind. Upon the physical plane his body is managed by the lower mental or earthly mind. The Soul is directed by the psychic mind and the Spirit is in unity with Spiritual mind.

When man has become a unit, or three-in-one, he finds that the *Ultima Thule* of man is unity with God and that to live in that high estate he must radiate love, for Love in man is GOD MANIFEST.

Harrie Vernetta Rhodes

JOSEPHINE BUTLER CENTENARY

APRIL, 1828—1928

JOSEPHINE BUTLER, to whom we all bow in admiration for her pioneer work among women, was the gifted and inspired leader of the movement against State Regulation of Prostitution. Born in April, 1828, the centenary will be celebrated this year of "the most heroic and the most sympathetic figure of the nineteenth century."

More than fifty years ago, when the problem of prostitution was not even spoken of in public, this woman, armed only with a passionate belief that no healthy social conditions could be founded on inequality and injustice, challenged and finally destroyed a system which in matters of morality made one law for men and another for women.

The Contagious Diseases Act, with its periodical medical examination of women, aroused the profound and righteous indignation of Josephine Butler. No longer could she keep silence, and after much mental struggle she answered the call "though it led her straight from the shelter of a happy privacy to become the champion of the 'public woman,' " and oftentimes to be condemned by the public as no better than a common prostitute herself.

Writing in 1875, she says: "This system necessitates the greatest crime of which earth can be witness, the crime of blotting out the

soul by depriving God's creatures of free will, of choice, and of responsibility, and by reducing the human being to the conditions of a passive, suffering minister to the basest passions; yet no power can make her a mere 'thing,' for the soul awaits the day when it will face its destroyer, and the human nature will yet be avenged of its adversary."

And so this wonderful Englishwoman, amidst an outburst of abuse and misrepresentation from Press, public, and Parliament, lifted a banner which has never since been furled. "Nothing endures that is founded on injustice," she said. Her vigorous protests against the traffic in women and children led to the formation of a powerful International Society. The work is now being carried on by the League of Nations.

What a stigma on our so-called civilisation that this special work grows so slowly, and has not yet aroused the sympathy of public opinion; if it had, there would be no more traffic in women or children, no more brothels, no more prostitutes. It is the few, the very few, who do not condone this evil. Governments shield it in this year 1928. Blessed be Josephine Butler for her courage.

W.

HUNGER FOR EDUCATION

THE SECOND ALL-INDIA WOMEN'S CONFERENCE ON
EDUCATIONAL REFORM

By MARGARET E. COUSINS, B.MUS.

THE Conference of Women which met in Delhi in February demonstrated what the Indian poetess-politician, Srimati Sarojini Naidu, expressed as "the indivisible unity of women". The two hundred delegates represented all ranks, castes, creeds and races in India, linked by the spirit of service to the young. The vision of a reformed future was in their eyes. Dissatisfaction with the past and the immediate present had generated the Conference last year. Desire to convert, into accomplishment, the Memorandum of Resolutions passed then dominated the proceedings of this second historic gathering of women from all corners of this vast subcontinent.

The occasion and the necessity for the occasion is a matter of international importance, and needs examination from the widest perspective. There is an unbroken chain of womanhood around the world. The strength of that chain is the strength of its weakest link. No thinking woman can fail to sympathise with the Indian link in this universal sisterhood when she hears that only two out of every hundred women in India can read or write any language. Even in ten years the 2 per cent of literacy of women has not risen to 3 per cent. Side by side with this is the fact that ten times as many boys as girls are educated in India. This means that nine out of every educated ten men have illiterate wives. Women are now in revolt against the continuance of this state of affairs. Women in India are hungry for education.

"Feed my sheep, feed my lambs" rings down through the ages. Women together, East and West, Hindū, Christian, Muhammadan, are preparing the love feast. They are again as in the ancient story giving the food which the Brahmins thought should be reserved only for themselves to the child Kṛṣṇa and his boy and girl companions.

Food for the mind this Conference prepared and it showed its *sāttvic* quality by daring to open the Conference deliberations by a prayer of each of the three great religions invoking Divine guidance

in choosing right ways and means of procuring and serving its offering of educational facilities to Young India. This was a feat of religious unity and tolerance in itself, particularly in Delhi where religious differences are extreme. It set a tone which resonated through the four days' proceedings right from the verses of the Korān, impressively recited by Her Highness the Begum-Mother of Bhopal before her wise speech at the first Discussion Session, down to the closing speech of the Conference by our spiritual leader Dr. Annie Besant. One of the main reforms women call for in education is "the restoration of moral teaching, based on spiritual ideals," and its corollary, the first Resolution of the Conference, was that the "The spirit of social service should be inculcated in every stage of education".

The importance of this Conference to national well-being was recognised by the City Fathers of Delhi who offered a Civic welcome to the Delegates and Reception Committee in its beautiful Town Hall, this being the first time they have conferred that distinction on any visiting body. It was a significant sign of the times in India that the women were on this occasion served with refreshments in advance of the men and waited on by the men Councillors.

East and West united to make the Conference worthy of its aim and of womanhood. Her Excellency, Lady Irwin presided over the Opening Ceremony and gave a helpful, practical address, identifying herself with the cause as a woman and not as a *Vicereine*. Her Highness the Begum-Mother of Bhopal presided over the Conference Sessions and gave the valuable experience of her Rule on educational matters in the State, where she has been supreme sovereign for 25 years. The large number of Muhammadan women present was an improvement on the Poona Conference last year, but it necessitated that the arrangements for non-admission of men were more strict. Her Highness does not find any injunctions in the Korān to cover the faces of Islāmic women, and her pronouncement regarding this and the fact that the Heiress Apparent, who accompanied her to the Conference meetings, is unveiled and wears bobbed hair, ought to exert much influence in removing the pernicious custom of purdah which works as much havoc among Musalmāns as the custom of Child Marriage does amongst Hindūs.

The Delegates attended a Debate in the Legislative Assembly in which a Member brought in a Private Bill to raise the Age of Consent from 13 to 14. Government announced that it would oppose it through a policy of caution. This Debate and the result roused the 170 women present to white heat of indignation and became the driving force which resulted in a widely representative Deputation of the Delegates waiting on the Viceroy and on the leaders of the various Political Parties to obtain their promise of support for a Law to prevent marriages before 16 for girls and 21 for boys. These Deputations have made history. Party leaders have hailed the presence and the action of the women as the beginning of a new era in the history and advancement towards the freedom of India. The

spirit of intense eagerness, change of outlook and action, eloquence, self-sacrifice, determination to win the freedom of their daughters from early marriage, child-widowhood, and immature motherhood, broke all bounds of conventionality and forced the women into effective, even militant, expression of their mandate to the men of India to secure legislation on Child Marriage. These were dynamic interviews in which "thoughts have gone forth whose powers will sleep no more". The words of one of the most orthodox Brahmin widow delegates is becoming the new slogan, "We want a new Shāstra"—and what women want they will get. Indian women are no exception to this rule.

The deliberations of the four days consolidated the women into a band of proved comrades armed for a hard struggle, but confident of victory over the forces of ignorance, selfishness, orthodox vested interests, Government timidity equivalent to reaction. Facilities and money for mass education, and teachers trained to spread education, are crying needs for all India. Educate and you set free is one side of the truth. Set free from sex thralldom and you can educate is the other side for girls, the side with which women have grappled in these Conferences. It is the Women's Home Rule, Swarāj of the Body and the Mind which is the Complementary to the Swarāj for the Nation, which men are working for through Drafting a Constitution. Therefore was it so fitting that the Conference of the men's United Parties, and the Conference of United women both conferred at the same time and met within five minutes' distance of one another. The only members common to both were the great Stateswoman and the great poetess, both orators, Annie Besant and Sarojini Naidu, both supreme agents of Shakti, the Power aspect of Cosmic life, Woman the Mother preserving the race, its first teacher a champion for the rights and freedom of her children, warrior for purity, bestower of Peace. The inspiration of all these qualities flowed through the meetings and sent each woman back to her home charged with a new respect for womanhood and a realisation of its responsibilities. The seed sown by two Theosophists last year in organising the first Conference is growing into a mighty tree whose fruit will be for the healing of the Nations.

Margaret E. Cousins

SOME NEEDS OF ADYAR

By A RESIDENT

BISHOP ARUNDALE is with us and, in four days, has spoken to us four times about Adyar, what it stands for, or should stand for, what it is, what it should be, how we, residents at Adyar, should look upon it and think about it, live and act with regard to it. He is trying to wake up in some of us bits which are asleep and which could be used with advantage for the improvement of those conditions in Adyar which need improvement.

As Adyar, in the sense in which I take it, does not only belong to the Theosophical Society in India, neither to those who at any time may be the residents, but belongs to the whole of the Theosophical Society so that every individual member has some little part in it, I want to mention one or two needs of Adyar. There are many more, I believe Bishop Arundale enumerated ten headings at least, but I only want to mention those to which I have given a little thought, it has been very vague thinking for my thinking has not yet resulted into any act on my part.

There are the Olcott schools, readers of THE THEOSOPHIST—and there cannot be many, as the circulation of the magazine amounts to very little compared to forty-three thousand members of the Theosophical Society—may glance every month at the financial statement and see that something has been given to the fund for the schools. Readers of *The General Report*—and they will be very few indeed—will see that most of the contributions come from a very few generous donors. There used to be five schools for the Pañchama children, three have been handed over to the Madras Corporation, two remain and it is often very difficult for the Treasurer to find the means for necessary repairs and improvements besides the general up-keep. About five hundred children come to the schools, children which otherwise would have little chance of any teaching. The H. P. B. school is at a distance of seven miles from the compound, the Olcott school is close to the entrance of Adyar, as may be seen in the small map. The pupils at the last-named school are mainly the children of our servants, gardeners, workmen at the Power-house, dairy, laundry and of those living in the "villages" around us. This fact will show you that we have a double interest in this school and we should do all

we can to improve school conditions. The infants' class—and for the matter of that other classes as well—might well do with more toys and pictures and things to occupy little hands with. Some beginning has been made with spinning and weaving and she, who is giving her services to this, no doubt has desires for expansion and improvement. The H. P. B. school has a good playground. This is needed by the Olcott school, as the school is surrounded by "villages," there is no room for expansion, but a piece of land might be found and put into order if finances allowed. The ground would have to be hardened as the Adyar soil is very sandy.

The needs of the children lead me on to the needs of the parents. There is a village improvement society in Adyar and they have done what they could for the villages round our compound. (An Indian village may mean a collection from thirty to a hundred houses). But they have no authority, as the ground on which these villages are built belongs, in one case to a Temple, in another to a landowner, and nothing can be done for instance to eliminate the toddy shop. A very few of the servants have a dwelling in the compound, but practically all the people employed in the compound live at various distances from their work and under conditions which we ought not to tolerate. It has been the dream or, shall I say, the ideal of many of us to have "an ideal village," with suitable dwellings, sufficient water, proper sanitary conditions, places for cattle and land for their grazing, some arable land, that the inhabitants may learn to grow some of their vegetables and herbs, with shrubs and flowers to teach them beauty. There should be a craft shed for spinning and weaving, the cotton to be supplied by the shrubs growing in the village. It is essential that those who, during part of the year, work on the land should have something to keep them busy and provide them with some earnings during the rest of the year.

An Indian family generally consists of so many members and while one member may be a wage-earner in the compound there may be a mother, sisters and brothers or widowed relations hanging about with nothing to do. Their small earnings would raise the economic condition of the family but, above all, many would have the opportunity of development.

There are many very great difficulties in the way, there must be ground, there must be capital to invest in the building, etc., there must be the right sort of settlers who are willing and this is no small matter with the many cast distinctions, there must be continual efficient supervision, there is the question of rents to be fixed which should be within the means of the tenants and at the same time ought to allow a surplus for repairs and interest on capital invested, wherever this latter may be got from. All these form a problem which needs a great deal of working out, but we should be able at least to work towards its solution for the time being; for the standard of living will have to be raised continually so that there will be the joy of working at something new continuously.

Looking at the map of the compound¹ for a suitable piece of land adjoining it for our ideal village, it will be noticed that on the river side there are some narrow strips which do not belong to the Society. And these should belong because then it could be seen to that the embankment is kept in proper order. There is a footpath along the river side, from Arundale bungalow until some way past the Brahmaṇḍiyā Āshrama, the bank is in good order, a few trees, no undergrowth so that it is shady and yet an open view on the river; further on, where the land is not ours, a tangled mass of undergrowth which is an inadequate hidingplace for all sorts of rubbish and dirt, the river is hidden, there are many lovely trees all along but one cannot properly see their beauty. Whenever one passes that way—and there are not many, while the few do not go often as the smell of the rubbish is unpleasant—the desire to set to work with hatchet and knife and spade is strong but the desire has to be stifled, for the bank is not ours and there is no money to spare for the clearing up. It should be mentioned that the Executive have tried to buy the bit of land from the Government—but Government is not willing. Who shall say for what reason?

I suppose that some have read the garden report, showing that during the year 1926, the cost of the flower gardens was partly covered by the product of the fruit garden; there was still a deficit of nearly four thousand rupees, but it is hoped that soon there will be no deficit. During 1927 twelve hundred trees died owing to the exceptional heat and the lack of rain. The sale of them will about cover the cost of removal, they were not valuable from a marketing point of view, but very valuable from the beauty point of view. A good many young trees ought to be planted again but we cannot afford this as the trees would have to be watered for some years to come and this means a great deal of expenditure in labour. Not to replant seems a mistake for the trees which only just survived last year may not be able to stand another hot season and already the big monsoon failed to bring enough rain.

You will find the dairy on the map: have you ever worked out the problem of a dairy on a Theosophical basis? Part of the problem is that it means pensions for the old cows and every one will readily understand that these cannot be provided for by the income derived from the sale of milk and young bullocks. There are many more needs, we have outgrown the Masonic Temple, the Liberal Catholic Church has only a temporary abode, of the Synagogue and Mosque not much more is to be seen than the foundation, the Pārsi Temple is well on its way towards accomplishment but not finished.

The grounds here and there need attention, some holes which in monsoon time fill with water, offer a breeding place for mosquitos and should be filled in, and more improvements might be made as those who have to do with the management of country estates may well imagine. They never come to an end, that is the joy of it, it means

¹ See Frontispiece.

continual growth. It needs the help of the whole Society to make the growth possible.

This brings me to another point, the desirability of having the Theosophical Society in every country represented here at Adyar. This representative would form the special link; besides his own special work which he may have come to do here, he would inform himself of and take an interest in all the Adyar doings and report to his own country. These representatives should change every few years, that there may be the advantage of different points of view. Think how useful it would be to have at Adyar one member at least of the forty-three countries in which Theosophy lives. A direct link between Adyar and each country, who could explain in his own language the different needs on either side.

I mentioned the small circulation of THE THEOSOPHIST, somewhat over two thousand for forty-three thousand members. Does every member know of its existence and do those, who do know, realise that it is the INTERNATIONAL magazine of the Society, the monthly organ of the President edited by her. Month after month you will find our President's words in "On the Watch-Tower" and how many of the forty-three thousand members take heed of them or even read them?

I know that every country has its own national magazine, that for the non-English speaking countries there is the difficulty of language, that comparatively few members can afford to take in more than one magazine, but is there no way of making THE THEOSOPHIST an international magazine that is read internationally? Surely it is possible for the editors of the national magazines and bulletins to devise some means, submitting these to the editor of THE THEOSOPHIST, to work more closely together. It should be possible to make THE THEOSOPHIST accessible to each member, its pages should be used as one means to strengthen the bond of international brotherhood, a bond which encircles the world. The foregoing are a few suggestions to some of our needs, there are many more.

Adyar

A Resident

February, 1928

SEEDS OF INTERNATIONALITY

It is reported from South Africa that the arrival of a representative of one of the sections of the League of Nations in a country so far removed from Geneva cannot but impress itself on the popular imagination, which has scarcely yet grasped the fact that the League and its subsidiary institutions are sober realities. The most powerful weapon of the League is public opinion, and visits such as these will go far towards ensuring that the public opinion which the League is endeavouring to shape, is based on sound knowledge.

From Canada we hear that in some schools time is given to the study of a pamphlet drawn up by the Canadian League of Nations Society. The Toronto Home and School Council have offered four medals for an essay on the League of Nations by the junior and senior pupils of the Toronto Public Schools.

The Secretary of the Illinois (U. S. A.) branch writes that sentiment concerning the League has swung from indifference and opposition to a healthy interest. Business men as well as the farmers are becoming increasingly interested in the economic work of the League.

* * * * *

The following is the first article of a treaty signed between Spain and Portugal:

"The Contracting Parties undertake to submit to a process of conciliation any disputes or conflicts of whatever kind which may arise between them and which cannot be settled diplomatically within a reasonable time. Should the process of conciliation not give satisfactory results the dispute or conflict shall be submitted to the Permanent Court of International Justice."

* * * * *

"No one who has ever known war" says Admiral Philip Dumas, "wants to repeat the experience. It is a disgusting, loathsome, horrible business. One of the greatest dangers is the immunity enjoyed by politicians. At the conclusion of a war," he said "I would like to see all politicians court-martialled, and if it were a war in which I had been engaged, I would like to sit upon that court-martial."

* * * * *

On Armistice Day Mr. H. N. Casson, lecturing to a large audience in Berlin, said: "These boys never saw the war. They are free from

the hate and the horror of it. What are you teaching them? Are you training them to be ready for another war? Are you teaching them that war is glorious? Or are you warning them to be wiser than their fathers? Are you giving them a chance to live in peace with other nations, or are you teaching them to kill and to be killed?" The audience rose to its feet and applauded and cheered. A NEW SPIRIT HAS COME.

CECIL PEACE PRIZE

A PRIZE of £100 is offered yearly for an essay on some subject connected with the maintenance of international peace, and having some bearing on the principles or work of the League of Nations.

It is open to all students, without distinction of sex or nationality, of any university or university college in Great Britain or Northern Ireland, who have not yet taken their degree or attained the age of 25 years. The subject for the year 1928 is:

"HOW FAR CAN INTERNATIONAL ARBITRATION
(IN THE WIDEST SENSE OF THE WORD) BE
MADE A COMPLETE SUBSTITUTE FOR WAR?"

The essay must be sent in to the Secretary, Universities Bureau of the British Empire, 50, Russell Square, London, W.C. 1, so as to arrive on or before November 1, 1928. Each essay must be headed with a motto and accompanied by a sealed envelope having the motto outside, and the name and address and the university or college of the candidate inside, together with a note of his university standing.

Any candidate who wishes his essay returned should enclose inside the sealed envelope, another envelope adequately stamped and addressed to himself, in which his essay may be returned to him.

There is no limit of length prescribed, but it is suggested that a length of 10,000 to 12,000 words would generally be sufficient. Essays should be typewritten.—*Headway*.

PROJECTED LAW¹

THE ENACTMENT, PROMULGATION, AND ENFORCEMENT OF WHICH WILL UNFAILINGLY PREVENT WAR AMONG NATIONS²

WHEREAS the elected Representatives of this Nation, lawfully assembled for the purpose of their legislative duties, find a growing desire on the part of Mankind to abolish war in order to avoid its disastrous consequences to neutral, vanquished, and victor alike, and . . .

Whereas it is felt that war is never caused by the public at large, but through misdirected power, or mistaken patriotism, or personal ambition of their rulers, *i.e.*, members of the government, and

Whereas this Nation wishes to become the first to enact a Law that forever abolishes war, which no set phraseology or idealistic tendency can arbitrarily "outlaw"; therefore

Be it now Resolved:

That, in case this Nation at any time becomes involved in armed conflict or war with another nation, . . . imperialistic, defensive, or other purpose, the following measures shall, within ten hours after the beginning of hostilities or the formal declaring of war, be carried into effect, to wit:

A. There shall be enlisted as simple soldiers or simple sailors, *with rank of privates*, in the Nation's armed forces on land (although only in the infantry shock-troops), or at sea (although only for service on board submarines), or in the air, for the earliest possible participation in actual hostilities under fire against the enemy, the following persons:

1. the Head of the State, if male, whether president or monarch,
2. all male blood-relatives of the Head of State, having attained the age of sixteen years,

¹ Slightly abridged.

² His Excellency Frits Holm, D.C.L., LL. D., D. Litt., Royal Yacht Club, Copenhagen, Denmark, has the honour of presenting this manuscript.

3. all civilian officials, and military, naval, and air officers, attached to the household of the Head of State,

4. the Prime Minister and other Secretaries of State, as well as all Under and Assistant Secretaries of State, of the government, except the Secretary of State for Peace, hereinafter mentioned,

5. all Representatives, elected by the Nation for legislative work, videlicet: all members of parliamentary or congressional bodies, of both lower and upper houses, *except such members as voted openly against said armed conflict or war,*

6. all bishops and prelates, or ecclesiastics of similar rank, of the Nation's Christian and other Churches, whether State Churches or no.

The above enlistments as privates are for the duration of the armed conflict or war and are enforced in disregard of the individual's age and, or, condition of health, upon which the military medical officers will pass *after* enlistment.

B. There shall be enlisted as simple nurses or servants in the medical auxiliaries of the army, and for service only at the front, as near actual hostilities under fire as dressing-stations and, or, field-hospitals are established, the following persons :

7. the Head of the State, if female.

8. all female blood-relatives of the Head of State having attained the age of sixteen years; and all male relatives according to A-2,

9. all female officials, attached to the household of the Head of State, and all male functionaries according to A-3,

10. all present wives, all daughters of present marriages, and all sisters, provided said women are entitled to vote at general elections, of the persons mentioned under A-(1-6).

The above enlistments as simple nurses or servants are for the duration of the armed conflict or war and are enforced in disregard of the individual's age and or condition of health, upon which the military medical officers will pass *after* enlistment. (Women, however, are exempt from enlistment in case of pregnancy or lactation until one year after date of last confinement.)

C. Promotion in rank, even for conspicuous military or medical service, is denied the persons mentioned under (A and B) for ever; but their services, if worthy, may be recompensed with available national decorations.

D. The official positions vacated by the enlistments of the persons under (A and B) shall be filled immediately by their pre-elected or pre-appointed deputy-successors as follows :

x. the position of Head of State is filled by the Secretary of State for Peace, hereinafter mentioned,

y. the positions of Prime Minister and of other Secretaries of State, including Under- and Assistant Secretaries of State, are filled by the successors deputed for that purpose at the preceding general elections, or by previous appointment by the Head of State,

z. the positions of the elected Representatives of the Nation, except those who voted against the armed conflict or war in question, and who therefore remain in office, are filled by their deputy-successors, designated at the preceding general elections, and

Be it further Resolved :

That no armed hostilities of any kind whatsoever can be begun without a previous two-third's vote of the entire parliamentary body, assembled in one chamber, cast in favour of commencing an armed conflict or war, whatever its nature, and

That, inasmuch as war will become extinguished through the present Law, the Committee on Disarmament of the elected Representatives of the Nation be forthwith directed to draw up in detail a plan for the abolition of the armed forces of the Nation, a small remnant of which shall constitute this Nation's contribution towards such international protective police force as the security of nations may require by treaty against piracy, banditry, etc., . . . and

Be it finally Resolved :

That the actual enforcement of this Law, should that contingency ever arise, be entrusted to a special body of five-thousand male voters, all avowed believers in peace, to be organised immediately by the three principal peace societies of the country under the supervision of the Secretary of State for Peace, whose appointment and department are provided for in an annex. . . .

Postscript :

In editorially discussing the above Project, the paramount issue appears to be, whether its enactment into Law abolishes war or no. If it does, the Electorate can force it through.

February, 1928.

FRITS HOLM

THE THEOSOPHICAL FIELD

MR. G. E. MONOD-HERZEN discovered, through one of his Chinese friends, that the inscription on the envelope of a letter of the Master K. H. to C. W. Leadbeater,¹ should be read as Chinese characters, vertically instead of horizontally. Their meaning can be translated in two or three different ways: "This may be considered as a great and good luck." It can be interpreted also like this: "This may be used as a great and good omen" or ". . . as a great and good talisman". When this inscription is placed horizontally, then the first three characters look distinctly like: *Kho*. (*Revue Théosophique*, October, 1927.)

* * * * *

In my "Monthly International Theosophical Convention", as a rule, I meet a good number of representatives of different countries. They come to me chiefly from other than English speaking National Societies. Their appearance is familiar to me; all neatly dressed, none of them extravagant, on the contrary, they seem to try to be economical and yet most of them aspire also to some artistic effect. Some show the mystic or occult air about them, some are very reserved and discrete in appearance. They are all welcome friends of mine. This time I have them here from some seventeen to twenty countries speaking eight different languages. Except for one, I can understand their language, and I am glad to know about these countries and the people they represent; I try to think through their minds, feel through their hearts in order to understand them better. I keep them here every time as long as I am permitted to do so, but they never go away without telling me all the news about their countries. And when I am acting as an interpreter for them, I have the opportunity to experience their pleasures and difficulties over and over again.

I wish, I could have these representatives here at a Monthly International Theosophical Convention in truth, not only in my imagination, for I see them only through their writings in the different Theosophical magazines of the various National Societies.

¹ Published in Vol. XLVIII of THE THEOSOPHIST, February, 1927, p. 527.

Their news may not be startling, yet if we try to trace the beginning of great happenings, we often find that an apparently small cause was their origin.

It is not exactly the news picked out of the numerous magazines but the atmosphere in the different countries, and the general attitude of the members of the Theosophical Society that can be perceived through them.

Brazil.—Last October Dr. Juvenal Meirelles Mesquita was elected General Secretary. We hope, that the members will give him their whole-hearted support in fulfilling the mission of the T.S. "to increase our power for work in the service of the Masters . . ." as he himself expresses it.

The Path of Karma Yoya, Bhakti Yoga and Jñāna Yoga, leading to the same Mountain, are well represented on the new cover of the official organ *O Theosophista*. On the winding road the majority of mankind advances, while the few, climbing the steep direct Path, are welcomed and encouraged by the Guardians of Humanity. On the mountain top in the Eternal Light of the Flame all is consummated.

Greece.—Through France we receive the good news of the formation of a new Lodge called "Orpheus". Our best wishes for the members, who gather in the name of the Teacher Orpheus to spread the Ancient Wisdom in New Greece.

Peru.—*Teosofia* edited by the "Krishnamurti" Lodge of Peru is a welcome representative of the Peruvian theosophical world, which should help the members to form a National Society of their own very soon.

Mexico.—The T.S. in Mexico opens her doors to all movements for the spreading of noble ideas. Under the auspices of the T.S. several lectures were delivered by non-members, who gave their views on the different religions, on Rosicrucianism and many other subjects.

This may serve to remind some of us, who are apt to create a Chinese wall of Theosophical-technical slogan around ourselves, that many are the Paths and all lead to the One.

Puerto Rico.—The idea of the foundation of the "Krishnaji Theosophical Community" was responded to by immediate donations, which should encourage the initiators of this idea.

Chile.—The local Lodges are holding public courses for Mental Concentration in four different towns. This is just one sign of the general tendency of our Society, which is, to lay more stress upon spreading the teachings and the benefits of the teachings of Theosophy to the greatest number of people, instead of concentrating on recruiting new members.

Bolivia.—A new Lodge and a new Study Group were recently formed in Oruro, Bolivia. The Lodge's name is "Alcyone" and is affiliated to the Argentine National Society, which has now two Lodges of the same name.

Spain.—The T. S. in Spain is rapidly recovering from somewhat trying experiences; may she fulfil her destiny to become the spiritual fountain for some twenty Spanish-speaking, young nations of America. The recent visit of the Vice-President, Mr. C. Jinarāja-dāsa, gave such an impulse to the Theosophical movement that it requires increased effort on the part of the officials to cope with the rapidly growing activities within the Spanish T. S.

A. GLÜCKLICH FELIZ

PIT PONY LEAGUE¹

THIS is a new Society which has come into existence with the one special object of drawing public attention to the cruel conditions under which our little underground animal slaves are still forced to live and work.

The League asks specially that horses and ponies in mines shall be allowed to work only one shift during twenty-four hours; that more stringent regulations be made to prevent their rubbing under low roofs; that roadways be made easily passable; that pure water be provided in all working places for the animals, that broken-winded and greasy-heeled, old, and worn-out horses be withdrawn from the mines; that reserve horses and ponies be kept at every colliery for

¹ Extracts.

special need or emergency; that a limit be placed to the number of years any animal shall be employed underground; and especially that determined efforts be made *to introduce mechanical haulage in place of animal haulage in all mines* . . .

Mr. D. Jeffrey Williams, who was the chief speaker, and has had fifteen years' experience as a practical worker in mines, pleaded the cause of the wretched horses and ponies . . .

He stated that in the last five years the number of ponies who died and were destroyed as a result of injuries was 13,848, and the number of other injured ones was 37,672, making a total of 51,520 killed and injured during the five years.

Many thousands of ponies, he said, were worked two shifts of eight hours per day for three or more days a week, that the Mines Department itself "authorised" double shifts for three a week in South Wales, and that ponies were often worked double shifts on end every day of the week. The Northern Division Report of H.M. Inspector of Mines for 1926 mentioned that in some mines ponies worked for fourteen and sixteen hours on end for continuous shifts throughout the week . . .

In many Divisional Mines Report it is stated that all the collieries were visited "at least once during the year" by the horse inspectors. In view of this, it was not possible for inspectors to know much about the conditions between their visits, and it was no wonder that miners told him that the inspection was "a farce."

Mr. Williams also called attention to shocking cases of ponies rubbing under low roofs mentioned in the 1926 Swansea and Yorkshire Mines Reports, and also to similar cases given in recent Scotland and Northern Reports. He said this form of cruelty was indefensible, yet, because of the heavy pressure of mine roofs, it would be often found in some pits . . . and the continued use of old and worn-out horses.

HON. SEC. D. JEFFREY WILLIAMS,
10 Park Place, Cardiff, Wales.

SOWN MANY TIMES

WILLIAM PENN¹ writes in 1693: The world is certainly a great and stately volume of natural things . . . But alas, how very few leaves of it do we seriously turn over. This ought to be the subject of the education of our youth, who at twenty, when they should be fit for business, know little or nothing of it. We are in pain to make them scholars, but not men! To talk rather than to know, which is true canting.

The first thing obvious to children is what is sensible; and that we make no part of their rudiments.

We press their memory too soon, and puzzle, strain and load them with words and rules; to know grammar and rhetoric and a strange tongue or two, that it is ten to one may never be useful of them; leaving their natural genius to be mechanical and physical, or natural knowledge uncultivated and neglected; which would be of exceeding use and pleasure to them through the whole course of their life.

* * * * *

Alexandre Vinet said about a century ago: I desire man to be a master of himself that he may be the better servant of all.

* * * * *

The true meaning of freedom in education lies first in giving children the knowledge and mastery of necessary skills so that they can function effectively in the world to-day, and doing it in so small a part of the day that time is left for group and creative activities.

DR. CARLETON WASHBURNE

* * * * *

We must learn to distinguish more and more clearly between false freedom, which is mere license, power, egotism, and the true freedom which means rising to the highest pinnacle of active personality "full-summed in all its powers," through the acceptance and mastery of limitations, through the thrusting out of the subjective into an objective process of becoming and creating, in which process we are all, and wish all to be, co-operating agents.

DR. ELISABETH ROTTEN

* * * * *

¹ *Some Fruits of Solitude.*

The only right way for each is the way that he hews out for himself through the jungle of life, making a path for his feet to tread, helping sometimes to blaze the road, knowing that he has found that which is worth finding, but not insisting that each shall travel along the same road to meet him.

ANNIE BESANT

* * * * *
THE VALUE OF SILENCE RATHER THAN OF SPEECH

There is a still more searching question to be asked: Is it possible for a man in public life nowadays to become or to remain great? The question may be put in a more concrete form. Can any man endure excessive speech-making and overwork without his intellect being impoverished and his character stunted? The adverse effect of overwork cannot be denied, and it is notorious that under modern conditions every man who attains to high office is overworked, and, most of all, every Prime Minister. The evil of making too many speeches is perhaps more subtle, but it is none the less serious. A certain amount of speech-making is good for any man. It clears and develops his thought, strengthens his brain, and stimulates his character; but to demand too many speeches turns him into an expert in thinking what can be said, rather than what should be thought.

LORD GREY

* * * * *
A Dutch translation of the Sayings of Bhartṛhari by H. G. van der Waals has been published in the Netherlands. An interesting point to notice is that another translation from the Samskr̥t by A. B. Rogerius appeared in 1651 at Leiden, Netherlands. This was the first book of Indian literature which became known in Europe.

* * * * *
Hence even our apparently most material sense is dependent on the omnipresent medium (ether) on which alone we can directly act, and through which all our information comes. It is the primary instrument of mind, the vehicle of Soul, the habitation of Spirit. Truly it may be called the living Garment of God. . . .

Depend upon it, nothing is easy, nothing petty, nor is anything haphazard, things are not left to chance. Everything points to a rational Scheme or Plan, of which we know neither the beginning nor the end, but towards the fulfilment of which we can help. In face of all that, shall we allow ourselves to squabble about trivialities? Shall we crawl about on the surface of the planet and sting each other here in the dust and die? . . .

Or shall we realise that we are the heir of all the ages, that the destiny of mankind is being partly entrusted to us, and that humanity has a future, a potential future, beyond our wildest dreams.

SIR OLIVER LODGE

Everything which divides becomes evil, by the very fact of its dividing.

A. BESANT

* * * * *

Complex though the study of plants and animals may be, yet one thing is clear; nothing lives unto itself, life is a great organic unity whose multitudinous members are entirely dependent the one on the other. In some cases this interdependence is not apparent on the surface although a more careful examination will always reveal it, in others there are definite associations, two entirely different creatures being dependent on one another for food, shelter or reproduction, while finally there is a still more intimate partnership in which the members live in the closest possible relationship--one form of life actually within another.

C. M. YOUNGE

* * * * *

When God wanted to observe Himself, He wanted mirrors bright on one side, and obscure on the other. Men's bodies contain "hearts" which are bright on one side and obscure on the other. He manifested Himself on the bright side. The more the heart becomes brighter, the plainer it reflects God. Multiplicity is in hearts and not in the observer, hence soul which is a reflection of God is one . . . The brightness of the mirror reflects the face of the observer. The mirror of the "heart" is covered with obscurity on one side, which is called materiality. In this way the sight of the observer is thrown back on himself; reflection is therefore a mere name for this, which really does not exist. It is the face of the observer which is seen. Multiplicity of faces is owing to the number of mirrors, while the face is merely one; there can be no multiplicity of one face without the multiplicity of mirrors of different sizes, makes and colours; herein the observer makes a mistake that one thing has become many . . . He made mirrors of Himself, calling their bright side by the name of heart or mind and their obscure side by the name of body. He displayed Himself in the bright side. The mirror and reflection and observer are one and the same reality . . . The brilliance and obscurity are only the means of observation . . . There could have been no observation, if there were brilliance only or obscurity.

THE SECRET OF ANA'L HAQQ

THE BARON DU POTET

[With reference to the review of *Magnetism and Magic*, by Baron du Potet de Sennevoy, translated and edited by A. H. Edee, in the February number, 1928, of THE THEOSOPHIST, your readers may be interested in the following from the February number of THE THEOSOPHIST, 1880.]

THE BARON DU POTET, HON. F.T.S.

By H. S. OLCOTT

President of the Theosophical Society

At the foundation of the Theosophical Society its membership was divided into the three classes of Active, Corresponding and Honorary Fellows. The Diploma of Honorary Fellow was to be conferred only upon such persons as had contributed in an eminent degree to the advancement of Psychological Science. Since that rule was adopted this diploma has been voted but twice—once to a certain mystic of Western birth but long Eastern association, whose name it is not permissible to divulge but whose occult knowledge and personal characteristics can only be compared with those of that marvel of the eighteenth century, the Count de St. Germain, and now upon an illustrious Frenchman—the Baron Jules Denis du Potet. In accepting from us this mark of homage Baron du Potet confers distinction upon the Theosophical Society. The expression of his sympathy in our work and approval of our designs, when couched in such terms as he employs in the letter to the Society's Corresponding Secretary, gives a definite value to the diploma of every Active and Corresponding Fellow. For, foremost among the great Western psychologists of this century stands this Apostle of Magnetic Science. He, more than any other European experimentalist has sounded the depths of human nature, and made easy the comprehension of the secret thought of the Indian sages. For the mysteries of man and of nature can only be seen, studied and understood, by the developed faculties of the soul; and Mesmerism, or Animal Magnetism, is the science of that part of us which we, Western people, clumsily call the soul. In attempting to teach our young Indian members the meaning of Indian philosophers, we have begun by showing theoretically and experimentally what Magnetism is. And the Baron du Potet has done more than any living man of the past century to show what are the possibilities of human magnetism. The scientific world has honoured him in degree, though far less than his deserts, while still alive; after his death monuments will be raised to him which will bear the tardy eulogiums withheld until then through envy or moral

cowardice. So it is always, and Saintime expressed a real truth when he wrote, "The penalty of greatness is isolation."

Our new colleague, who recently celebrated his eighty-fourth birthday, has been practising therapeutic magnetism for about sixty years, and during this time has healed more sick persons and achieved more marvellous cures, than perhaps any physician of our days. His benevolent spirit has made him devote his noble powers to this object rather than figure as a mere wonder-worker, although in this respect he stands without a peer. Those who would satisfy their curiosity upon this point and who can read French, should consult an 8vo work of his, published in 1821 at Paris, entitled *Exposé des expériences publiques sur le Magnetism, faites à l'Hotel-Dieu en 1820*. It may be found in any European Library.

Baron du Potet is descended from the Dukes of Burgundy, that is to say from one of the greatest and most illustrious families of France; but his own eminence as a man of science, and especially as a benefactor of suffering humanity, confers a lustre upon his name which no quartered shield or family escutcheon can add to. May he see yet many more natal days dawn upon him, before he pays that tribute to death which is exacted from us all at our appointed times. The age can spare many a younger man.

Following is a translation of the text of his letter accepting the diploma of our Society :

PLACE DES PLATANES
MAISON DES BAINS
Nice (*Alpes Maritimes*)
12th December, 1879

MADAME,

It is with extreme gratification that I have learnt of the existence of your Society.

To seek after the truth in that cradle-land where it was once honoured, to cultivate it for the happiness of all, to bring out in full splendour this ray of the divine power—this is to labour for humanity, and to remind the world that a divine Power exists, and that man possesses in himself a ray of this Power by means of which he can remount to the very source. Some day all men, by perfecting their inner selves, will become seers.

Thanks an hundredfold, for the honour which your Society has done me. I accept with a great joy the diploma of Honorary Fellow of the Theosophical Society.

Receive me then as one closely identified with your labours, and rest assured that the remainder of my life will be consecrated to the researches that your great Indian sages have opened out for us.

Accept, dear Madame, the record of my pledges and my hopes.

(Sd.) BARON DU POTET

[Addressed to H. P. B., then Corresponding Secretary.—ED.]

CIRCULAR LETTER FROM THE TREASURER

ADYAR, MADRAS, INDIA

10th January, 1928

MY DEAR COLLEAGUE,

I take the liberty to invite your attention to the annexed Treasurer's Report and Balance-sheet for the year ending 31st October, 1927, and to our Budget for the current year. From the latter you will see that the *deficit* in 1928 to be met by *donations* will amount to about :

Rs. 19,410 (£1,493) for Adyar Headquarters.

Rs. 5,410 (£416) for the Adyar Library.

Rs. 24,820 (£1,909) in all.

This recurring excess of expenditure over our regular income is unfortunately unavoidable in the absence of an adequate Endowment Fund and in view of the increase in the cost of wages, of building materials, etc., and the necessity of improvements in many directions. In reality the total expenditure for our Adyar Headquarters, comprising 262 acres of land with many buildings, is very moderate and can only be kept at the present level owing to the fact that all the chief workers give their services free, paying even for the cost of living at Adyar, or are at most paid a living wage.

You will notice from our Income and Disbursement Account that whereas our Expenditure in 1927 amounted to Rs. 72,836-6-0, the 10% Dues contributed by our Sections came to Rs. 23,522-11-7 only (including Rs. 3,825-14-0 for 1926), thus forming a small part of our requirements. It is evident that Adyar Headquarters could not possibly exist on the amount of dues; and the dues have to be supplemented by donations.

A great deal has been done in the past to improve our Headquarters so as to render them worthy of our great International Society, but many necessary improvements have to be put off from year to year for want of funds.

May I ask you to bring our requirements to the notice of your members and to invite financial help.

Remittances, preferably by cheque on London, should be made payable to the "Treasurer, Theosophical Society, Adyar" (no name) and sent to his address as above.

Thanking you in anticipation, I remain, with best wishes for 1928 and fraternal greetings.

Yours sincerely,

A. SCHWARZ,

Treasurer, Theosophical Society.

CORRESPONDENCE

THE BROTHERHOOD LODGE, AT CAPE TOWN

IN the December¹ issue (1927) is a report of the formation of a "colour" Lodge in Cape Town known as the Brotherhood Lodge. May I, as secretary of this Brotherhood Lodge of the Theosophical Society, be permitted to correct the impression, that it has been a difficult matter for the European members of our Beloved Society to overcome the colour prejudice? I would like to make it quite clear to all readers of THE THEOSOPHIST that as far as I know in the Cape Town Lodge there never has existed colour prejudice amongst its members. I am certain that nothing but love fills the hearts of the European members of the Theosophical Society in South Africa, Cape Town Lodge in particular. The members of our Brotherhood Lodge have received a standing invitation to join in all the activities of the Cape Town Lodge and we members of the Brotherhood Lodge receive nothing but kindness at the hands of the Cape Town Lodge members. Our Lodge President who is the founder of the Lodge and a member of the Cape Town Lodge has been overwhelmed with congratulations on the strength of his efforts in this direction from Theosophists all over South Africa.

This should prove to all that the Theosophists, in this country at least, are of one heart. May I now with love and deep regard close this letter.

62 Hanover Street
Cape Town

JOHANNA FOURIE (MISS),
Hon. Secretary

¹ See under *South Africa*, p. 374.

THEOSOPHICAL BROADCASTING STATION, 2 GB., SYDNEY

It is probably well known to many readers of THE THEOSOPHIST that our Theosophical Broadcasting Station is now well established in Sydney, Australia. In looking for new developments we anticipate that, before many years are past, television will become a household utility in the same way that radio is at the present time. It is possible that investigations along these lines will be well covered by patents which generally fall into the hands of wealthy corporations. As our Theosophical Broadcasting Station, Sydney, is not a wealthy concern we may be excluded from the use of any new inventions for lack of the means to purchase the right to use them. We, therefore, make this appeal to any Theosophists, who may be in touch with developments in radio and television, to communicate with us and to do whatever is possible to secure to us the right to use the patents in Australia. Investigation in television may be taking place in countries at present unknown to us and any assistance in this direction would be greatly appreciated.

Adyar House, 29 Bligh Street
Sydney, Australia

A. E. BENNETT,
General Manager

 BOOKS RECEIVED

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

Prehistoric Times or Milestones in the Evolution of Man, by Hattie M. Tirrell and three others (The Christopher Publishing House, Boston, 20 Massachusetts, U.S.A.); *Astrology and its Practical Application*, by E. Parker (P. Dz. Veen, Amersfoort, Holland, 1927, also *Table for Horoscope*); *A Pilgrim's Faith*, by T. L. Vaswani (Ganesh & Co., Madras); *Annie Besant en Moderne Pioner*, by Lilly Heber (Olaf Norlis Forlag, Oslo, 1927); *Hindu Ethics, Principles of Hindu Religi-Social Regeneration*, by Babu Govinda Das (G. A. Natesan, Madras); *Annual Report of the Smithsonian Institution 1926, Washington, 1927* (United States Government Printing Office, Washington);

Bureau of American Ethnology, Bulletin 85, by Sruman Michelson (United States Government Printing Office, Washington); *Regeneration*, by Babu Govinda Das (G. A. Natesan, Madras); *The Divine Vision*, by C. Jinarājadāsa, *Religion for Beginners*, by F. W. Pigott (T.P.H., London).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Servant of India (February), *Service* (January), *El Loto Blanco* (January), *Revista Teosofica Chilena* (December), *The Canadian Theosophist* (January), *News and Notes* (February), *Modern Astrology* (February), *The Star* (February), *The Theosophical Review* (February), *The World's Children* (February), *Theosophie in Ned.-Indie* (February), *Light* (February), *Bulletin Théosophique* (February), *The Indian Review* (February), *The Monthly Summary of the League of Nations* (January), *Theosophy in New Zealand* (January, February), *The Messenger* (February).

We have also received with many thanks :

The Occult Review (January, February, March), *Gnosi* (October, December), *The Islamic Review* (February), *The British Buddhist* (January), *Theosophisch Maandblad* (February), *The Star Review* (February), *Bhāraṭa Dharma* (February), *Teosofisk Tidskrift* (January), *Theosophia* (February), *The Young Theosophist* (December), *The Round Table Quest* (January), *The Young Theosophist* (India) (January), *The Standard Bearer* (January), *Buddhist India* (October, 1927), *Teosofi en el Plata* (December, January), *Teosofi* (January), *La Revue Théosophique Le Lotus Bleu* (January), *De Ster* (February), *De Theosofische Beweging* (February), *The Cherag* (February), *The Vaccination Enquirer* (February), *The Beacon* (January), *The Vedānta Kesari* (February), *Rural India* (January), *Prabuddha Bhāraṭa* (March), *Pewartā Theosophie* (March), *Blavatsky Press Bulletin* (March), *Peace* (February), *The Vedic Magazine* (February), *Heraldo Teosofico* (January), *Theosophy in India* (February).

REVIEWS

Dramatic History of the Christian Faith, by J. van der Leeuw, LL.D. (The Theosophical Publishing House, Adyar. Price 3s. 8d.)

The author has brought together material to demonstrate the most striking phases in the development of the Christian Faith. For the purposes of its study the life and teachings of the Founder are kept as an archetypal background upon which the theme is woven. The dramatis personæ are great personages, representative men of their day and time, "movers," who act out the story of the drama. They bring along with them their own powerful characteristics and their innate tendencies, which they use to bear upon the problems that confront them. According to the predilections of their temperament, and the outcome of their own personal struggles as well as their reactions to hostile attacks, do they identify themselves with one or other of the still unformulated aspects of the processional development of the drama. Thus they vitalise it in a living crucible before bringing it to conscious birth and directly weld it into its place as an integral part of the tenets constituting the Christian Faith.

The founders of the new religion generally disclaim all intention of starting a new Church. They stand like mediators between God and man and call from the spiritual home of the eternal city to man to let go of his impotent activities and to live a life dominated by divine laws.

Within the unploughed field of new disclosures alone the teacher sees the vision and sows the seeds, the harvest of which is gleaned by his followers; and they become the interpreters who pass on the message. Thus already in the second century essentials had become so mingled with non-essentials, that obscuration and usurpation of the former could only be a matter of time.

Previous to this date St. Paul freed the new religion from the shackles of the Jewish faith by transferring it to other countries and thus established it as a Universal Church. This, however, had to be paid for in two ways, firstly, as it was grafted on to the different

religions of the countries into which it spread, its character varied accordingly; secondly, it there aroused persecutions, and the age of martyrdom began. Though the blood of the martyrs set up the Church on solid unshakeable foundations, it tended to separate off the Church into one possessing a unique revelation, where regeneration could be won only by entering into the fold and by subscribing literally to its dogmas, as in some way an act of expiation. The apparent necessity of refuting accusations obliged Irenaeus to define the Christian Faith, this inevitably brought in limitations and dogmas. Origen and Clement of Alexandria became the founders of Christian theology and the former wrote the first treatise on theology and started the ball rolling in the direction of a mass production of theological books. Plotinus, the Father of Christian mysticism and Proclus incorporated mysticism into the movement. A superb quotation is given from the essay on the Beautiful. It is overwhelming in its feeling of bliss as of a flight of winged thoughts rising in longing to contemplate the One Beauty face to face. It was Plotinus whose cogitations lifted him into heights of abstraction, who first formulated the doctrine of the Trinity, which gave depth and clarity to the discussions on this point at the council of Nicæa, as the author tells us. The life and writings of St. Augustine are once more related in a vivid sympathetic manner by the pen of one, who possesses the clear understanding, that draws out the salient points and describes them with the same energetic ability. Throughout the book the author differentiates between the mystic Christ and the historic Christ. He skilfully leads his readers, as he unfolds the plot, to realise that from the beginning there have been both exoteric and esoteric realities, as evidenced in the lives and works of those mighty architects of the Christian structure of belief. The majority of them were devotees, who united the living Christ within to the Christ of the Universe, the Second Aspect of the indivisible Trinity, and along the path of search and union lay the mysteries of the Kingdom, whose eternal truths were revealed through the inspiration of the Holy Spirit. It is just here, in the past, as to-day, that hydra-headed controversies have arisen, hedging off the Christian from the understanding of this divine heritage in his Faith.

Deep thought and wide knowledge give this book a synthetic value and will standardise it. It is a scholarly constructive piece of work, that will receive an eager welcome.

T. H. M.

The Comte de St. Germain, by I. Cooper Oakley. (The Theosophical Publishing House, London. Price 8s. 6d.)

There has been such a demand for this book that the publishers have issued a reprint of the first edition of 1912. Few alterations have been made owing to the death of the authoress. Even should there have been any authority to delegate a revision to some one else, it would require many months of devotion to the task. Mrs. Cooper Oakley has put an enormous amount of labour into this work of love. She has collected her material from all over Europe and spared no pains in studying every document she could get permission to consult.

The vast machinery of many lives expressed in one single existence is disclosed in this absorbing book. It reads more like a romance than the merest fraction of the biography of one man. Plans, plots, counterplots and schemes reveal the workings of a multiple personality. None can unravel, much less piece together, follow up or lay bare the vast plans that underlie these hints. The master hand is here seen tirelessly attempting to help, succour and save individuals, societies, countries and continents.

The Comte de St. Germain appears during a period of over one hundred years in most of the chief towns of Europe. Reference is made to his existence half a century earlier at apparently the same age of forty-seven. His charm of manner, great wit and profound understanding of men and affairs are reiterated in several memoirs, diaries and letters. That he was loved and respected, nay revered, there can be no doubt. All who knew him well testify to his honesty and greatness. It was this superlative greatness, this superhuman knowledge that could not be accounted for, as it was above the comprehension of those with whom he was obliged to deal in order to put into execution his high purposes.

The book dwells largely upon his heroic attempts to avert the horrors of the French Revolution. His famous interview with Marie Antoinette proves fascinating reading. So vividly do these few extracts bring those times before us that we find ourselves hoping that his advice will be acted upon, forgetting that the drama took place in the long past. In vain were his efforts to avert the catastrophe. Indeed tragic is his prophecy to the Countess d'Adhemar at their secret meeting in the Recollets. In this, after outlining the immediate calamities that were to befall France, he ends on a personal note, telling her that he will see her "five times more. Do not ask for a sixth". The Countess leaves an interesting reference

to the fulfilment of these five encounters, saying she awaits the sixth "when God wills".

Political work elsewhere is dealt with and some of the letters connected with the Count's visit to England are fully reproduced in the appendices. Glimpses are given of his masonic activities which reveal the remarkable spiritual influence he exerted in this field, but, incidentally by their nature, gave scope for wrong impressions.

Besides these aspects of this marvellous man's work in the world, some instances of his furthering of science are touched upon, notably his work with Mesmer. Several have recorded their wonder at the brilliant colours for painting employed by him. He was trying experiments to make flax look like Italian silk and could dye in the most exquisite manner. Can it be that some of the dyes of which Germany holds the secret to-day originated from him?

He thoroughly understood herbs and plants. On one occasion he says he is going to England to prepare two inventions for the next century, namely trains and steamboats!

This is a timely republication and all who have not done so should seize the opportunity of obtaining a sidelight into this life of one of the great inner rulers of the world.

P. H. M.

My Journey to Lhasa, by Alexandra David-Neel. (William Heinemann, London. Price 21s.)

A striking and most entertaining book of real adventure in a real fairy land. Madame David-Neel journeyed to Lhasa as a poor pilgrim, and dwelt in the forbidden city for many months as such, in company with her adopted son, who is a Tibetan Lama. Never, I am sure, has a book of travel been written more full of real folk flavour and understanding of a country and people from lowest to highest. And never have indomitable courage, quick wits, and physical endurance such as few Europeans possess been put to such a test. As a demonstration of woman's right to a place in the sun this successfully terminated adventure should rank high in the annals of the emancipation of the "weaker sex". As an example of devotion to a chosen field of learning, and competence to deal with its difficulties, insuperable to practically all other scholars, this book and those that are to follow, entering more systematically into her studies in Tibetan mysticism and occultism, should stand as a monument to *real research*.

As an exhibition of a unique and delicious personality, full of quaint humour, and rejoicing in the delights of communion with humanity at its simplest, and with nature at her grandest, the story should warm any heart.

It is difficult to know just what Madame David-Neel really thinks and feels about the occultism and mysticism of the Sacred Land. The attitude that she presents in print to the world is that of the European rationalist. But she has proved herself an adept at disguise! I am sure she does not argue with Tibetan mystics and occultists as a rationalist, but meets them in the universe of discourse in which they live. In Tibet she is a Tibetan. Writing for Europeans, she is a European. How interesting it would be if she would utter one of her resounding mystic spells, turn us for the moment into Tibetans like herself, and then talk to us as Tibetans.

She had some remarkable experiences, of which the following may stand as an example. One evening when she and her lama adopted son had stopped to rest and she was pondering over her itinerary,

like a ghost in an olden tale, a lama appeared on the scene. We had not heard him coming. In fact, he did not seem to have come. One would almost have believed that he had just sprung out of the ground in front of us . . . He was dressed in the very plain garb of the *gompchens*, which is somewhat different in shape from that worn by the inmates of the monasteries . . . He sat down near the fire without uttering a word, and did not even answer our polite greeting . . . Seated cross-legged beside his trident . . . he looked like a statue with only the eyes alive.

Suddenly he broke his silence and startled Madame David-Neel by showing that he knew her in spite of her disguise. He dismissed her companion imperiously when he tried to maintain the deception.

The conversation which followed was a long one on subjects pertaining to Tibetan philosophy and mysticism. Finally he arose and, staff in hand, vanished like a phantom, as he had come. His footsteps made no sound upon the stony path. He entered the jungle, and seemed to melt away in it.¹

Several days later she had another similar experience.

After a peaceful rest I awoke early, or rather I thought that I awoke, for, most probably, it was only a dream born of my anxieties and of the recent meetings. The day had just dawned:

I saw a lama standing before me. He did not resemble the *gompchen* nor the *literatus* I had left on the other side of the range. He was clothed in the white habit of the *restyangs*, his head was bare, and a long tress of hair fell to his heels. "Jetsumma," he said to me, "this dress of a poor laywoman, and the rôle of the old mother which you have adopted, do not suit you at all. You have taken on the mentality proper to the part. You were braver when you wore your *zen* and your *ten-rong*. You must put them on again later, when you have been to Lhasa . . . You will get there.

¹ Pp. 239-41.

Do not fear . . ." He smiled with a sort of benevolent sarcasm: "*Jigs med naljorma nga* [I, the fearless yogini]," he quoted, from a poem I was very fond of reciting. I wanted to answer him, but now I really began to wake. The first rays of the rising sun gleamed upon my forehead, the space before me was empty, and through the open curtain of the small tent I only saw, far away, the shining golden roofs of the *Temo gampa*."

E. S. C. H.

The Path to Peace, by James H. Cousins, D.Lit. (Ganesh, Madras. Price As. 6.)

Well qualified by long and intense studies of India's life and culture, the poet-philosopher Dr. Cousins could not have answered Miss Mayo's negative book *Mother India* in a more satisfactory way than by drawing, in a short positive essay, a vision of India's great message to the World.

The author states: But the peace that we need will not be secured unless the intercourse between the states includes Asia . . . For . . . to bring about a world collaboration it is necessary to establish understanding and sympathy between all nations. After a characterisation of the different phases of cultural progress in the world: the author draws the reader's attention to the germs of the future—"Inclusive, synthetical, intuitional civilisation that will rise, stately as a great tree of life, from the spiritual root of humanity. And this is the great message that India has to give to the world, India, the culture mother, from whom the varieties of Aryan civilisation had birth, by whom they were nourished in their childhood, and to whom they must periodically return in the aberrations of adulthood for correction, guidance and fresh inspiration."

SUSANNE LIEDTKE

First Steps in Yoga, by Swami S. D. Ramayandas, D.Sc., LL.B. (L. N. Fowler, London. Price 1s. 6d.)

India has many valuable gifts that she wishes to distribute to the Nations of the West from her wealth of treasures which she has stored up from her wonderful past, and the sooner she attains her rightful place amongst the free Nations of the World the sooner will Western Nations be able to receive of her splendid gifts. Usually gifts are not acceptable from the hands of a stranger, and

¹ Pp. 243-4.

whether the stranger be a Nation or an individual makes no difference. For this reason alone, it seems to me that it is of vital importance that India should quickly become a free self-governing Nation within a Commonwealth of free Nations, a respected member of a family of Nations, as she is struggling to become.

Amongst her most valuable treasures are the occult sciences, and included in them is the Science of Yoga, the Science of Sciences, of which a great living teacher has written as the last process of human evolution, the process which takes the man from the human into the super-human stage. Already many Indian writers have made attempts to introduce this Science to the West, and this little book, *First Steps in Yoga*, is yet another attempt.

As the author has stated on the first page, his book merely is an outline to interest the Western reader in the subject. The book contains much that is helpful, as for instance, hints of methods of meditation for the development of the character and the mind, but when the author writes of deep breathing exercises and postures for awakening Kundalini he is treading on very dangerous ground, although he is careful to warn readers of the danger.

According to the author, apparently many different Yogas are intended to be followed by everyone in a certain order as set down by him, each Yoga, leading to another Yoga, commencing with Kriya Yoga and ending with Bhakti Yoga. This seems contrary to the usual custom whereby each type of individual practises the Yoga best suited to his particular nature.

L. A.

The Path to Peace. The Way of the Soul, by Mary Morris Duane.
(The Theosophical Press, Wheaton, Illinois. Price \$ 1.00.)

To the making of this little book a great deal of experience in meditation has gone, which has been resolved into sentences full of a depth of significant meaning. There is a short foreword by Dr. Besant, and the reviewer cannot do better than quote some of what is said therein: "To the earnest and devoted some of the truths of the Higher Life are offered in lucid and pregnant language, and this little book would prove a helpful and safe guide in meditation, and, in meditation, the inner meanings would reveal themselves."

T. H. M.

Occult Methods of Healing, by Jane K. Adams, A.B. (The Theosophical Press, Wheaton, Ill., U.S.A. Price 35 cents.)

This booklet of only 55 pages is a carefully worded introduction, not only to the curing, but to the source, of disease. And that leads on to Theosophy, as an introduction to which it is admirably adapted. This is the second edition, we are glad to see.

A. F. K.

The Ring of Return. Compiled by Eva Martin. (Philip Allan & Co., London. Price 7s. 6d.)

Starting with an explanatory preface for justifying her belief in Reincarnation, Eva Martin has collected most interesting and beautifully expressed quotations on this subject. She calls it "An Anthology of References to Reincarnation and Spiritual Evolution: from Prose and Poetry of All Ages."

A period from Ancient Egypt to the present day is covered. As she herself says, a book is not likely to be found dull reading which includes such various names as Empedocles, Plato and Virgil; Shelley, Ibsen and Victor Hugo; Browning, Nietzsche, Tennyson and Martin Tupper; Walt Whitman, Marie Corelli, Bernard Shaw, A.E. and H. G. Wells and, it might be added, many of our leading Theosophical writers.

The book, besides making an attractive present, would serve for propaganda purposes. Students and lecturers on this subject will here find useful material.

P. H. M.

The Rule of the Beasts, by V. T. Murray. (Stanley Paul, London. Price 5s.)

In the year A.D. 2030, Phtha the greatest known visualiser of his day discovers a MS. written in A.D. 1933 which shows the causes leading to the war of extermination which is supposed to occur in 1933. Poison gas and the "Omega Ray" wipe out instantaneously human life. Plagues and new and horrible diseases follow, and the few humans who remain alive in Britain find each other and then follows a return to the simple life and a closer understanding by the human of the animal kingdom, and a closer co-operation

between the beasts and man. Indeed, the power of the beasts becomes paramount and is exercised upon several critical occasions.

The bloodthirsty of every land should find much herein to give them pause.

K. G.

Miss Mayo's Mother India. A Rejoinder. By K. Natarajan. (G. A. Natesan, Madras. Price As. 12.)

A neat little book of 108 pages, refuting, and exposing the flimsy self-conceit of the book in question. The author, Mr. Natarajan is the highly respected editor of *The Indian Social Reformer* and he can be relied on to know his facts. Such a book should be sent to the friends and enemies of India, both in Europe and America, and to every place that Miss Mayo's book has reached, so that they may be read side by side.

K.

How to Enter the Silence, by Helen Rhodes Wallace. (L. N. Fowler & Co. Price 4s. 6d.)

This book is written by the well-known children's story-teller in New York. The authoress has gathered together appropriate aphorisms from Science and from the Bible and many other mystic books and weaves them together into thoughtful and interesting discourses. There are many suggestions and much excellent advice, which will surely lead its readers to arrive at a clearer understanding of their own mental complexities and difficulties, so as to reach out to greater success in meditation and enter into the Silence.

T. H. M.

The Rāmakṛshṇa Math and Mission Convention, 1926. (The Math, Belur, Bengal. Price Rs. 2.)

It is an happy idea of the Rāmakṛshṇa Mission to have inaugurated an annual convention of its activities, spiritual and temporal translating it into practical work for the benefit of the world. The Report of the first Convention is very illuminating from every point of view. The spiritual ideals of the Mission are explained by the various Swamijis and lay members from their individual points

of view which is helpful to understand the subject better than if it were given out by a single person however authoritative he may be. Since the thirty years of its founding by the Swami Vivekananda the Mission has succeeded in establishing its centres of work all over the world, and the departments of activities in which it is engaged are multifarious as also such as needing attention. The report is a standing refutation of the ignorant objection raised against religion as a barrier for appreciation of worldly affairs and their solution, and especially so in India. The Report is got up beautifully and will help the public to understand some of the problems confronting humanity and how they can be dealt with in a spirit of selfless and understanding service.

S.

To Ministers of Christ, by Anonymous. (The C. W. Daniel Company, London. Price 1s.)

"An appeal to the God within to respect the Command 'Thou shalt not kill' by abstaining from killed food and teaching their flocks accordingly." The sub-title explains why this passionate appeal was written and sent into the world a little while before Christmas the festival in the Christian year when, more than usual, love should be spread about, when the Angels, sang: ". . . on earth peace, goodwill toward men."

May the booklet be widely read and more widely followed.

L. S. J.

La Divinité des Choses, by Serge Brisy. (Communauté Monada, Brussels.)

It is well to read about "things which one seems to know" in different languages. Another light is thrown on long-held opinions and one's knowledge grows. The author writes about things he has experienced, that which he gives us is alive. The whole book is an appeal to lead a simple and noble life, an appeal to each of us to forget ourself, open out towards the Light that we may in turn become centres of light.

L. S. J.

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHIST

ON THE WATCH-TOWER

THE very first thing I must do, on seating myself once more in the editorial Chair of THE THEOSOPHIST, is to offer my affectionate thanks to Mrs. Cannan, who has borne the burden and heat of the day for me during a year and a half. She is now taking a well-deserved rest, and I hope she will return to Adyar at the end of that rest with her health thoroughly restored. I feel almost as if I ought to apologise for being so strong and well, so full of life and energy, at my "venerable age," but really I cannot help it.

* * *

About this time various elections take place of General Secretaries; England has very regretfully parted with that most earnest and capable servant of the Masters and Their Society, as too many duties had accumulated upon him, and I add, as President, my own sincere sense of loss from the gap caused by the compelled withdrawal of so valuable a colleague; we shall still, however, be able to rely on his wise advice in all tangled questions. Mrs. Jackson, so well known in the North, brings with her the sturdy attitude of that strong area of English independence to our more conventional metropolis. Mr. Harold Morton, who

has been Acting General Secretary during Dr. Arundale's absence, and has most worthily filled his place, has been very wisely elected to that responsible post; he is young for the heavy responsibility placed on his shoulders, but the Youth of his generation are old for their years, and bring capable hands as well as enthusiastic hearts—a fine combination.

* * *

It is very pleasant to read, in *The Canadian Theosophist*, some words expressing sympathy with some of the teachings of Krishnaji. He may perchance win some hearts there which are closed to myself, and that is very satisfactory. I venture to repeat here a paragraph from *The Adyar Bulletin* on his teachings.

The event most pregnant with great and world-wide changes is the completion of the taking "of the manhood into God" in Krishnaji the Beloved. The quiet authority of his public teachings; the calm ruthlessness with which he shatters outworn idols of convention, hypocrisy and self-deception. The holding up of ideals in their place. The cry of revolt against all shams and pretences. The throwing back of each individual on the God within. The bidding each listen to and follow "the Tyrant Voice," that peals forth from the heart. The arousing of the divine discontent, that cannot be stilled save by the discovery of Truth: these are the messages that are pealing round the world. "You are in bondage—break your chains. You are enmeshed in a web of your own spinning—tear it into pieces. You are a slave to your bodies, your emotions, your thoughts. Break your fetters. Stand up free. I am the door to Liberation. I fling open the door. Walk through it on your own feet, and take your Kingdom of Happiness."

Such, it seems to me, is the message of the Teacher to-day.

* * *

We have started in Adyar a new little activity—*Adyar Notes and News*. It is a weekly eight-page record of Adyar doings, distributed free to residents. We send a copy to each of our forty-two National General Secretaries, to keep a link between Adyar and each of them; also to the two men, Fritz Kunz and Ernest Stone, who have made “Adyar Day,” first suggested by Mme. Manziarly, so wonderful a success in the United States. It is just a little chatty account of our life at Headquarters and our special lines of activity, much stimulated by the presence of Dr. Arundale, the General Secretary of the T.S. in India. I hear that some of our members—not of our members in India who joyfully appropriated him—but of those elsewhere who wish to discriminate against a form of Christianity, to over-ride our First Object “without distinction . . . of creed”—and to penalise a member because he belongs to a creed with which they do not sympathise, object to a Bishop being a General Secretary. At another time these members say that we are a democratic Society, and that the majority must decide in all elections. The latter statement is true, but people are not always pleased when the tribunal to which they appeal does not endorse their prejudices.

* * *

A dream of our President-Founder has been realised in Adyar during April. He was very eager that the Theosophical Society, in carrying out the Will of its true Founders, should improve the economic conditions of India; to that end he tried to connect an Industrial Exhibition of Indian-made goods with the Annual Convention of the Theosophical Society. The time was not ripe for the realization of his dream, but it has been partially carried out in Adyar, by an “Exhibition of Indian Goods for Indian Homes,” which proved a great success. Crowds flocked to it from Madras, and very satisfactory results were secured by the firms who had stalls, with one regrettable exception of some exquisite ivory models, that

were necessarily costly. The subject which was the speciality of the South Indian Conference, under the auspices of which the Swadeshi (own Home) Exhibition was held, was: "Theosophising the Home". Papers were ready, each by an expert in his or her particular subject; these are being published in the Saturday Magazine pages of our revived *New India*, and also appear in our Overseas and distant Provinces Weekly *New India*. The latter contains the important leading articles and others of special interest, with full summaries of Indian news. Those who take it learn all about the Nation-wide Boycott of the Simon Commission, so suppressed by the chief cable agency of India, which is at the service of the Government of India. The chief English newspaper in India, *The Pioneer*, has infuriated the Anglo-Indians by sending true reports about the Boycott, and also has declared that, so far from weakening it has grown in strength, and will be more consolidated and more virile when the Commission returns. It is sad, in fact cruel to the English public, that it should be so betrayed by the English in India, who forget that "you may deceive part of the people for the whole time, or all the people for a short time, but that you cannot deceive all the people for the whole time".

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The condition of things over here is so serious that I print the following, which appeared in *New India* on April 23. I do not generally write much on politics in THE THEOSOPHIST, but the relation of England and India has, somewhat suddenly apparently, but really after long growth under the surface, become a world problem. The outer unmistakeable sign was the fivefold defeat of the Government of India in the Legislative Assembly, on subjects of such importance that, in the four possible cases, the Viceroy reversed the decision of the Assembly. It could do nothing against the decision of the

Assembly to Boycott the Simon Commission. Only two elected Hindūs voted for the Commission.

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I sometimes wish that those who are in the "Back to Blavatsky Movement, would go far enough back, and study it as it was in India, soon after H.P.B. and Colonel Olcott reached these Indian shores. They made, under the immediate direction of the Chohan Maurya—the Guru of H.P.B. and of myself—a strong effort to start a political movement in India, and to lift her to her right place among the Nations of the world. An attempt was made to start a paper, the *Phoenix*, in Bengal, and appeals were sent out to place it on a sure footing. These were all frustrated by the apathy and indifference of the Bengalis, and in deep displeasure, the Chohan retired from the scene. We have met the results of the failure, in the conspiracies, and their crushing out by bringing to the scaffold some of the most self-sacrificing and patriotic youths of Bengal. The great opportunity had been rejected, and the Law of Equilibrium worked out the agonising results. Now the hour is ripe for a new struggle; the country is awake, eager, resolute. The Nation-wide Boycott of the Simon Commission was the first *reconnaissance en force*, after the Commonwealth of India Bill (created by a representative Convention, after three years of preparatory propaganda and work) was read in the Commons for the first time in December, 1925, the Jubilee year of the Theosophical Society. The earlier effort failed; this has advanced steadily to success. The United Conference in Delhi, in February and March, incorporated some parts of it in its preliminary report, and meets again in May in Bombay, having traced the outlines of a Constitution. That is the constructive side of the Boycott of the Simon Commission's work, which has been entirely ignored in England.

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As the standard of this part of the Back to Blavatsky Movement, the *Daily New India* has been revived, after a year's suspension, when a Weekly took its place. If it had had, by the help of English Theosophists, a wide circulation in Britain, Britain would not have walked blindfold into a catastrophe, brought about by ignorance of what is really going on in India. The great English paper in India, *The Pioneer*, has behaved with rare courage and has told the truth about the Boycott; it has been consequently shut out of some of the Military Clubs! We, who are trying to preserve the link between Britain and India by gaining for India Dominion status, making her as free and independent as is Canada, as is Australia, while keeping her place within the Federation of Free Nations linked by the Crown, have a difficult task, between the blindness of British "statesmanship" and the growing anger of India, fed by acts over here of foolish cruelty. A youth in the Madras Medical School stayed away from the School on the day of the hartal. (I may say in passing, that I took no part in the hartal, because it always means the sacrifice of patriotic students.) The lad was away from the School on that day. He is not allowed to go up for examination; that means he is fined a whole year's fees, amounting to about Rs. 500. That is the kind of way in which our boys are persecuted, if they dare to show that they have any patriotic feeling. Granted that a hartal is an injudicious way of showing displeasure, it is not a crime to shut up one's shop. The truth is that India is growing more and more restless. She sees that some countries which fought against the Allies have gained their Freedom, and she murmurs in the depths of her sore heart: "My sons died for the Empire that keeps me in bondage; they were good enough to die in the trenches, but their kin are not good enough to share in the Liberty they preserved for others. Fair words are given in plenty; they are all given to the dead, who are out of their way." But from

the other side these call to us to be worthy of them. Our young men are punished when they show any patriotic feeling. Lord Birkenhead flings mud at those who pay his salary; he, like Lord North is of the breed that destroys Empires. Our letters are censored; our cables are delayed; since an Englishman has been made Law Member, money sent for the Public Purposes Fund is stopped—and kept. Not one pie of that Fund has ever been used for political work. It has been spent entirely in paying fees for students who bring certificates of good conduct, regularity and diligence; in one single case a graduate, who is a leper in a village has a poor little gift per month. In the late War, I was suspected of being privy to a German plot, and we met detectives all over Adyar. We laughed and changed nothing. Naturally as there was no plot, nothing was found. Three of us were interned. The peaceful agitation—not a stone was thrown—forced the Imperial Government to set us free, and they accepted our policy and said their goal was Responsible Government, which was all we had asked for. Under present conditions any money sent to Adyar should be sent in registered letters. The last stolen cheque was stopped, because the giver happened to be in Adyar. A detective was present at a private meeting of members during the late Conference. In this great final struggle for Freedom, those of us who believe in the Hierarchy of R̥shis, the “company of just men made perfect,” work for India’s Liberty *within* the Empire. This campaign began in 1913, with the course of lectures on Social Reform, published later under the title, *Wake Up, India*. In January 1914 began the weekly *Commonweal*, and in July 1914 was born *New India*. That lasted till March 1927, when it stopped because I had no more money. I had Rs. 14,000 odd in the Public Purposes Fund when I stopped the Daily, but, as said, I have never used a pie of that for politics though I have a perfect right thus to use it, unless a donation

is earmarked for something else. I kept on a Weekly, and have now resumed the Daily. So the new English Law Member need not have forfeited a cheque paid to that Fund. Of course our "benign Government" does nothing that it is ashamed of, so it will not object to my publishing the facts. I understand that my starting the Boycott of the Simon Commission made them very angry with me. But a Boycott is the only peaceful weapon we have, by which we can show a Nation-wide resentment. Do they prefer the earlier plan of assassination, from which I tried to wean the boys? Now that they have an English Law Member, they can act much more freely than when they had a strong Indian Law Member to deal with. With an English Law Member and the present Ministry they have a free hand. But I do not complain of their action, because it proves that they are ready to suspect the most innocent activities of anyone who fights to make India free. But it is no use for them to treat me as though I were a Bolshevik. I have never taken part in a secret conspiracy in my life.

All this by England, once the refuge of all rebels against tyranny. Cobden's words have proved to be a true prophecy, that autocracy in India would undermine freedom in England. Where is the spirit that arose in wrath, when Mazzini's letters were opened, though Mazzini was engaged in a conspiracy? The link between England and India is of priceless value to the world. If that breaks, woe to the present civilization. Papers like the *New Statesman* are undermining the Empire, which should be a Federation of Free Peoples. It is not the King who is to blame. It is not the Heir to the Throne who is to blame. It is their Ministers, who in their blind folly are sowing the wind in India. When the whirlwind comes it will be too late. Will not H. M. the King intervene, as he intervened in the case of Ireland? I repeat here the words which I spoke in Queen's Hall in 1914, before the War was

dreamed of by the British and the Indian public : " The price of India's Loyalty is India's Freedom." I do not often speak of politics in this way in THE THEOSOPHIST, but some one must rouse England from her drugged sleep. Why not I? As a servant of the Hierarchy, I do Their Will, and that is set to make India free. As their servant, I am wholly Theirs. In India or outside it, free or unfree—what matters that? England will not approve of what is being done here in her name. When she knows of it, I believe she will stop it.

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The Occult Review for February last is a specially valuable number. The following extract will be read with much interest; Mr. Kingsland is one of the most thoughtful of H.P.B.'s early English disciples, and has written books which should live in the Theosophical Society. Says *The Occult Review* :

" WAS 'H.P.B.' A CHARLATAN? "

It is not often that we have the pleasure of welcoming a new work from the pen of William Kingsland. He is a careful and painstaking writer, who does not rush thoughtlessly into print, so that his Critical Analysis of the 1885 report of the S.P.R. on the phenomena connected with Mme. H. P. Blavatsky is worthy of the most serious consideration.

It is a matter of regret that the remainder of the space at my disposal forbids more than a brief allusion to this able vindication of H. P. Blavatsky, as against the imputations embodied in the Hodgson report of 1885. We intentionally refrain from designating it the "S.P.R. Report" for the following reasons, which Mr. Kingsland classifies by way of introduction to his detailed defence.

1. The S.P.R. never investigated the phenomena.
2. It delegated the work to a Committee.
3. The Committee never investigated the phenomena.
4. The Committee delegated the work to Mr. Hodgson to investigate the evidence for phenomena which had taken place years previously.
5. Mr. Hodgson, therefore, did not investigate the phenomena.

Consequently "the phenomena connected with the Theosophical Society" were never investigated at all! No direct evidence

is brought forward in any single instance by the direct witnesses for the "prosecution"—the Coulombs.

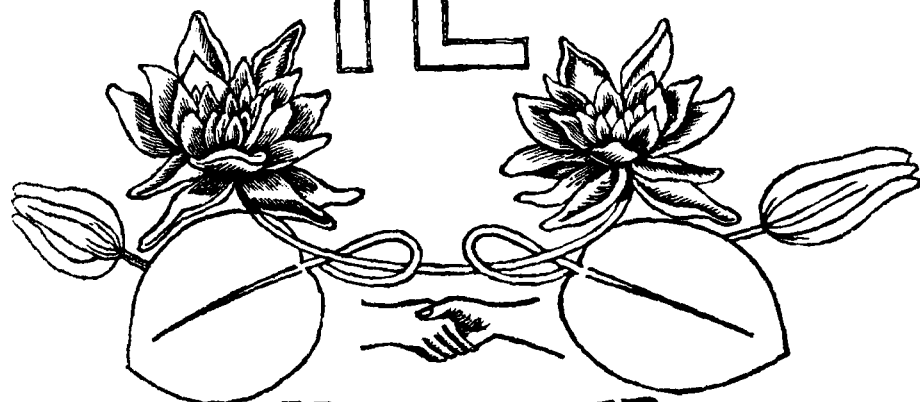
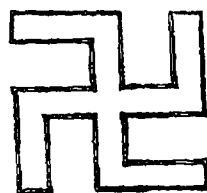
"We lay our finger here," says Mr. Kingsland, "on what is perhaps the decisive factor which would cause us to discredit totally the evidence and statements of the Coulombs. It is this: According to Mr. Hodgson, almost everyone at Theosophical headquarters appears to have been implicated in some way in a conspiracy to defraud. It would appear to have been a sort of mutual deception society . . . How is it that out of this army of confederates, not a single one comes forward to support the statements of the Coulombs? Not merely so, but Mme. Coulomb in her published statement does not even mention anyone as being implicated in their deceptions."

Perhaps, however, the most striking suggestion in the book is that put forward by the author himself. May it not be, he conjectures, that the world at the time of the Hodgson report was not *ready* for the official recognition of occult science? There is evidence and to spare that there may be such a thing as the premature birth of knowledge. Most of my readers will recollect the striking article by Sir Kenneth Mackenzie on this subject, which appeared in this magazine some months ago.

Whether or not the Society for Psychical Research ultimately finds it possible to modify its attitude as expressed in Hodgson's utterly prejudiced report, the fact remains that, in spite of such official non-recognition, the teachings of H. P. Blavatsky, as embodied in her phenomenal treatise on *The Secret Doctrine*, have made themselves felt not only in the extraordinary and world-wide dissemination of Theosophy as popularised by her disciple, Dr. Annie Besant, but have left on many branches of modern science and philosophy traces of their influence. The uncompromising materialism of H.P.B.'s time has slowly given way to the silent pressure of the deeper view of the nature of the cosmos, as so startlingly put forward in the works of this mysterious and puzzling personality.

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Another very useful article is the examination of Professor de Sanctis' view of "conversion"; that includes a valuable examination of psycho-analysis. (These notes are in the English, not the American issue of *The Occult Review*. I note this, because I sent down to the Library for *The Occult Review*, and was puzzled to receive a copy under the same name of a magazine quite different in its contents from the one which I had been quoting !)



BROTHERHOOD

THE DARK HOUR BEFORE THE DAWN¹

By A THEOSOPHIST TO HIS COMRADES

WE seem to be entering a period of growth similar to that of 1915. Is not the Hierarchy sending forth an impulse to-day which shall carry India a stage further on the road to freedom—the final stage, perhaps? As the tide rises higher and higher until high tide is reached, so rises the tide of India's renaissance. As the tide rises and recedes, yet rises higher and higher, so does the tide of India's renaissance rise and recede, now receding, now rising, yet ever rising higher and higher. The Great Outbreathings and Inbreathings have their counterparts in the lesser cycles of evolution. Everywhere expansions and contractions, but

¹ Except for the belief in the Hierarchy of Rshis who rule the world, the article may inspire all who fight for a righteous cause and believe in the existence of the "Power that makes for Righteousness".—A. B.

during cycles the major note of which is expansion the expansion exceeds the contraction and growth takes place. We live in a period of expansion. Hence the expansions exceed the contractions. But contraction is inevitable and we should calmly accept this as part of the very process of growth.

Recently, India has been passing through a period of relative contraction. Not that she has receded absolutely, but only relatively to the high water-mark so far reached. 1917 was the high water-mark for the last rising of the tide. From that period it receded in the normal course of things; and we should have been wise to recognise the inevitability of this. The recession was never back to the low water-mark of the period immediately preceding 1915. During periods of expansion the mark of furthest recession advances as the tide itself rises. Hence, though we have had a period of recession, it has not carried us back to the point reached by the previous recession. And now the tide rises once more, perchance to reach its high water-mark, so far as regards this particular phase of growth.

It being supremely obvious that the tide is once more rising, we can joyfully take into consideration certain inevitable concomitants. At such a turning point, when the tide has finished its recession and begins once more to rise, the forces which stand for recession put forth their power to delay and, if possible, to thwart. A glamour of difficulty surrounds the change. Obstacles seem greater than ever. Depression arrives and exercises its baneful influence, particularly over those whose work it is to assist at the change from reverse into advance. While the period of recession takes place the difficulties seem less than when the recession is over. The dark forces are content with the fact of recession and do not need to put forth their energies to any special extent. On the other hand, when recession stops, they put

forth their energy that it may continue. And when not only does the recession stop, but changes into a movement in the opposite direction, they strive, as did King Knut, to stem the tide—with, of course, the same success. We may, therefore, look for activity on their part at such times as these, when the tide is rising and rising more gloriously than ever it has risen before, and to a higher point than it has ever reached before throughout the history of the world. A number of events of the utmost significance are concentrating in this period of the world's growth, making a great advance, a great upliftment, inevitable.

Some of us must be happy to bear the brunt of the advance; that is to say upon some of us must fall the pressure of the reaction inevitable to the rapid movement forward. We act as wind-screens, lessening the pressure on the weaker brothers behind. Thus we feel obstacle, thwarting, opposition, difficulty; and there may be a danger of depression, unless we are able to realise that the very difficulties we encounter are themselves signs of the increasingly rapid growth. Some of us may feel that life is very hard, harder than it has been for some time. Some of us may feel nearer to despair than ever we have been before. Some of us may experience the friction of the more rapid advance in one way, others may feel it in another way. Some may feel it in physical health. Some may feel emotionally torn. Some may feel as if the foundations of their lives are crashing into pieces. Some may feel generally miserable. Some may feel cantankerous, critical, nervy, irritable. Some may feel an almost unaccountable tendency to give everything up. Some may feel that everything is going wrong. All this is just different modes of expression of the friction of the more rapid advance, for this advance stirs us, penetrates us, revolutionises us. Upon us pours the apparent fury of a wind created by the advance itself. If we are wise we shall

endeavour to glory in it. We shall bare ourselves to the blast, drinking deep draughts of its life and power. To a landsman a storm at sea may be terrible. To the hardy sailor a storm may be life and joy and grandeur. To the crowd and to the weak the rush of the wind caused by the advance of the world may be unbearable. It is because of this that some of us become an advance guard, bearing, nay glorying in, the brunt of the fight.

As our lower bodies sometimes tend, and quite naturally tend, to shrink from the storm in its fury, or at least as our lower bodies feel the effects, let us remember that these are the signs and portents of the rising tide, that these are the outward and visible signs of the great inward outpouring. We feel the difficulties? We are here to feel the difficulties in their utmost intensity, so that others may feel them less. We are here to stand upright in the midst of these difficulties, for we belong to the company of those who know how to stand upright. Are we not Kings of difficulties? We are here to stand upright in the midst of difficulties so that others may take shelter behind us, and be protected from falling to the ground. Even if we bend before the blast, we do not break. Even if for a moment we fall to the ground, we pick ourselves up again and stand smiling four-square to the gale. We stand, whatever else falls. And because we stand, others are safe.

We can bear that which would crush others. We sometimes wonder why others do not feel with the intensity with which we feel, do not lead the strenuous lives that we lead, have not the passionate, all-consuming devotion which we possess. We sometimes wonder why others are so much more indifferent than ourselves. We sometimes long that others could see as clearly as we see, could take the larger view we take, could surmount the obstacles as we are ready and eager to surmount them. If they could do these things,

what need for us? If they were strong reeds instead of weak reeds, what need for other strong reeds? If they had the power and the love and the wisdom which some of us may have, what need for us? It is because they are as they are that we are here. That they should ill-serve the Motherland is the reason for our service. That they should be narrow and ignorant is the reason for our tolerance and vision. That they should be weak and vacillating is the reason for our strength and inflexibility of purpose. Because they waver, we never falter. Because they quarrel, we ever harmonise. Because they forget India and only think of themselves, we remember India and forget ourselves. Because they would dally by the wayside, we move unceasingly forwards. Because they are as they are, we are here. And if it be glorious to be here, let us not repine over the weaknesses of those which have made possible for us the glory. We have our work to do. Let us do it amidst the conditions which have been the means of calling us to the work. If we feel disposed to rail at the conditions or to deplore them, let us remember that because of these conditions the Masters placed us here. The conditions which obtain are the very materials with which we have to work. The ashlar may be very rough—all the more glory and happiness in the polishing of it to a beautiful perfection. The more fiery among us will say: The rougher the better.

Thus do we rejoice, not in spite of the difficulties but because of them. But let us take care that the more negative aspects of our characters do not suffer intensification under the strain. There *is* danger of increased depression. There *is* danger of increased irritability. There *is* danger of an increase of destructive criticism. There *is* danger of the intensification of those forces in us which lead to disruption and disintegration. If we give way, if we are not on our guard, if we do not intensify by all means in our power those

qualities which make for advance, for good-will, for understanding, for co-operation, then that which should be a great strength degenerates into a great weakness. We who should be guardians become additional weaknesses. We who should be leaders fall back into the crowd. We who have been placed as pillars upon which the edifice shall be built crumble into ruins and others must be brought to take our places.

At such a time as this our joy, our trust, our sure knowledge, must pour from us unceasingly. We know who we are. We know where we are placed. We know to what end we are so placed. We know whose servants we are. We know Who guides and controls. Depression? Let us turn away from it, so that attention ceases to feed it. Despair? Let us turn from this darkness to the advancing Light. A sense of ill-being in this, that or the other body? Only the inevitable strain of the joyous service in which we are engaged; therefore let it have only the attention necessary to minimise it as far as possible. As for irritability, destructive criticism, quarrelsomeness—these are not in our Selves but only in our selves, and perhaps not even in these, but rather the mere reflections of the activities of the Brothers of the Shadow, thus having no part in us whatever. Can we not afford to laugh these out of the way, dismiss them with a wave of the hand?

Let us then feel ourselves rising with the tide, helping the tide to rise. Adverse circumstances? Soldiers thrive amidst adverse circumstances. We are living in times of war, not of peace. Peace to the peaceful; storm to the warrior. Thunder and lightning may rage around us. Edifices may crumble about us. Strong trees may crash to the ground, and proud reeds may break into pieces. The weak may seek shelter out of the storm. Many so-called soldiers may desert their posts. The forces of reaction and of disruption

may seem to be triumphing. We are perchance alone, or almost alone, in the outer world of desolation. Yet what care we? We are given our work, *and we do it*. What care we that opposition seems overwhelming? What care we that we are deserted by the ignorant? What care we that all seems crumbling about us? What care we? Do we not fight under Generals Who do not know defeat? Do we not fight under Generals Who embody a Will which cannot fail? They work, They plan, They fight, to a certain and inevitable end. Have we not been told that "the end will be a great triumph"? Did we even need to be told that? What matters the end, with THEM as Friends and Comrades? What matters the end when our KING rules His world?

Let us then fight unceasingly, fighting not to conquer, not to abase, but to serve: fighting not that the rising tide may overwhelm and destroy, but that it may carry the whole world—those on either side—nearer to its happiness. We fight for those who withstand us, as much as we fight for those who are with us. Indeed we fight more for our opponents than for our comrades. We fight that our opponents may become our comrades. We fight them to bring them to our side. Let us fight, then, happily, joyously, lovingly, with supreme confidence, without a moment of that despair or depression which after all is a form of disloyalty. All is well. They watch. They guide. They care. They know. Let us serve.

A Theosophist to his Comrades

BROTHERHOOD IS A PILGRIMAGE

A JOURNEY, far from our Father's home,
A prisoning life in earth and stone,
A pulsing urge through the sun's great might,
A breaking out in a world of light,

A forest tree to the world awake,
A roaming beast with a thirst to slake,
A yearning thought which naught can damn,
A Breath from God, behold a man !

A kindly thought to the beasts' sad pen,
A burning hope for the hurts of men,
A helping hand in the hour of need,
A tolerant smile for the strangest creed,

A soul whose feet have found the way,
A guiding light to those who stray,
A Mastership ! Life understood !
A witness true of Brotherhood.

A. J. H.

THE UNITED STATES OF EUROPE¹

By ANNIE BESANT, D.L.

FRIENDS :

Most of you, I think, must have observed in how many of the papers of our London press and of the English press generally, a phrase has become very common which is full of menace as to the future—the near future—of Europe. The words I allude to are: "The forthcoming war". That is spoken of as though it were a certainty; spoken of as though all the Nations of Europe should be preparing themselves for that war. And as all wars begin in the mind, the mind filled with fear, filled with distrust, there is a very real danger in that repetition of a menacing phrase. For when we talk so much of the "forthcoming war," we are likely to have to drop the first word and to find ourselves in the second.

Now I want, if I may this evening, to discuss before you why there is this menace of war. What are the danger-points in Europe? What are the causes of those danger-points' existence? We shall then have to try to make up our minds in what ways we can prevent the seeds, which appear to be sown, from growing up, so that we shall have to reap the harvest of war.

In some ways perhaps I have had special advantages, because I have been making a tour in the North and the East of Europe which lasted, it is true, only some three weeks, but

¹ A lecture delivered in London.

in which I visited no less than twelve countries. Now the last of those was France, but I am not so much concerned with France in this lecture. For although her dread of Germany and her generally rather unsettled state hold a certain amount of menace to Europe, it is not in France that the real danger-spots are to be found. And in speaking to you of this, and in mentioning the countries which are concerned with what I call the danger-spots, I have here with me certain papers which I collected during my trip, and especially some which deal with Hungary, which is really what you may call the powder-magazine, which may at any moment be set on fire, if a match were thrown into it. Not that Hungary wants to fight at all; that would be the reverse of the truth; but she cannot continue to exist as a Nation—and I will give you the reasons for that somewhat bald statement a little later on—she cannot continue to exist as a Nation unless the Treaty of Trianon in 1920 should be speedily revised.

The papers that I have here are papers which are circulating very largely in Hungary. They are graphic; if I could throw them on a screen you would see how graphic. They show Hungary as she was in size and population, and Hungary as she is to-day, and then give a brief story of her woes and a special appeal to America and to England, pointing that appeal by the demand addressed to each, with an explanatory picture of how those countries would feel if they had been rendered both in territory and in population as helpless as Hungary is to-day.

And now let me ask you for a moment to look over the map of Europe. You should all study maps when you are talking about political boundaries. The use of maps is perhaps the most important thing for any politician, especially before he signs a Treaty of so-called "peace".

Let me say at once that there are certain countries in Europe that we may shut out of our consideration. We need

not think about Denmark ; she is prosperous and contented. We need not think about Norway and Sweden, for there the late King of Sweden, King Oscar, did one of the noblest things that any King has ever done ; that was when Norway desired to separate from Sweden, to be an independent country, to have its own King and to make its own laws, the course most Kings would have adopted would have been to go to war and to try to keep Norway as part of the realm. And as he himself told me, when I happened to see him shortly afterwards in Stockholm, he had a tremendous pressure put upon him to take that ordinary course of a King, whose dominions are to be cut in half if he does not fight ; but he made up his mind and, to use his own words, said that "it was not worth while to shed the blood of his people in order to keep under the crown a country that desired its independence" ; and he followed out that noble ideal and held to it, through great opposition of his Court and of the military order ; hence we have in the North of Europe, as far as those countries are concerned, a certainty of peace, the realisation that where a generous action is done, there peace and amity will invariably follow. So we may leave them alone.

Let us, then, omitting them, take our map and consider first of all a fact that took place at the end of the war between Germany and France in 1870, in which Germany was the victor ; what happened ? Two provinces were rent away from France. From that time until the last war, France was continually thinking of what was called "La Revanche," the winning back of Alsace-Lorraine. Everything was done to keep the feeling of the people alive. The statue of Alsace-Lorraine in the Place de la Concorde was draped with black, and had at its foot a garland of "Immortelles," such as those put on the graves in the cemetery ; the papers never forgot the loss ; France was filled with desire to win back the provinces wrenched away from her ; and so, inevitably, war

resulted. For there is one thing to remember in every case wherein a country has suffered defeat, and that is that the antagonism which led to the war in which the country was vanquished, remains as a memory in the hearts of the people who have lost, and only that people can stop another war; only that people can check war being answered by another war. France would not do it; she clamored continually for revenge, and inevitably, this hatred never ceasing, the war of 1870 was followed by the war of 1914.

Let me put in one thing just here, for it shows how it might be possible to change the defeated Nation into the closer of the war cycle: when, very shortly after the war was over, while Germany was smarting under the defeat, and when I was at a Convention of the Theosophical Society in Hamburg, and had a large audience of Germans, chiefly men, before me, I wondered whether I dared say to them, so soon after defeat, what I had said in vain for years in France; and I told them how war must breed war, unless the party who was defeated could forgive. I took the risk of saying this to those people, smarting as they were after a recent defeat, and of asking them were they strong enough, were they noble enough, to say to France and to Europe: "We forgive?" The answer came in a rush of splendid feeling, as tears poured down from their eyes; and they have lived their pardon.

Where the defeated will not carry on hatred, then they, and they alone, can put an end to the antagonism that inevitably breeds another war. And this is what Germany is doing. No words of revenge are heard there; the people do not seem to feel the desire for it; and above all the young people—in whom in every country the hope of the future resides—are loving and not revengeful, trying to revive the Germany of art and music, of science and philosophy, not that Germany which threatened to build a World-Empire of Force; in that war, the military order was defeated, but the German

Nation was not; she lives, and her glorious future is opening before her.

But the same causes are at work outside Germany as worked in France for another war. Only one small re-adjustment, so to speak, of boundaries was made in the Treaty of 1870; but in the Treaty of 1920 enormous changes have been made, as you know, in the map of Europe; and the question I would put in the forefront to you is this: "Ought a treaty of peace to be made by the victors in war, and imposed on the vanquished, or ought it to be made by an impartial tribunal, a tribunal that would have no special interest on the one side or the other, a tribunal that would try to understand the interests of all concerned, and not only those of the victorious Nations?" For so long as the victors make the peace, they will sow the seeds of a future war; and then only shall we dare to look for a continuing peace when the Treaties are made by an impartial body, having experts at its command to find out the exact conditions and the wishes of the peoples concerned, before any boundaries are re-adjusted. Only by Law can war be put to an end, and not by the triumph of the victor and the "woe to the vanquished," of which we have so often heard.

Now let us look on this Treaty and try to see what lay behind it; what were the motives of the victorious Nations gathered at Trianon? What were they aiming at in the changes that they made in the map of Europe, for those changes are extraordinarily large, as every one of you must know who has bought a new atlas and studied it, since the war closed.

Now in looking at the objects of the victors, I think we can there see very definitely at what they were aiming. Naturally they aimed at security for themselves in the future; and I am not blaming the victors in this criticism. It is what every Nation would do that was victorious. It is the habit to say: "Woe to the vanquished," and the victors in this

case were no more to blame than the victors in the war of 1870 were particularly to blame. They always seek their own safety and care very little for the result on the Nation that has been vanquished by force of arms. And so we find, looking at this Treaty, that the Nations concerned in forming the Treaty regarded Russia—not unnaturally, since Russia was in revolution—as the great danger to Europe, and so one of their objects (and here I am judging their objects by their actions) was to isolate Russia, to cut her off from Europe by a number of States which they created, to cut her off from the sea, which is a necessity to the life of a country which desires to carry on trade; and so—looking at the map—I have a skeleton map here for convenience of size—we find that what they did was practically to create a number of States which made a complete barrier between Russia and the rest of Europe, which cut her off from the sea—of access to which she had very little before, but still she had some. One little bit of land near Petrograd was left to Russia on the Baltic Sea, which, as you know, is almost closed for some months in the year, and entirely closed in the north, by ice. The only other possible sea-outlet for her is the Black Sea, and that is barred by Turkey-in-Europe and Asia; so that between States that were created and the Seas that were closed, Russia was left with absolutely no outlet except into Asia.

No one at the time apparently thought that that was not the wisest possible policy to pursue. Russia in revolution was regarded as frightfully dangerous, as was France at the end of the eighteenth century; and the one idea seems to have been to cut Russia in revolution away from Europe at all costs; and that has been done very effectively. For if you look at the map, first of course you will find Finland, which became free—one of the good things which was the result of the war. Then you will find some small States which cut her off from the Baltic excepting on the very small piece of shore which

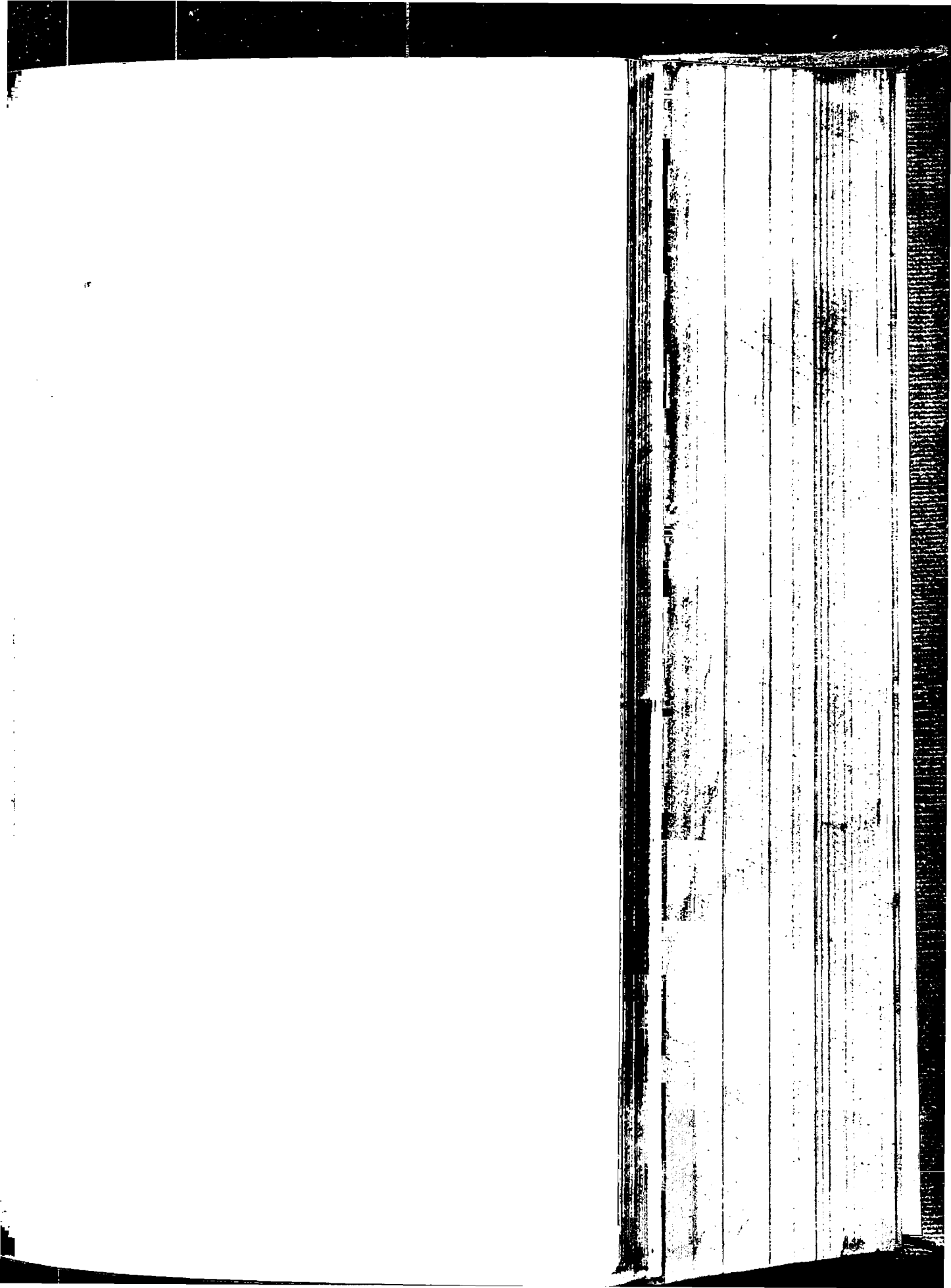
was left to her, as I said. Then, coming South, you come to one great act of justice, the restoration of Poland as a country to rule herself. She had been divided, as you remember, between Russia, Austria and Germany. Every attempt had been made to crush out her Nationality; her own language was forbidden in her schools. They tried to destroy her language, because a language is the uniting link of a Nation. Thus that great deed of justice was done by the Treaty to Poland; she was re-united; her three parts were again made one; but she was next to Russia, and would be a great protection for that part of Europe which lay on the other side of the re-constructed land.

It is perhaps a fine omen of goodwill in future that that resolution that came the other day to Geneva, and was accepted by the League of Nations by acclamation, for the "Outlawry of War," came from re-united Poland—a splendid resolution whether it will be worked out or not.

Then, following down the line of Russia, we find country after country that shuts Russia out of Europe; for we find first after Poland, Czecho-Slovakia, an enemy country, then, going further South, we find Rumania, a very much more enemy country, and a little further down, Yugoslavia, a fourth enemy country; then Bulgaria, a fifth enemy country, and then Turkey, the sixth and last of that barrier of countries, shutting Russia completely out from Europe.

Now the excuse for that is of course the condition of Russia. But is that the best way to improve Russia? If you had been able to do that in the great French Revolution at the end of the eighteenth century, and shut France out because of her Reign of Terror, would France be the power and the friendly Nation to Europe on the whole that she is to-day? But when you leave Russia nothing but an outlet into Asia; when that is the only part of the world into which she can pass freely; then why blame her if she trades with Afghānistān—merely

because that threatens India—if she trades with China, merely because that makes disturbances which are not pleasant to the countries dominating other parts of Asia? Whither is she to go? If she may not mingle with other Nations; if she may not trade with other Nations; then she can only live by going into that great Continent which lies open before her. And if European countries which dominate large parts of Asia complain that she is making friends with Afghānistān, supplying her with munitions of war, making aeroplanes for her, and so on, is it quite fair to blame her for that, when she has no other part of the world with which she is able to trade and which she is allowed to reach? For after all, revolution in Russia is no worse than was the revolution in France. The Reign of Terror in France was as bad as the Reign of Terror in Russia. Both are bad; both are hateful to the hearts of all who desire to see a Brotherhood of Peoples; but you must remember as to Russia, the terrible tyranny which went before her revolution. You must remember the way in which her life was crushed out; you must remember the days when all her noblest were sent into Siberia, not for crime, but because they tried to spread education among the poorer people; for in that splendid movement in Russia, in the days of the Tsars, the sons of the great aristocracy left their homes and went down to the mills and the factories and the agricultural fields of Russia, to live as the peasants and artisans lived, in order that they might teach and educate them; and you must remember that the result of that noble crusade was their being sent to Siberia, sent to the awful Fortress of Peter and Paul on the way, going through all kinds of agonies. I do not wonder that one noble victim of the present Terror now in London, one of the members of the Court of Russia—the young Chamberlain of the Tsarivitch, who suffered ghastly agonies at the hands of those very people, excused them because of the sufferings inflicted upon them and



The thousand-years-old
undivided Hungary
Unita Ungherica
millenaria

La Hongrie integre
de mille ans

Das tausendjührige
einheitliche Ungarn
Az ezeréves egységes
Magyarország



7,500,000

relatives when the Tsar were supreme. You must take no consideration and remember that when there have been wars for many years forgiveness is not the thing that comes out of a people crushed under rightful oppression. It is not enough, I know; it may be succeeded by a dictatorship; or it may. I think that if we could transport Signor Crispien into Russia, he might be a valuable aid to that country instead of doing what he is doing in Italy. That is the kind of thing that is wanted, for revolution is always effected by a dictatorship, and only slowly can the people be brought into the liberty that has been denied to them so long. So there is Russia, barred out of Europe, spreading her influence and likely to do a great deal more harm there, than if she had been allowed to communicate with her natural allies in Europe. However that is done.

Supposing then we let that go for the moment, and only in passing that there are other re-adjustments which are causing small troubles that may at any time bring bigger ones, such as the trouble between Italy and Albania. But I do not want to deal with events comparatively insignificant; we come to the really chief point of danger--Hungary.

When you come to deal with Hungary you have to remember that Hungary and England have always been friends since the days of Kossuth, who was sheltered as an exile. You have to remember that Hungary as a geographical unit, a nation, is of just the same age as England. The Heptarchy came to England in A.D. 800. Hungary became a kingdom, and she has always remained a kingdom, with her geographical area defined, in 826; so she has more than a thousand years of history and her of National struggles--a history which has made her profoundly patriotic, and which makes her love every inch of her land. She was conquered and held in subjection for three hundred years by the Turks; they held possession of Hungary, but they were never willingly submitted to, and

The thousand years-old
mud-brick structure
found at the site
of the ancient city
of Mohenjo-daro

The structure is
made of mud-brick

and is one of the
best preserved
of its kind in the world



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Hungary formed the great barrier for Europe against the successive waves of the Turkish invaders of the past. That is so true that Michelet, the great French historian, speaking of the Hungarians, said: "The Magyar had been the Hero to whom western civilisation owed the greatest debt." That is true, for Hungary stood between Europe and the great hordes of fierce warriors that rolled in from Asia. She fought them on field after field, was now and again crushed into the dust, but ever rose again and never submitted—a country with a wonderful story. If you have read, as I have read, some of the poems of the poets of the last century and the beginning of the present century, you would see how intense is that worship of the Hungarian for Hungary, his passion of devotion, his intense love for his land.

And so you might read in one of the papers that I have here what they call the "Creed of Hungary," and that Creed appears to be recited continually in Hungary to-day; the words of it are somewhat remarkable. It is called "The National Creed of the Magyar":

I believe in one God. I believe in the Unity of my country.
I believe in One Eternal Divine Justice.
I believe in the resurrection of Hungary. Amen.

That is the feeling of the country, and these papers that I have are being circulated all over Hungary, and all over what was Hungary before the Treaty of Trianon.

And let us see how Hungary has been treated. Now Hungary was the only Nation whose Prime Minister protested against the war when Germany and Austria were in favor of the war. That was pointed out by President Wilson of the United States; for he tried to prevent many of the worst points of the Treaty of Trianon, and failed. An idealist, and a man with a slow-working brain, though a very fine brain, who had against him two of the most agile brains in

THE THEOSOPHIST

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and the treaty monster
of Trianon.

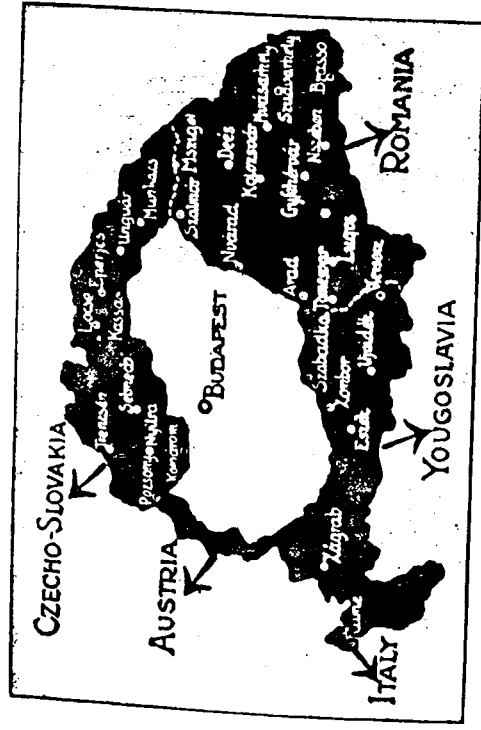
et l'arçon de la Paix
de Trianon.

und die Missgeburt
von Trianon.
es a trianoni beke
szörnyszülöttje.



1 500 000

Area. Aire. Bodenfläche. Area. Terület.	Before. Avant. Vor-	After. Après- Nach-
Avant Trianon előtt	Dopo Trianon után	
325,411 □ Km.	91,114 □ Km.	
Inhabitants. Habitants. Einwohner. Abtáugh. Népszég.		
20,886,487.	7,481,959.	



The Ring of Enemy Countries save the Fragment given to Austria

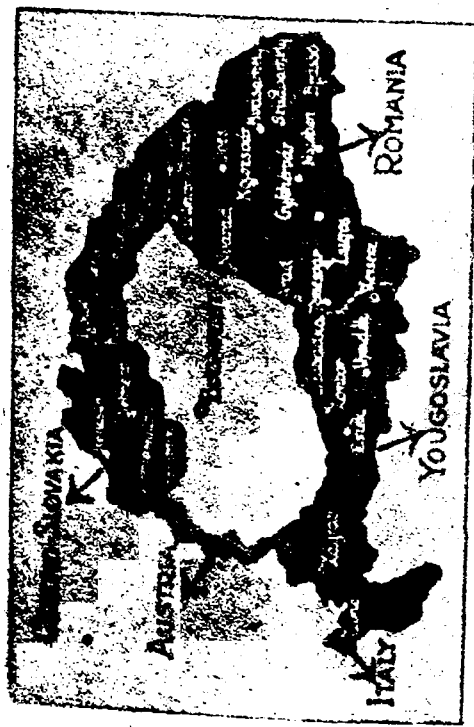
of Mr. Lloyd George, and the other that of [redacted]—and between those two he only thought, I think, of what he ought to have answered the [redacted]. However, the Treaty was gradually made and the U. S. A. protested in favor of Hungary, [redacted]. Hungary of course went into the war, [redacted] of Hungary was the Emperor of Austria, and [redacted] to their King. That was one point that [redacted]—that they were not a part of Austria, [redacted] happened to be the Emperor of Austria was [redacted] as King of Hungary. Now, the place of [redacted] of their Kings for a thousand years is in the [redacted] enemies.

[redacted] years ago they brought over the corpse of [redacted] Francis Rákóczi, and buried him in the [redacted] of their Kings; now that has gone from them [redacted] the memories of past freedom and the bitterness [redacted] causes. Those are sentimental reasons.

[redacted] be disregarded in the life of a Nation.

[redacted] at the material reasons why Hungary cannot [redacted] today. First of all, as regards her territory. [redacted] exact figures here, so that you can judge for your- [redacted] before the war, her territory consisted of 325,411 [redacted]. The Treaty took away 234,297 kilometres, [redacted] only 91,114 kilometres—rather a terrible loss. [redacted] naturally decreased in similar proportion, and [redacted] at her original population 20,886,000, from which [redacted] 12,900,000, leaving her 7,980,000—a terrible [redacted] if you try to imagine it; and in one of these papers I [redacted] appeal to America and to England asks what they [redacted] done if the same thing had happened to each of [redacted] Hungary asks each how she would like to have [redacted] and population diminished in the same proportion.

[redacted] are being circulated in Hungary and abroad.



The Ring of Enemy Countries save the Fragment given to Austria

Europe—one that of Mr. Lloyd George, and the other that of M. Clemenceau—and between those two he only thought, I imagine, the next day of what he ought to have answered the day before. However, the Treaty was gradually made and the President of the U. S. A. protested in favor of Hungary, but was disregarded. Hungary of course went into the war, for the King of Hungary was the Emperor of Austria, and they owed allegiance to their King. That was one point that they had always claimed—that they were not a part of Austria, but that he who happened to be the Emperor of Austria was crowned separately as King of Hungary. Now, the place of the crowning of their Kings for a thousand years is in the hands of one of their enemies.

Only a few years ago they brought over the corpse of their National hero, Francis Rákóczi, and buried him in the crowning place of their Kings; now that has gone from them with all the memories of past freedom and the bitterness that the loss of it causes. Those are sentimental reasons. But sentiment cannot be disregarded in the life of a Nation.

Let us look at the material reasons why Hungary cannot live as she is to-day. First of all, as regards her territory. I have the exact figures here, so that you can judge for yourselves. Before the war, her territory consisted of 325,411 square kilometres. The Treaty took away 234,297 kilometres, leaving her with only 91,114 kilometres—rather a terrible loss. Her population naturally decreased in similar proportion, and you have as her original population 20,886,000, from which were taken 12,906,000, leaving her 7,980,000—a terrible decrease, if you try to imagine it; and in one of these papers I have, an appeal to America and to England asks what they would have done if the same thing had happened to each of their countries. Hungary asks each how she would like to have her territory and population diminished in the same proportion.¹

¹ Cf. See pictures which are being circulated in Hungary and abroad.

That is not the worst. The worst of it is that all her mineral and forest wealth has been taken away from Hungary, her mines on one side and on the other side all her forests; and those have been given away—the one great slice to Rumania and Yugoslavia, and the other to Czechoslovakia. She is left nothing but the enormous plains along the Danube. These are fertile, but no country can live on agriculture alone. We have had proof of that nearer home. Ireland had a population of ten millions, and a very fine woollen industry. The woollen industry was destroyed by England, and half of that ten million population left, because they could not live in their own country, and went to the United States as immigrants, and those are the Irish-Americans, whose descendants hate England so bitterly.

India is suffering very much in the same way; too much agriculture, too little manufactures; and that fact spells starvation everywhere in history, where you have this condition existing. That is the condition of Hungary to-day. She cannot exist economically; she has no economic future, unless this Treaty be revised; she knows that she has no future, and it is that against which she is struggling, peacefully but with all her strength. She is no longer strong enough to fight.

Economically, then, Hungary has no future. Politically, therefore, she has no future. Can you expect a country which for more than a thousand years has been a recognised Nation is going to sit down quietly and submit to that spoliation, merely because, while she protested against the war, she was loyal to the Crown to which she had sworn allegiance, and fought beside Austria in the great war?

And so I would plead with you for this country. I was glad to see that already one plea has been put forward—I only saw it when I was back again, in English papers—and that was that Lord Rothermere had protested against the over three

millions of Hungary's people who are now subject to Rumania and are suffering terrible cruelties. It is well that one voice at least has been raised against the injustice thus perpetrated, for "self-determination" appears to be somewhat of a farce. When you find Magyars in the new Rumania, and subject to Rumania's rule, anything—revolt, rebellion, war—might happen. So looking at these conditions in Hungary, what do you think is the chance of peace in Europe? I am inclined to think there is very little; and not only that there is very little, but that an immediate attempt should be made to revise this Treaty, imposed on the defeated by the victorious Nations. It should be revised by an impartial body, such as the League of Nations, or the International Court of Justice at the Hague. The boundaries must be re-adjusted in consonance with justice and Nationality. Otherwise, how can you look forward to anything except the "forthcoming war"?

But it is not nearly enough merely to revise one unjust Treaty, and then to go on in the old way of war after war, each war becoming more horrible, more brutal and more cruel than the wars of the past. For all the things that made war even tolerable have been swept away. The Nations have swept away the difference between combatants and non-combatants; they send bombs on unarmed cities, on children's schools, on hospitals for the sick; and they are getting worse and using worse materials for the bombs they manufacture, so that we are cheerfully told that London could be destroyed by a fleet of aeroplanes in five or six hours. Other things have been done which make war more detestable. Poison gases are used. It used to be only savages who poisoned wells; now the "civilised" use poison gases, and they seek to discover for how long a poison will "remain active" in the ground; and if it will remain thus for twenty-four hours, they think they have done well.

Looking forward to the next war, it is rather a question as to whether civilisation will not go down in it, and whether there will be any victors to triumph over the vanquished.

What then ought we to aim at? Can we not put before the civilised people of Europe some great Ideal that will stir them to enthusiasm? It is of no use simply arguing for justice; you must rather hold up a great Ideal which will stir the hearts of the people and make them determined to bring it about, because it attracts by its beauty, because it allures by its fascination. And I suggest that such an Ideal might be the United States of Europe. I do not mean that we shall win it easily, but I do mean that if that Ideal could gain the hearts of even a minority of the people, they would come back to it again and again after every failure, until they had made it at last a great success. And let us notice for our encouragement in putting before ourselves such an Ideal, that the changes made by the last war, creating a number of small States into which Eastern Europe has been cut up, is against the whole tendency of the evolution of mankind. The tendency has been very very strongly felt, and well carried out, to unite smaller States together into larger areas, where the language was the same and the traditions the same. Think of Italy as she was in the days when I was young, when Garibaldi came to London, madly cheered through the crowded streets. Remember the time of Mazzini, the great prophet of Italy, when Italy was divided up into a number of small States with Dukes and Princes and Kings, and the cry raised was "United Italy"; and United Italy was born first out of the thoughts of Mazzini the prophet, and then by the arms of the gallant thousand who landed under Garibaldi. We have now a United Italy, one of the great Powers of Europe. And that has been the tendency—to draw the smaller States into larger areas, and while we may not like some of the means by which it has been done, if we may object to the Empire of Force by which

Germany was made so great a country, none the less it is true that the large countries are in the line of evolution, and that the little States should join up. Though the means in the past have not been good, the evil was due to the ambition which was the motive, instead of the Brotherhood that should have drawn them together.

So I would submit to you that the Ideal of the United States of Europe should be: Automatous States joined together in a great Federation, when the only army in Europe—if you must have an army—would be the army of the Federal Government—although you would do better to have only police. In those United States of Europe, each State should be self-governing—a Federation of free Nations. And after all, that is not surely so impossible; for if you take Britain herself and consider the Colonies that she formed in the past, you see them growing into separate Nations that have been turned into Dominions—a great Federation of free Peoples; and when India gains Dominion status—a necessary preliminary, if a war of color is to be avoided—it will be no longer a British Empire but a British Federation of great and free Peoples.

If you look at the United States of America, they were separate Colonies; they grew into States. The States are populated by people from every Nationality in Europe, but they are forgetting that, and growing more and more into a single Nation—more and more into a Nation, a mighty Republic, in which every State remains with its own Government and its own laws; but the United States of America are all those States together, with a Federal Government and a Federal Army and Federal Legislature as well.

If that has been done across the Atlantic—made out of the peoples of Europe, remember—why should not Europe take pattern by that great Republican daughter of its own, and follow it in order that war should be no more in Europe? The first step will be the Federation of the Teutonic sub-race,

composed of the United States, Britain and Germany, forming a pacific and cultural World Power, too strong to be attacked, each autonomous as now, but federated together for mutual advantage.

We cannot get the United States of Europe at once, it is clear ; but why should we not begin to prepare for it, and plan out and create certain small steps, which would make the Federation inevitable in the long run ?

The first thing we should try to do is to enable the peoples to travel more freely amongst each other, so that they should get to know each other ; for intimacy and knowledge, these are the parents of friendship and of understanding. We fear and distrust those we do not know, those whose motives we suspect, those whom we think may turn out to be enemies in disguise. The more we know them, we find they are like ourselves, just ordinary human beings, with the usual faults and virtues of humanity—not really terrible people, though we used to think that all our enemies were wicked and all those who fought for us were good. Friendship is the only way to get over that difficulty. Travel and interchange of communications and thoughts are ways of drawing Nations together.

You will remember Charles Lamb, the essayist, who was on one occasion abusing a man. A friend said to him : “ If you knew him, Lamb, you would not attack him.” “ Of course not,” said Lamb, “ I should not be able to attack him if I knew him.” That is true ; it is the people whom you do not know, or know very little, that you suspect or attack ; and so the first thing I suggest as a step towards the United States is to abolish all the obstacles which prevent the natives of one country travelling freely in the country of another people. Get rid of your passports for one thing. Get rid of all the ridiculous papers that they make you write, even when you have a passport.

I had a passport and was told in England that no visa was necessary ; but whenever I entered a new country I had

to tell them what my name is, what my name was before I married, where I was born, in what year I was born, and a number of other particulars that cannot be of any use. I visited twelve countries, and I filled in twenty-four different papers. It could not possibly have mattered to anybody that my name was Wood before I became Besant, that I was born in London in 1847, and other little details of that sort, which could not be so wonderfully valuable, and all those papers are put away in twenty-four different cupboards in the different Nations of Europe; and what is going to be done with them, I do not know. Why should we do such stupid things? But that goes on. Then there are Customs barriers. That is one of the advantages of the aeroplane, that you do not have all these Customs; you fly over them; you only have the Customs at the end of your journey, and then as you carry very little luggage because it is so expensive, the Customs are not as bothersome as they are if you go from one country to another in the ordinary way. We only travelled twice at night, and then we were wakened up at midnight in order to have our boxes examined and to show our passports, and generally to make ourselves a nuisance; and the Customs officials were a nuisance to us, because they waked us up. What is the sense of it? Let us get rid of all the passports and get rid of all the papers; nobody wants them and nobody looks at them.

The next things are the barriers to trade and commerce. If you can get the co-operative idea instead of the competitive, then you might go ahead and get rid of the barriers between trade and commerce of the different Nations. Every Nation would be one of "the favoured Nations," that is, they would be allowed to trade freely. Why not? In Australia before it was unified, they had Customs between every State. If you wanted to go from Victoria to New South Wales, you had to have your boxes looked through. Post Office rates were different; stamps were different; gauges were different on all the railways, so

that even now if you want to go across Australia by the Inter-Continental Railway, you find different railway gauges; and as it would be too costly to renew all the lines, you have to change five times between Perth and Sydney, and to have all your luggage changed; and as the porters are paid one pound a day, you will understand how easy it is to trade between one State and another. That is the kind of thing we ought to outgrow. Let us try to get rid of these barriers which make things dearer for everybody, and try to dwell like reasonable people, shaping our markets in co-operative ways, not by competition.

The advantages are seen in Municipal Socialism. I saw a notice the other day in a very Conservative paper, giving the result of municipal trading, and it said: "If that is Socialism, let us have a great deal more of it"; for the rates had been reduced by the profits on the municipal omnibuses and tramcars and other supplies, and they had received £47,000 profit in one year, half of which was put to a sinking fund, and the other half to the reduction of municipal taxation; that is, it went back to the people who paid it. The same sort of thing applied to countries, would make trade and commerce very much easier and more satisfactory.

There are some difficulties in the way, and one is the difficulty of language. That is the reason why one way towards international friendliness would be to promote international culture. Art does not need translation; you can listen to German music without learning the German language. Painting does not need to be translated; statuary does not need to be translated; and there has lately been started in Austria a League of International Culture, which is winning adherents. Its President is Prince Charles de Rohan, now living in Vienna. The moment I heard of that I enquired about it. England is one of the few countries in Europe that is quite outside the League at present, but I hope

some leading English people will join that League of International Culture, and so promote the friendliness between Nations that must precede the possibility of getting rid of the barriers.

Could we not all do something in that direction? Could we not begin in our own homes and towns never to speak evil of other Nations, but try rather to speak good? Can we not work for international education—education where boys and girls of different Nationalities should be made welcome in schools, colleges and universities of different Nations? There is no stronger way of drawing people together than the school and the college, for those who make friendships in school and college are not going to fight when they come to manhood. If we had international schools, the great majority of the students would naturally come from the country in which the institution was, but some others would come, and they would learn to know each other and to love each other, and in that way do away with the hankering after war.¹

And in all these ways surely you and I can do something to make the United States of Europe a possibility. You must first help to make public opinion. Governments do what public opinion compels them to do, and if every one of us set our face publicly against war and said: "These are our brothers and we will not fight with them any more, no matter what the provocation might be"; if the realisation of the One Life in every one of us, in every Nation, in every living creature, could come to pass; if we saw the same God in our enemies that we see in our friends, how should we dare to go to battle with them? How should we dare to slay and to mutilate?

Friends; it may be a long time before I speak to you again. Soon I am going back to India to strive there to increase the movement for India's freedom. That has a great

¹ Cf. The Theosophical Society has started an international World University, which has already centres in different countries, as its educational work for its second half century.

part in this future, because as long as India is outside, a subject Nation, a war of color may break out at any moment—the most disastrous to which any civilisation can be exposed. Before we can look for the United States of Europe we must make friends with our colored brothers everywhere; and India is the one place where that is at once possible, because she is within the Realm of what should be the great British Commonwealth of Free Nations, and not an Empire ruling over a subject people. We must all try our best to spread peace and not suspicion. If we all try to spread trust and not fear, if we refuse to think thoughts of fear and distrust, still less thoughts of hatred, then we shall be laying the foundations of Peace which none will be able to destroy. Is it not possible now that intercommunication is so great, now that we are bridging the ocean as well as the land so swiftly, that that greater intercommunication, that greater friendliness, will bring about a lasting Peace between all the Nations of the world?

Britain and America must set the example. Britain and America should make a Treaty of Peace which none would break, which none would dare to challenge. If you are wise—because you are of the same race, and race is strong—you would take Germany into that great Alliance, and so make the Teutonic peoples one, on the way to making Europe one, and the World one.

Those are the lines along which Peace may come; that is the Ideal, which every one of us should try to spread; and if every one of us would put one tiny brick into the great Temple of Universal Peace, then we should leave the world better than we found it; we should have done the greatest service to Humanity that anyone of us in our lives may hope to do.

Annie Besant

BROTHERHOOD OR CHAOS

By P. STANWAY TAPP

THE title "Brotherhood or Chaos," sounds a little theatrical, well, why not. I think anyone who takes a good look at the world to-day must admit that life is theatrical. It is a world of tragedy and comedy in sharp opposition, with perhaps the weight tending towards the side of the tragic. Lotus dreams are not fashionable. Pleasure means jazz, noise. After the great war, the war to end war, as our politicians told us, the world-jazz was regarded by the wise ones in the public eye as a reaction, a beginning of the process of settling down. But, looking at the thing honestly, is the world safe for democracy, has the war ended war? In dealing with the subject Brotherhood I am going to try to be as cold and matter-of-fact as I can, to avoid appeals to sentiment and the use of the word "love" as far as I can. The word, love, to me is over used and much abused. People *love* ice-cream, theatres, dancing, swimming. The word is incorrectly used; it should be *desire*, and desire is by no means love.

A child loves, desires, ice-cream. The man-eater loves a man. The snake remarks blandly "I love frogs" and swallows one. The word love does not mean desire at all, it denotes something far more like compassion, sympathy and a wish to serve. The Master Jesus is reported to have said "Greater love hath no man than this, that a man lay down his life for his friends." This is generally taken to mean "die".

But I would submit that we may lay down our lives, without dying. Like St. Paul, we may die daily. The man who sacrifices his wishes and comfort, day after day, to help his fellows is an example of love, though possibly not a strong one. So if I substitute the word, service, for love—you will I hope understand me.

Now take the word, brotherhood. What does that imply? In its most elementary form, a form that has been outgrown for thousands of years, it was the relationship existing between two or more brothers, children of the same parents. But century after century that idea has been added to, modified, broadened. What does it mean to us to-day? Apart from its original meaning, it implies a unity of interests, physical, mental and spiritual. Take such expressions as brothers of the bush, brother scientist. Look at the idea expressed in the Alma Mater, benign mother of the University student. If the University is the mother, then the students surely are a brotherhood. In Roman Catholic Communities the members are spoken of as "brother so and so, children of Mother Church". You have labour brotherhoods, and you have even a sort of brotherhood of what are known as enemies of Society, thieves and so on.

As an example of the blood tie there are the gypsies of the Romany Rye as they call themselves; where they originated appears to be an unanswered question. Some people call them Egyptians; Borrow seems to lean to India as their starting place. They have been feared and persecuted. They have wandered over Europe for centuries, north, south, east and west, but the blood brotherhood still calls. I have a friend at home, the son apparently of ordinary middle-class parents, when he grew up he came into contact with the New Forest gypsies, and, they simply told him he belonged to the gipsy people, he was a Romany Chal, and took him into their confidence. Looking back at it, I think probably they were

right and that on his father's side there is gipsy blood. Anyway he used from time to time to live with the tribe. He picked up the Romany tongue, his property was sacred, and he ended by marrying a gipsy girl.

When man lived in caves and his wanderings were limited by the strength of his legs and the dangers he dared face, the idea of brotherhood was naturally limited, in fact at first it was probably purely a family affair, until such time as the brothers went off to caves of their own. Tribal brotherhood grew out of blood or family brotherhood. When tribes link up for the safety of greater numbers, the idea would again grow; history is a continuous record of what is known in the business world as the amalgamation of interests varied by the absorption of a weaker competition.

You can broadly think of a large state which is not the result of a series of combines and combines of combines. Before the time of King Alfred, England was divided into seven kingdoms. Afterwards the nobles very largely went their own way and had their own little private wars. *Magna Charta*, a matter of mutual interest, banded the nobles together against King John. The merchants, traders and craftsmen banded together in guilds and similar societies, against both nobles and King, and so on.

Take another aspect: I think it was Johnson who is reported to have said "I hate that man—I do not know him, if I did, I would love him." There is a lot in this. In the primitive times a man was a friend, or a possible enemy. The best way to treat a possible enemy was to crack his scull and then make enquiries. The unknown was dangerous. This would make friendship largely a family matter at first. Tribal brotherhood was largely a blood tie due to intermarriage.

Only mutual knowledge and the resultant mutual trust could enlarge the scope of friendship and brotherliness. Another factor comes in, the means of locomotion. The

English county villages are two to three miles apart, market towns eight to ten miles. The villages suit the labourers' walking needs, the market towns, the farmers' driving arrangements. The man who could drive covered a greater area and knew a greater variety of people than the man who had to walk. See how this aspect of the case has affected the progress of mankind. For walking people you may have a city four miles across and community life possible within it. Introduce horses and your city may be twelve or fifteen miles across and the number of people who may contact each other individually or in groups is so much greater. Introduce steam—and a transit speed from fifteen to a hundred miles an hour, electricity with trams and underground-railways as in London, petrol with its motors. Think of the barriers of ignorance you have broken, of the infinite possibilities of friendship and brotherliness you open up. You cannot be friendly with a man of whose existence you are ignorant; you cannot be brotherly to a man you have never met. There was some excuse for unfriendliness, suspicion, when every man who lived five miles away was a stranger, a possible danger, but the barriers are broken or breaking.

Railways, motors, steamships, telephones, telegraphs, letters, newspapers, books, magazines, what excuse have we for ignorance of the majority of our fellowmen. And now, the airways are open. Can you tell me that national boundaries can limit friendships and mark enmities much longer? The idea is absurd. When you pierce your imaginary wall of national limitation with its posts painted red on one side and black on the other; when you drive trains through it, and river steamers, and motor cars, when airmen fly over it, and the wireless voices gossip and chatter across it, when science, art, literature and music are blind to it, can you tell me that the thing is not doomed, an anacronism? Daily and hourly the lands are becoming more at one.

Brotherhood *must* mean more to us, *must* have a wider significance to us than it had even fifty years ago. *It has.*

There was an earthquake in Japan: What happened? America, Australia, both forgot the yellow peril and sent help, *at once*. More than was needed. America fed starving children in Russia while Russia was trying to undermine the peace of America. Nothing to be conceited over—still the facts are there. International hatreds may be a fact, but nevertheless they are an anacronism; they are just as foolish and out of date as a bullock team would be to deliver goods for the big stores in large cities. National boundaries are a relic of the days when rulers regarded their states and subjects' lives as *possessions*. From a certain area they exacted toll and naturally neighbours were anxious to make sure that the other fellow did not poach on their preserves. The Duchy of Luxemburg is a relic of that day. Germany is simply a combine of small "estates"—shall we say (they were called kingdoms and other high sounding names) for mutual help. These boundaries assume the right of the governing power, not the rights of the governed.

The world is slowly but surely evolving to the place where the rights of the governed come first, and then the boundaries will mean no more than the boundaries of roads, boards, or electoral divisions. The world is evolving and everything points to that breaking up of artificial limitations, and in the end evolution always wins, even if it has to wipe out those who oppose its advance. Those demarkations lead us into another error. We are apt to separate up mankind into pigeon holes and regard them as different beings. We love definitions so much that we try to fit nature to our definitions, and we cannot do it.

What is the typical Englishman, is he the active spare man of the dales of northern counties or the square built fair-haired man from Suffolk. The English type changes from north

to south, from east to west. His manner of speech, of thought, his customs and appearance alter, not suddenly as they should where the changes of colour on the map show a different county, but imperceptibly as the conditions of life change. England and Scotland once fought for different Kings, yet it is certain that the people of Northumberland are almost identical with those across the border in Scotland, and very different from those in Surrey with whom they were allied. Now this I think you will find applies to the whole world. The Chinaman melts by imperceptible degrees into the Russian on the other side of Asia. The Hun in China is the Hun in Hungary. The Russian blends into the Prussian and the Pole. The Pole into the German; the German into the Netherlander and Belgian; the Belgian into the French. The tendency of mankind is to mix, to blend, unless some artificial barrier is enforced, as where the conqueror insists on the conquered using the language of the victor and forgetting its own. This insistence on an enforced language is against the natural trend of evolution. To me the progress of the world is standing where the road forks: on one road is the sign Brotherhood, on the other Chaos. We can choose! You can choose on which side you will throw your weight.

For you must remember this: The man with great knowledge is far more dangerous than the ignorant man. Those very things, those wonderful advances of science, of production, of transit, of means of communication which are making brotherhood possible are making the destruction of civilised life possible if they are once let loose for destruction. The next war will be not against an opposing army but against a nation; there will be no civilians, so military experts tell us, and further they say these things are not ideas but accomplished facts waiting for use. Facts, in that the means are known and tested.

Think what it means to say, that a zone a hundred miles wide, would be devoid of all life, not even an insect left, a land of putrifying bodies, of bare earth, of dead trees, where the only sounds are running water and the crackle of dried herbage as the wind moves it. A dreadful silence except when it is broken by the hum and drone of passing airships carrying their burden of terror and destruction further and further. That is a forecast of the *beginning* of the war, only the beginning. And what will humanity gain? What can humanity gain that is worth such a price as that? On those two roads I see, if you will permit the imagery, certain words; on the one marked, Chaos, I see, first, ignorance, then suspicion, and next, fear; on the road marked, Brotherhood, I see knowledge, trust, friendship. It is a relic of the cave dweller, an inheritance of our cave-man ancestors, this suspicion and fear of the unknown. And it is used to-day to produce the same result as it produced in the days of the cave man. The same result, hatred of the person or people feared. It is used to promote war in the interests of those who gain by wars, or hope to. *And do not forget that such people exist.*

Therefore if you would work for brotherhood, you must try to break down the ignorance of the classes, of the people of different localities, of the people of different states, and countries, respecting one another. There are few men or nations that have not some likeable qualities.

If we do get to know one another it is highly probable, I should say, that we shall be able in the average to find some points of contact of mutual help and mutual trust, with the resulting friendship.

A friendship that is based on mutual love, by which I mean as I have said before, a mutual desire to serve, will build a real and permanent feeling of brotherhood. And service does not mean indiscriminate charity, it does not mean sentimental speeches; it means the recognition of the other

fellow's right to live his own life, to think his own thoughts. The recognition of the fact that mankind is independent, and that it is the very fact of differences that make each man necessary to each other.

If you can build a wall round yourself you can ignore the rest of the world—but can you? The world is one; it is becoming more and more one. No man can really cut himself off from the world. The world is an intricate piece of machinery, a whole, take away one cog and your machine gets into trouble; you may readjust to carry on without the cog, but in the world machine it is still there, and if it is not useful it becomes a nuisance, if not a menace. If a man is not a useful member of society he becomes a drag on it. If a nation is not a help in the world's life it is a rock in the path of progress. You may erect tariff walls, you may do all sorts of things to isolate a nation, but the very fact of its isolation will spread that which you wish to imprison.

So if we wish to work for peace, unity and brotherhood we have several things in front of us; we must be useful to society, we must allow the other fellow to be useful to society. Not only must we allow him but we must help him if necessary, and we must be prepared to adjust our outlook so that he can be useful in his own way. To exploit our fellow men, whether of our immediate district or of other states and nations, is not helping forward the peace of the world, it is not brotherly, it is not even Christian. Our duty is not to help ourselves to other peoples' goods, but to help other people to their own good.

And the world is not ready for this outlook. After 1900 years of professed Christianity of the teaching of *love* to one's fellows, the *world's* standard is not service. Truly there are many people trying to serve; many voices asking for justice, for fair dealing, for the right of the weak to live their lives, but the world is not ruled by these.

The world's rulers to-day, in the majority of cases, are a relic of the Middle Ages. State-craft is defined by the word *craft*. Politicians play the game of "ins and outs" and behind them all finance is the real king, far more important and powerful than the needs of humanity.

This is one of the many reasons why I think a real World Teacher might come. We need Him. We need a Teacher to suit the age, to stir up the people to look at life with open eyes and common sense; more than anything to-day I think we need the gospel of commonsense.

Take the facts roughly as I have tried to show them to you. Owing to transit difficulties the Christ spoke to a limited world, the Buddha to a limited world. Mahomet to a very limited world indeed. The world of to-day is a quite different world to that in which the Master Jesus lived. It has never been so *small* as it is to-day. What the Master Jesus taught took many, many years to reach even Great Britain without considering the unknown America and Australia. To-day what a prominent man says in Geneva is flashed over the whole world and may be *read* next day in Melbourne, New York or Cape Town. The world is one family to-day, it may be a troublesome, quarrelsome family, but it is one family, and that is one great reason for expecting, not a Christian Teacher, a Hindū Teacher, or anything of that sort, but a *World Teacher*. In the days of the Master Jesus' teaching, the people of a portion of the globe might wage wars and affect, at most, a few hundred square miles; to-day a match struck in Europe may cause an explosion that thunders out even to the small islands of the great oceans. We are a people with fifteenth century minds, and twentieth century powers of making trouble.

We have dug deep into science, all kinds of science, except the science of living reasonably. Surely a great, a *really* Great Teacher might have something to say about that,

which we might with advantage hear. Surely the life of humanity has some greater use than to bolster up titles that belong to the past, to keep intact patches of colour in our atlases.

It does not matter to what class men belong, to what nation they belong; in essence their life is based on certain fundamentals: growing things, making things, moving things and learning things. Is it beyond the powers of to-day, with all our wonderful progress, to do these four things so well that all have what they need, and the world be at peace. Perhaps a Great Teacher might be able to show us how, it would be worth many repetitions of the phrase: "Love one another." And the secret I think you will find will be service. Service all the time. Grow for use, make for use, move for use, learn for use, for the use of humanity. The money may be there, in use, for use, but it will be the *Servant* not the Master.

P. Stanway Tapp

ANNIE BESANT¹

(AN APPRECIATION)²

By M. E. ROCKE

To most people the name of Annie Besant suggests the silver-tongued Orator of rolling phrase and far-seeing intellect; the valiant Fighter for the oppressed; the author of some 325 books; the Thinker who faces the world with ideas fifty years ahead of the age, or the Leader whose pure light is followed by many thousands in all parts of the globe.

Others, again, recall her indomitable will, phenomenal courage, capacity for unceasing work; her Irish humour and love of humour, her statesmanship, legal acumen, and her extraordinary prophecies of events which have a very definite way of coming to pass, as well as her power of looking back to the world's beginnings, or of passing into the subtler worlds which surround us and of bringing therefrom most wondrous teachings and tidings.

Others, yet again, will note her gentleness, tenderness and uttermost loyalty to friends but most especially to foes; the beauty of her voice, her compelling and unfathomable eyes, and the holy atmosphere and love she always radiates. Her movements are heroic, her thoughts as levers, helping to lift the world nearer to its goal, to GOD. Dynamic is she,

¹ We print this because the writer has passed away, and we do not like to refuse her a hearing. She was an intimate friend, and saw me through glasses of love.—A. B.

² Written, May, 1927.

eminently the leader, the king, the ruler, with at the same time the exquisite refinement and aroma of the rarest of souls.

But the one surpassing characteristic of this great and most lovable woman, who stands on the threshold of the superman, is her conscious contact with the worlds unseen; and together with this faculty, a consuming love for the entire world, so that she spends herself, physically and intellectually in an activity probably greater than that of any other mortal living, in order to share with mankind the fruits of that contact, in order to lead man along the Way indicated in the Plan and by the Will of the LOGOS.

All men and women who bring gifts to earth, of whatsoever nature those gifts may be, are but channels for the Light Invisible, transmitters of that Light, in some degree. Invariably are they inspired, since there is but one Light, one Life, one Love. The Light finds way, sometimes through glass opaque or begrimed, sometimes through crystal-clear transparency, but the instruments are for the most part unaware that they are so used. Wherein Dr. Besant differs is that consciously she knows herself to be an instrument in the hand of her Master. She has opened her window. And now she proclaims the existence of these great Helpers of the world, and tells us how we too may seek and find those known as the Elder Brethren of the race. Pioneer is her most glorious name, for she has blazed the track to the Vision Splendid.

Having penetrated to Their worlds, Dr. Besant lives but to serve these great Ones, and through Them those still greater Beings to whom They in turn look. "Servant of the Servants of God" would be to her the highest title possible. Her confidence in the prophecies she utters from time to time is quite natural, since they are not hers, but the Master's. It is not on her part a matter of faith or trust but of perfectly definite knowledge. And this recognition of the Masters, she

would impart to others, that they too may know and serve. For as her Master wrote many years ago in a letter addressed :

To all those whom this may concern—to the honourable and doubting company.

Foolish are the hearts who doubt our existence! or the powers our community is in possession of for ages and ages. Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of the Arhatship if not in this then in another and better rebirth.

M.:

Who is for us—answer!

Dr. Besant, through such help, has reached regions of spirituality, of knowledge, of wisdom, so rare and undreamt of in our present age that the account she gives is received as a fairy-tale by some, while most people take not the trouble to read her statements. As well might a butterfly try to interest a caterpillar, over the glories he had discovered in the new dimension of space to which he now was free. Proof in such matters may not be granted. The door opens to the real seekers, but not to the merely curious; the former can and may prove the matter for themselves, as many indeed have already done.

It may be said, however, that proof of the truth of the most daring of Dr. Besant's statements has been given during this past year. Think of the apparent madness of the prophecy made in 1909, when she and Mr. Leadbeater singled out a simple little Indian boy of thirteen summers, and made extravagant claims (from the ordinary point of view) as to his future, saying that his was to be the vehicle or body used by the CHRIST who was shortly to appear again on earth. Now, as the antithesis, we have the complete corroboration of those claims, though the world sees as yet only the dawn of the great Epiphany.

Dr. Besant's last prophecy of all, made at the Ojai Valley, in California, at the beginning of this year, 1927, concerning "the gradual elaboration of a new human type," of a new

race, and referring to the Happy Valley as being "dedicated to that work," and "eminently fitted for the Cradle of the New Civilisation," concluded with the following words :

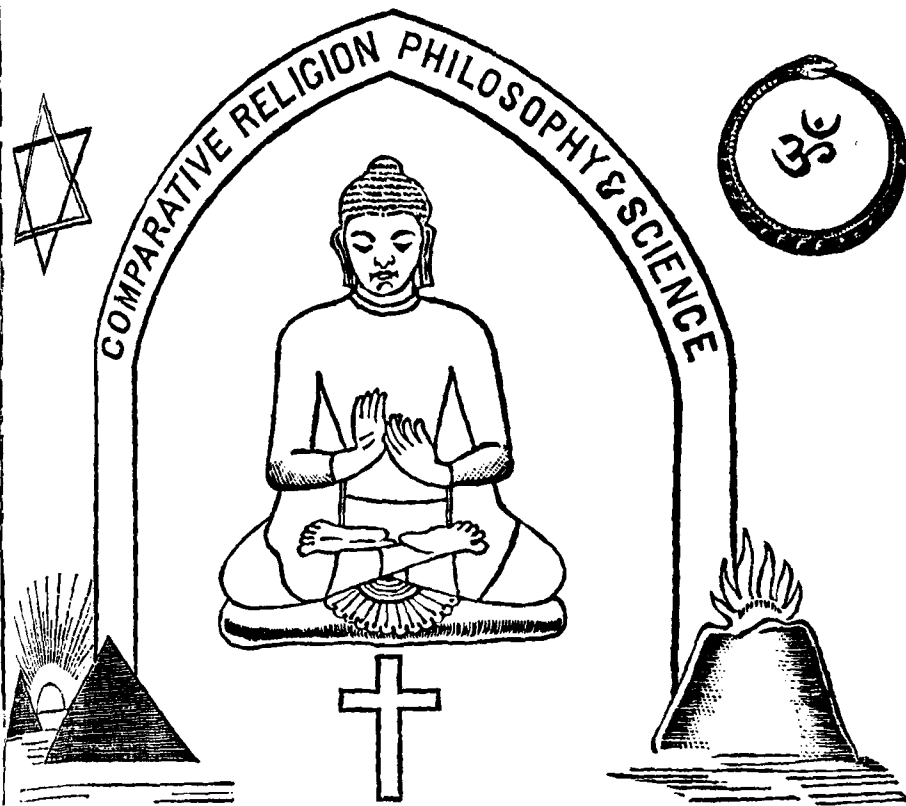
Above the Valley, to us, (herself and Mr. J. Krishnamurti) are enthroned the majestic Figures of the Coming Manu and the Coming Christ—the Manu as yet hidden, the Christ rapidly revealing Himself.

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.

Those who so choose, may follow the gleam flashed by Dr. Besant across the darkness of the world during the last thirty-eight years, and then will they find, as some already have found, "the pearl of great price," and will enter the Kingdom of Heaven, Krishnaji's Kingdom of Happiness, and "breathe that scented air, that air of divinity, that scent of perfection". As Krishnaji has told us, in that "Holy of Holies" they will see the vision glorious, the vision which is Eternity, which is the Truth, which is "He for whom the whole world longs". And then, "possessing such precious ointment that shall *still* the many wounds," they can go forth and "bring that vision to others".

Anyone desiring to pursue the subjects referred to above could not do better than read the following books : *The Kingdom of Happiness ; The Masters and the Path ; Man : Whence, How and Whither.*

MARY E. ROCKE, M.D. (whose most honoured post in life was that of private secretary to Mrs. Besant for three privileged and delightful years).



RECENT DISCOVERIES IN ASTRONOMY

By W. R. C. COODE ADAMS, PH.D.

ON November 9th, 1926, at University College, London, Dr. J. H. Jeans, the Secretary of the Royal Society, delivered a lecture which was a summary of certain work in physical and mathematical astronomy, which during the last few years has been completely modifying our views on the whole question of astronomical evolution, and of the problem of evolution in general.

The earlier astronomy was chiefly concerned with the sun, the moon, and the planets. Stellar astronomy can be

said seriously to have begun in 1863 when Huggins applied a spectroscope to an astronomical telescope and discovered that some of the appearances (lines) in the spectra of the stars strongly resembled those shown in the spectra of chemical elements known on this earth. From this he inferred that he could describe the chemical composition of a star by its spectrum. He found that the lighter elements seemed prominent in the earlier, hotter stars, and the heavier in the older, cooler stars. Thus he postulated an evolution of stars from the early hot to the older cool state and that this was accompanied by an evolution of chemical elements from the lighter ones such as hydrogen to the heavier ones such as lead. Since the lighter elements are by universal recognition of simpler atomic structure than the heavier, this evolution was from the simple to the complex and thus agreed with the general conception of evolution known in biology and elsewhere. This was the basis of Norman Lockyer's book, *Inorganic Evolution*.¹

This position has now been entirely upset, and we may have to rearrange many of our ideas of evolution in general.

First of all it has been discovered that the appearance of "lines" in the spectrum of a star which correspond say to hydrogen, merely show that the star is at that temperature at which hydrogen is incandescent, and the absence of these lines does not show the absence of hydrogen but merely that the star does not happen to be at that particular temperature. Each chemical element has its temperature at which it is incandescent, a star at this temperature would show the presence of that element, but the absence of the appearance of other elements in its spectrum would be no evidence whatever that they were not there. Thus we really have no evidence of the chemical nature of the stars and our whole scheme of inorganic evolution is overturned.

¹ Published in 1900.

However, recent research has been more constructive than destructive. By a process of mathematical physics, which it would be impossible to explain in a short article, it is possible to calculate the atomic weights of the average atoms composing any star. To our astonishment these came out very high, much higher than those of the atoms of any element known on this planet.

Thus we see that the evolution of a star is one of large complex atoms of high atomic weight breaking down into small simple atoms of low atomic weight, in other words inorganic evolution is from the complex to the simple, the reverse of that in biology.

As a matter of fact this has long ago been observed on this earth in process of taking place.

It is known that Radium breaks down into lead and in the process gives off the gas helium. The atomic weight of radium is 226, that of lead 207, while that of helium is only 4.

Moreover the atom of radium is admittedly more complicated than that of lead. How then are we in future to define evolution.

Immediately out of these results sprang a crop of discoveries whose consequences are both startling and fascinating. It is possible from these results to calculate not only the temperature of any star, but also the particular kind of light or radiation as it is more properly termed, since it is not visible light, which it will emit during this process of breaking down of atoms.

The temperatures often run into hundreds of millions of degrees and the characteristic radiation has a wave length of about $\cdot 001$ A. U. which is about a hundred thousand times smaller than the smallest ultra-violet light. This type of radiation has recently been discovered and observed in the earth's atmosphere by Millikan and Kolhörster, and under the

name of "Cosmic Radiation" has been much discussed in the papers. This is the true characteristic radiation of the Cosmos. What we know on this earth of light, or even of ultra-violet light is merely an infinitely slower and poorer quality, the "fag-end" of a great phenomenon. Similarly the chemical elements that are left to us on this earth are merely the "cast-offs," the ash that is left over after the real process of chemical disintegration of the star is over, the "fag-end" of a whole series of which we know very little and whose existence were not contemplated before 1917.

During the whole range of temperature of a star which may run to five hundred million degrees, life is only possible over a minute range of about a hundred degrees, when the real life of the star is over and just before it falls into complete inertia. This period of life can be calculated, and in some cases runs to a million millions of years and even then when everything else is favourable the chances against it throwing out planets are about a hundred thousand to one. What a small part life plays in the history of a star. How are we to interpret it? Is life merely a mould or fungus which grows on old stars when their chemical vitality is dissipated, or is it the culmination and triumph of all this staggering preparation? These questions I will leave to wiser brains than mine, but I do not think there is any way of evading the facts.

W. R. C. Coode Adams

THE FOUR HUMAN BLOODS

By WALTER OWEN

Better is one's own Dharma, though destitute of merit, than the well-executed Dharma of another.

THE accompanying diagram, prepared by a student in Buenos Aires, represents an attempt to trace a correspondence between the division of humanity into groups of the same blood or caste, and the phenomena of blood sympathies and antipathies lately observed in experiments of transfusing blood.

The unaccountable death of many patients into whose veins blood from healthy donors had been transfused, formed for many years a scientific problem.

During the late war, research was facilitated by the opportunities afforded, and much has been learnt, although much remains as yet unexplained.

Briefly, what is known is the following :

1. The corpuscles in the blood of some recipients are destroyed by substances either existing in the plasma or fluid part of the blood of certain donors, or generated within the recipients blood as a result of the transfusion.

2. Observation has, up to the present, established, that human beings are separated by differences of blood, into four groups.

3. These four groups are found in almost constant proportions in any large number of subjects, the proportions being : (commencing with the smallest group)

First group 1%. Second Group 15%. Third Group 40%.

Fourth Group 44%. Total 100%.

4. The blood of No. 1 can be given to none outside their own group.

The blood of group 2 can be given to those of their own group and to group 1.

The blood of group 3 can be given to those of their own group, and also to group 1.

The blood of group 4 can be given to those of their own group, and to those of all the other groups.

5. Outside the limits stated, the transfusion of blood is fraught with danger to the recipient and is frequently fatal.

The establishment of the foregoing facts, has led to the devising of a blood test for the various groups, and this test is usually now carried out on small samples of blood of donor and recipient before transfusion is affected.

The nature and cause of the antipathies manifested, are believed to be chemical, but they have not as yet been determined, nor has it been possible to ascertain the hereditary laws which govern the blood inheritance of the various groups.

It has been observed that the blood of a newly born child immediately gives the reaction corresponding to its own group, and that this group is frequently different from that to which the mother belongs.

These facts suggest that investigations may eventually establish on a scientific basis, the truth of the profound differences of a physiological and psychical nature existing among the individuals who form humanity, differences which correspond to the ancient and still persistent division of mankind into various castes or bloods.

The conviction of the reality of such a division is deeply rooted in the mind of man, and is preserved in the proverbs and folklore of many races, when it is not explicitly believed in.

Occultism holds that the blood is the vehicle of the ego.

Empedocles taught that the blood round the heart, is the thought of man. In the *Illiad* the soul flows out with the blood through the hero's wounds.

The Peruvians and the Basutos believed that if they secured a few drops of blood from their enemies they could

subject them by magical arts. The blood-tie, sworn by mingling blood in a vessel and drinking it, was held to be inviolable by the Medes, the Romans, the Greeks and the Astecs, and is observed to-day by African tribes.

The Arabs say, that the life of the slain flows upon the spear blade. In *Leviticus*, chapter XVII, v. 14, we read, "the life of all flesh is the blood thereof."

A division analogous to the classification of humanity into four groups by differences of blood, is that of the four temperaments, according to the predominance of one of the humours—blood—choler—bile—phlegm.

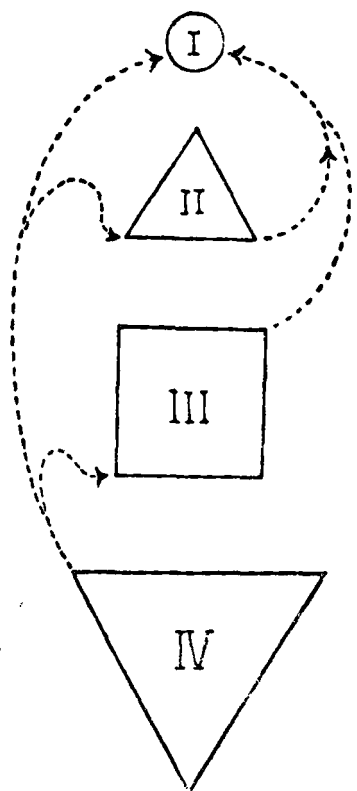
AVERAGE ARYAN PERCENTAGE

N° I 1%

N° II 15%

N° III 40%

N° IV 44%



CASTES

BRÂHMANAS
(TEACHERS)

KSHATRIYAS
(WARRIORS)

VAISHYAS
(MERCHANTS)

SHŪDRAS
(SERVANTS)

The Incas divided their people into four classes, the priests, the warriors, the merchants and cultivators, and the servants.

Some modern writers classify men temperamentally and physically into the four types; the motive, the vital, the mental and the spiritual. And in India we have the same natural classification preserved in the four main castes—The *Brāhmanas* or priests; the *Kshatṛtriyas* or warriors; the *Vaishyas* or merchants; and the *Sūdras* or labourers.

We find therefore, firstly, that there is a profound belief current among men of widely separated races and times that the blood, the vital fluid of the body, is closely related to the ego or individual, whose dwelling is the physical frame of man. To esotericism this is no superstition but one of the lingering irradiations, as many such beliefs are, of an ancient knowledge now temporarily obscured.

Secondly, we find that as far back as history records, there is a grouping of men into various castes, the distinguishing feature of each of which has been, psychically a difference in the intrinsic qualities of the ego, and physically a difference believed to exist in the blood circulating in the body.

Thirdly, we find that the principal caste systems and schemes of classification have divided mankind into four great groups.

And lastly, we find that Science encounters in the observed phenomena of blood-transfusion a natural grouping which separates humanity into four divisions by an orderly system of incompatibilities and affinities in the blood. The system, as illustrated in the accompanying diagram, is simple and orderly, and its arrangement leads us to think that, (as verified up to the present) it is complete in the number of its groups, at least for the mass of humanity. In effect, the system cancels itself; the last group represents a reversal of the conditions of the first, and the groups would therefore appear to form a complete and closed scheme.

It is known that the blood of a more evolved animal can overcome the blood of one of a lower species.

The blood of a cat can be injected into the veins of a human being, but—if the blood of a human being be injected into a cat's veins, the animal quickly dies as a result of hæmolysis.

Group 1 as shewn in the diagram, can readily assimilate the blood of all the others, and of its own group; its blood would consequently appear to be the most prepotent in the particular conditions of blood-transfusion; and by analogy its ego should be the most highly specialised.

Group 2 of 15% and Group 3 of 40% are the only two of the four, which are mutually incompatible and they would consequently seem to mark the opposite sides of a line of cleavage, lying between the two former and the two latter groups.

Group 4 of 44% can furnish blood to all the others including its own, it would therefore, by analogy again, be the vehicle of the least specialised, or most immature egos.

These few remarks have been suggested by what is admittedly a merely theoretical study of a great subject, which the student believes to offer an enthralling and little-explored field for research.

Investigation carried out by those having opportunity to pursue the correspondences herein suggested, may very probably add much to our knowledge of the constitution of man.

Walter Owen

THE MESSAGE OF KRISHNAJI

By N. YAGNESVARAN SASTRY, B.Sc., B.L.

THE religious crisis in the world resembles the armaments question. Each nation is convinced of the evils of militarism, but is afraid to take the lead in disarmament. The result is, that the whole world remains militarist. So in the religious world, all agree as to the evils of following authority, but each creed makes a reservation in favour of itself. Theosophists too recognise the evils, but then every rule has an exception and they are the exception in their own eyes.¹

Krishnaji has come to the rescue. He would put aside his special knowledge of the hidden side of things. He would also put aside those in whose authority he has confidence. Like life descending into matter and suffering limitation, he would reduce himself to the position of an average man of the world and then show by example how an occult backing is not necessary for a noble life. Thus he would give to the religions of the world a lead towards a credal disarmament, and put an end to strife.

It is unlikely that the inspirer of the Bhāraṭa Samāj pūjā is against what he so recently inaugurated. It is also unlikely that a humble man who accepts the many facts of science on extraneous authority, disdains the testimony of the greatest

¹ This may be true of individual Theosophists, but is not true of the Society. Every issue of THE THEOSOPHIST, in the official supplement contains the paragraph "Freedom of Thought," the statement made by the General Council. We can no more help the follies of individual Theosophists, than Krishnaji can prevent the follies of his followers, even when they announce themselves as speaking "in His Name".—A. B.

occultists of the world. The refusal of Krishnaji to preach or participate in orthodox Theosophy is a mark of renunciation and is not to be construed as a vote of "no confidence". The ordinary man of the world has no reason to believe in temple thought forms and transubstantiation. Krishnaji would reduce himself to their position and show how in that position a noble life is possible.

If instead of doing what he has done, Krishnaji had started masonic revivals or discourses on cosmic planes he might greatly edify the Theosophists, but the larger humanity would continue in their apathy, suspicion, and helplessness, and Theosophists would have no consolation to give them save asking them to give up what they themselves cling to—authority.

Words do not become testimony because people make wide spiritual assertions regarding themselves; nor do statements in a book become evidence, because the book is old, very old. But words of men of proved integrity and altruism are testimony, even if what they say be not "self-realised," so do statements of books of proved authorship and historicity become evidence. The credal slavery of the world cannot be cured save by the knowledge to discriminate between authority and testimony and by the courage to renounce the former.

One sometimes wishes that Krishnaji would give special teachings to his followers and affirm their faith in the hidden things of life. But for obvious reasons the Star organisation cannot develop an esoteric school within its body. The message of Krishnaji would lose its force if he were to assume a double voice—one in private and another in public.

One also wishes that Krishnaji would indicate the limits of his generalisations. Every rule becomes grotesque when stretched too far. This was the case with Christ's teaching, "Resist not evil". This is the case with the present teaching, "Do not rely on externals". But again on deeper consideration

Krishnaji's un-compromising doctrines seem best. He cannot complicate the point of his message with "ifs" and "buts" and other qualifications that vary according to individual needs.

It is not suggested that Krishnaji gives his teachings after a pre-meditated plan for capturing the world. He acts by simple intuition as to the greatest good of the greatest number. But putting ourselves in his place, we can catch a gleam of that intuition and translate it in terms of lower mental analysis.

If this interpretation sounds plausible, the question arises as to the attitude of the followers. If Krishnaji has "bottled up" the special inspirations of the hidden truths of life, and reduced himself to the position of an ordinary man, then his followers must "bottle up" their credal conceptions of Krishnaji, and lead great lives with no other incentive than the simple love of fellow beings. The insistence on Krishnaji as the World Teacher refracts a lay-man's mind along side-channels. Instead of considering his message, people begin to enquire about his occult credentials. This is a danger which those who believe in the new teachings would be happy to avoid.

N. Yagneswaran

KOILON VERSUS KOSMOS

I

CRITICISM BY MR. AUGUST BETHE

ALL the leaders of our Society, from Sinnett to Jinarājadāsa, have affirmed that the ultimate particles of our Solar system do not consist of matter, but of its very opposite, of nothingness (the void). They hold that the Logos breathes into *Mūlaprakṛti*, thereby causing the formation of small bubbles, which are said to be the ultimate particles of our Solar system. Being completely empty they are called Koilon, emptiness. In support of this theory a quotation in *The Secret Doctrine* is referred to: "Fohat digs holes in space."

With the help of the index I have hunted through the whole book in order to find this quotation. But although I carefully examined all the 58 passages treating of Fohat, I could not find such a quotation and, provided the index is complete, I maintain that none of the three volumes contain it. Moreover the references to Fohat do not in the least lend support to the above theory of Koilon or any other theory resembling it, rather the contrary. Nowhere is it stated that Fohat *creates* matter in *Mūlaprakṛti*, on the contrary all passages affirm unmistakably that Fohat gathers the *already existing* matter and shapes it into worlds. The most striking passages are found in the *Book of Dzyan*:

Fohat ruft die unzaehligen Funken zusammen und vereinigt sie.¹

¹ Stanza V. 2 Fohat . . . calls the innumerable Sparks, and joins them together.

and :

Fohat collects the fiery dust.¹

The only passage which seems to indicate a process similar to the digging of holes in space is found in *The Secret Doctrine*:

Der grosse Atem gräbt den Raum entlang sieben Gruben in Laya, um sie während des Mānvanṭara kreisen zu lassen;²

but the sentence immediately preceding it shows how this is to be understood :

Wenn von Fohat gesagt wird, dass er sieben Layazentren hervorbringe, so bedeutet dies, dass das grosse Gesetz seine ständige Bewegung an sieben unsichtbaren Punkten innerhalb des geöffneten Weltalls modifiziert.³

A Laya Centre is defined in the next following and in many other passages as a point in space, at which the eternal motion is neutralised, *i.e.*, arrested, in order to become the centre of a new world⁴ and since seven such points are mentioned, it is evident that the formation of the seven principal planets of our Solar System is referred to.

It follows that the theory of Koilon cannot be found in *The Secret Doctrine*, because it contradicts the Ancient Wisdom and the *Book of Dzryan*. Moreover it is contrary to the much more important theory of the sevenfold Kosmos. If there is such a thing as Koilon, the sevenfold Kosmos cannot exist—there cannot be any Kosmos. Beyond the Solar System there is mere chaos, *i.e.*, the space filled with *Mūlaprakṛti*. If the matter of the Solar System proceeds directly from *Mūlaprakṛti*, the space beyond them has no division into spheres and sub-spheres.⁵ It contains merely root-matter,

¹ Stanza VI, 4.

² Vol. I, p. 171. The Great Breath digs through Space seven holes into Laya, to cause them to circumgyrate during Manvanṭara.

³ Vol. I, p. 171. When Fohat is said to produce Seven Laya Centres, it means that the Great Law . . . modifies, its perpetual motion on seven invisible points within the area of the Manifested Universe.

⁴ S. D., I, 168.

⁵ S. D., Vol. III, pp. 551-600.

no cosmic Gods and no forces, only *Parabrahm*, and the Solar Logos would directly proceed from and return to *Parabrahm*.

This being the conception of the Vedānta and of Esoteric Buddhism it is clear that the theory of Koilon belongs to them. The quotation "Fohat digs holes in space" is *not* found in *The Secret Doctrine*, it is a theory of the Vedānta and of Esoteric Buddhism, and does not form part of the Ancient Wisdom and consequently of Theosophy.

According to *The Secret Doctrine* Fohat gathers the fiery-gaseous dust of extinct worlds and shapes it into new atoms for the building of a new Solar System. As long as this force holds the new atoms in their structure they continue to exist; when it withdraws they return to their original state. The theory of Koilon has probably arisen through mistakenly connecting the above actual process with *Mūlaprakṛti*, with which it has nothing to do, as it is a question of physical matter.

Since *The Secret Doctrine* only mentions the formation of physical matter, keeping silent about finer matter, one might object that it does not disprove the correctness of the above quotation. But in the *Book of Dzyan*,¹ it is written that Father-Mother create the Universe by spinning a web of the two substances (spirit and matter) of *Svabhavaṭ*, the root-matter, from the Spirit down to the shadowy end of (dense) matter, which means that all matter of the Kosmos, not only of the Solar System, is gradually evolved from the root-matter, from the finest to the densest.

It seems, therefore, that we must decide which doctrine we wish to follow. If we hold to the theory of Koilon we are obliged to deny the Ancient Wisdom and the *Book of Dzyan*, we are no longer Theosophists, *i.e.*, followers of *The Secret Doctrine*, but Vedāntists. If, on the other hand, we wish to

¹ Stanza III, 10.

remain Theosophists we cannot adhere to the theory of Koilon, because the two are incompatible.

AUGUST BETHE,
President of the Theognostic Lodge.

II

REPLY BY C. JINARĀJADĀSA

The letter of Herr August Bethe is correct in one particular. It is quite true that nowhere in *The Secret Doctrine* is it said that "Fohat digs holes in space". What is said in *The Secret Doctrine* is that Fohat,

the Great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara.

The statement of the investigators into Occult Chemistry that "Fohat digs holes in space" was due to their being reminded of this action of Fohat as they observed the "bubbles" in Koilon. They saw that the ultimate unit of matter of the Solar System was this bubble, which was of no substance such as we know, but seemed to be an emptiness surrounded by substance. Evidently the substance, which was called by them "Koilon," was either the æther, or the prototype of the æther, of modern science, and the bubble was the negation of this æther. Such a startling discovery at once reminded them of *The Secret Doctrine*, and the action there described of Fohat digging into space to make Laya centres. Certainly in future I will modify the statement that "Fohat digs holes in Space," at least to the extent of not suggesting that the statement comes in *The Secret Doctrine*.

Herr Bethe, however, has not evidently carefully read the article on "The Æther of Space," which comes as an

appendix to *Occult Chemistry*, or he would not have made the statement regarding the bubbles that "being completely empty, they are called Koilon, emptiness". It is *not* the bubble which is called "Koilon" (emptiness), but the substance which surrounds the bubble.

In the article on "The Æther of Space," it is pointed out that the highest type of clairvoyance at the disposal of the investigators brought to their cognition a substance pervading the universe, which seemed to have some of the characteristics of the æther of science. This substance seen by the clairvoyant fills all empty Space, and the investigators, somewhat unfortunately, termed the substance "Koilon". I say "somewhat unfortunately," because the Greek word Koilon means "emptiness," that is, the negation of substance, whereas the investigators use it for a substance which fills all Space. It would have been far better to have used a word which suggested not emptiness, but rather, fullness, for what was noted is a substance which pervades entire space.

Then it is pointed out that this Koilon substance is probably somehow related to the primordial substance *Mūlaprakṛti* but that no knowledge is obtainable as to the stages between the substance Koilon and that Root-Matter.

Having then established the existence of the remarkable substance Koilon, which is the very antithesis of what we, with our physical senses know as matter, the investigators then proceed to describe the bubble in Koilon as the true emptiness, for it is a negation of Koilon or the Æther.

It is the lack of understanding of what the bubble truly is which makes Herr Bethe think that there is a contradiction between Dr. Besant and Bishop Leadbeater and *The Secret Doctrine*, for the bubble, instead of being nothingness, in the sense that it is an absence of anything, is the manifestation of Fohat, the Great Breath. The two following paragraphs

from *Occult Chemistry* will explain the nature of the bubble as seen by the investigators.

What are they, then, these bubbles, or rather, what is their content, the force which can blow bubbles in a substance of infinite density? The ancients called that force "the Breath," a graphic symbol, which seems to imply that they who used it had seen the kosmic process, had seen the LOGOS when He breathed into the "waters of space," and made the bubbles which build universes. Scientists may call this "Force" by what names they will—names are nothing; to us, Theosophists, it is the Breath of the LOGOS, we know not whether of the LOGOS of this solar system or of a yet mightier Being; the latter would seem the more likely, since in the above-quoted occult treatise, all visible suns are said to have this as their substance.

The Breath of the LOGOS, then, is the force which fills these spaces; His the force which holds them open against the tremendous pressure of the koilon; they are full of His Life, of Himself, and everything we call matter, on however high or low a plane, is instinct with divinity; these units of force, of life, the bricks with which He builds His universe, are His very life scattered through space; truly is it written: "I established this universe with a portion of myself". And when He draws in His breath, the waters of space will close in again, and the universe will have disappeared. It is only a breath.

To me the article on "The Æther of Space," with the conception of the bubble in Koilon, came as a most illuminating revelation. For it showed that the universe which we contact through our senses as "matter" is really built up of units of consciousness, the units of the Great Breath. All the planes of the solar system, then, since they are made of the ultimate bricks of matter, which are the bubbles, are in very truth a garment which veils the consciousness of God. The proton and the electron are then only veils over units of Divine Consciousness, both of the Primordial Logos and the Solar Logos.

I fail to see in what way this conception which is offered by the investigators of Occult Chemistry contradicts *The Secret Doctrine*. *The Secret Doctrine* is discussing the action of *Fohat* on *Mūlaprakṛti*; the investigators are describing the action of what they take to be *Fohat* on a substance which is presumably several removes in descent from *Mūlaprakṛti*.

At any rate, the discovery of the investigators gives a solution to a most difficult problem in physics, and makes a bridge between the Ancient Wisdom and modern science.

Melbourne, March, 1928.

C. JINARĀJADĀSA

We are all brothers between the Four Seas.

Confucius

THE One bethought Him to make man
Of many-coloured dust,
And mixed the holy spirit
In portions right and just ;
Each had a part of mind and heart
From One Himself in trust.

Thus came the brown and yellow men
And black and white and red,
So different in their outer look,
Alike in heart and head,
The self-same earth before their birth,
The self-same dust when dead.

This remarkable poem, by Pai Tashun, a Chinese poet, was translated by Dr. Frederick Paterson, in his collection of Chinese lyrics.

SCIENCE AND LEADERSHIP

By A. F. KNUDSEN

UNDER this heading there is a good editorial in *Nature*,¹ from which we take some quotations. It decries the tendency to extreme specialisation, with which we heartily agree, and finds that: "Only the comparatively few forsake the paths of specialisation and find scope in leadership and control for the exercise of the particular qualities of mind engendered by the study of science." Then again: "The revolt against the old-fashioned classical education was successful because . . . it encouraged the worst forms of pedantry: it was dehumanised. The teaching of science is suffering from the same disease."

The Massachusetts Institute of Technology, my Alma Mater, started a general course in 1890, that turned out some most successful men along this line of leadership. It is, as above intimated, the teaching, the method, the failure to take in the whole man, that is at fault, and Science as a body is as responsible for that as the school-teachers are.

But let us return to our subject. "The influence of scientific discovery upon man's outlook and activities is too often ignored by teachers of science. They incline to look at their several subjects from the inside, and thus not only lose sight of the unity of purpose of the whole range of scientific study, but also fail to appreciate the important

¹ February 18, 1928.

impacts of this study upon our common stock of ideas. After discussing Prof. W. A. Bone's wish for a seven years course in science, of which only the last four were to be years of specialisation, we get to the remedies."

"What is most needed at the present time is . . . broadening the basis of instruction in science, particularly by the inclusion of biological studies, to extend the mental horizon of the pupils.. Most of us will subscribe to the view that no person can be considered well educated who lacks the equipment to discern the principal forces which are operating to mould our environment. Undoubtedly some knowledge of science and some training in scientific method are essential for such discernment . . . It is doubtful whether any one who lacks the capacity for independent and perspicacious inquiry should be entrusted with the cares of leadership."

The suspicion with which the men of affairs look on "an expert," is commented on, for it is founded on fact, and only a better type of scientist can wipe it away. But the State and the Civil Service must come into the realm of the truth-seekers. Science is wise in its dictum that economics and state-craft are not sciences, but that is the fault of the men and the masses. Someday, we venture to hope, there will be a wish for science in Government and in Commerce.

We agree with the tone of the whole editorial, and are already doing our share, for the time is coming when the people of Europe will not stand the present nonsense any longer. When the editor of *Nature* dares tell the truth that, "the State machine is activated by bias" and that "the prejudice, however, should be attributed to the expert's virtues rather than to his vices," it is time action was taken. Showing that the politician and the lawyer are mere subjective timeservers, he says "the scientific expert cannot be expected to be so accommodating." All that we would ask of our

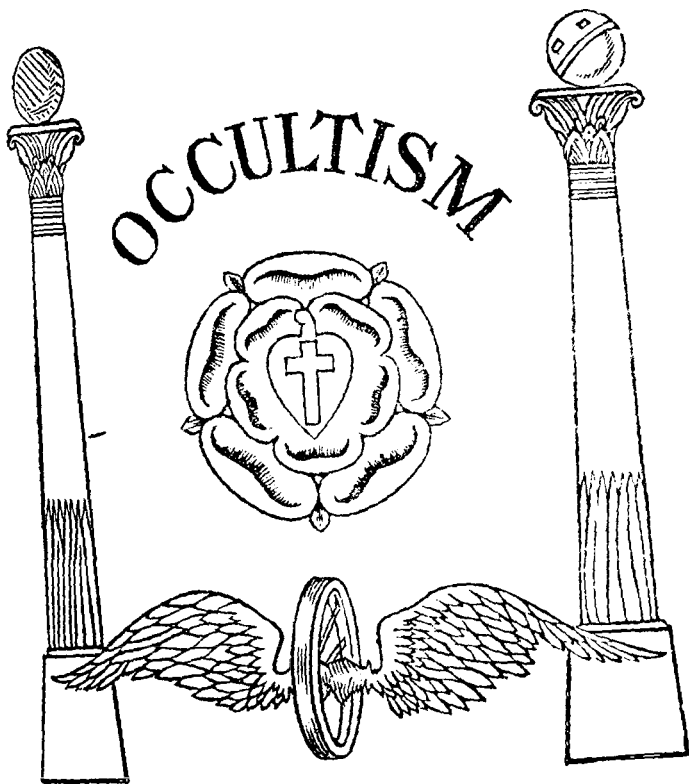
scientific confreres is an extension of the field of Science to cover all human relations. It is a big order, for it means allegiance to truth, and love of truth is not *taught*, it can at most be fostered.

Picture the British Empire in imagination with: "scientifically trained (anthropologists?) men as governors of our non-self-governing dependencies (*e.g.* India)." And in addition: "far more members of the House of Commons who have . . . interest in science and faith in its methods." The last is the crux, the methods of truth, of Natural law, are not beloved of the present generation of greedy men. The powers that be prefer the "legalistically minded adviser". Strike—the time is at hand!

A. F. Knudsen

WE feel we are nothing—for all is Thou and in Thee;
We feel we are something—*that* also has come from Thee;
We are nothing, O Thou,—but Thou wilt help us to be.

TENNYSON



FIAT LUX

By D. E. O.

'Twas timeless and formless and lightless
When the Voice of the Silence spoke
From the ocean of darkness and quiet
And out of the stillness awoke
The sound of the forming of matter
The beauty of dawning light.

Then was born of the infinite atom from the sound-
rippled waves of space

Molecular moisture whose friction was manifestation
in essence

For it presaged the coming of eons, the heart beats
of Time in Her flight

Soaring and ever waking stars of His Love from the
night.

And so in the dark of our silence
When our thoughts shall creative be
Bathed in the heart's blood all selfless
Of service and purity.

When only Our Self shall rule us
Then there shall be light in our dark
And He'll make us Suns triumphant
But 'tis we who must kindle the spark.

D. E. C.

A GREAT EXPERIENCE

The primary fact of an experience is the experience, which none can alter or take away while life and memory last, though all may analyse it, all may try to explain it, and even repudiate it.

That is the peculiarity of all experience or of all states of consciousness. We all know some state of consciousness, even our own every-day state which we never even question, never seek any proof of. But that does not prove that this every-day state of consciousness of ours is the only state of consciousness there is.

A VISION SPLENDID

THE FACE IN THE SKY

Why I know the Leader of Leaders is near (or here).

By F. A. (An Australian.)

RETURNING one evening (1921) from visiting a hospital and feeling very spent and hopeless on viewing so much misery in the world, with its disgusting poverty side by side with its even more disgusting wealth, my very brain seemed to lift in a sudden mental cry for help; an unvoiced despairing appeal for some great Leader to come to the world's rescue. We had no leaders to guide us out of the quagmire in which the world found itself.

O for a Leader! A mighty giant of the people! Where was he? and when would he come?

Suffering with insomnia I did not expect to sleep any better that night; but a great peace and quiet suddenly descended upon me; my hurt mind seemed to receive some hidden balm; my brain and whole being suddenly relaxed;

and as a mother brings comfort to a troubled child so was I feeling comforted, as though by some invisible force or presence, and I was asleep almost as soon as my head touched the pillow.

No sooner was I asleep, or away from my body on the bed, than I found myself very vividly awake and standing apparently alone, between two vast crowds of people. On my right hand there appeared millions, many millions of people; the whole world, as it seemed, on its feet; all rushing along as though on business bent, with here and there several groups outside that rushing sea that I mentally dubbed the unemployed.

On my left hand there was another great crowd though not nearly such a multitude as the sea of rushing bodies on my right. Thousands on my left; many millions on my right.

But the crowd on my left was turned right away from the world on its feet, looking in another direction entirely. That fact arrested my attention; so that I instantly asked of someone whom I cannot remember actually seeing, but why are all those people turned that way, and at once came the answer in a man's voice: Ob, they are looking at the Star in the East! The Star in the East! I echoed and immediately raised my head skywards to see if I could see any star. I saw a silver ball like a clouded sun!

But that is not a Star, I exclaimed, why that is like a little sun. And all at once there broke out above me soft and exquisite music. Then I suddenly woke up with the music in my ears: It was not finished, it was not finished! was my eager mental cry, fretful at waking so suddenly. But the thought, it was not finished, had barely escaped me, when I was put to sleep again.

Again I was out in the open. Again I seemed to be alone; but around me, in the distance, were several groups of people, all very quiet, and as it seemed, expectant and in a

kind of twilight. I lifted up my face to the sky, as I often do, studying the Heavens, when I saw, in that vast space the pencilled outline of a face.

It riveted my attention; and as I gazed, that pencilled outline became more definitely outlined, until the features filled in and it became a life-size human face. And, strangely enough, I had seen that same dark face in the crowd on my left in the first half of my vision; in the second half, the same face was in the sky, life-size and the centre of a vast angelic throng gently moving in stately order. It was a thin, clean-shaven, very sensitive and gentle face; the face of a young Indian. And when that face became life-size, there was no sky left; from horizon to horizon was one vast shining procession of slowly moving and infinitely graceful forms. The greater forms nearest the Face; one vast roof of exquisite forms, where the blue vault of sky-line usually is, with here and there the head of a child peeping forth: "With cherubim and seraphim and all the company of Heaven" moving in glorious procession, all honouring the dark face in the centre; all following and surrounding Him in perfect order, whose dark human head, stood out life-size, their Leader and Master; the King of that glorious host, their "most holy and adored".

Were they singing their *Te Deum*, that Angelic shining throng to the King of all the Angels? Did the finely pencilled outline of the face in the sky represent the growing and training time of some great Disciple, culminating in the perfection of the full-grown man, represented by the life-size human head in the sky? The space in the outline gradually being absorbed until there was no space left, but in its place the perfect head?

Then, as I gazed, that which had appeared like a veiled sun, in the first half of the dream, blazed out suddenly, a soft, untwinkling, magnificent great Star near the Face. And

surely there is only one such Star? I have looked at the sky through a telescope and the stars there immediately became like great oranges suspended in space, with not a point about them. They are, of course, not as they appear to the naked eye at all. But no telescope could have changed the Star, that flashed out so definitely over that dark young head in the centre of that shining host, into a glowing ball for that Star was a perfect Star and five-pointed; its points projecting like long fingers and all rounded. There was nothing sharp about those points; nothing to cause the least unpleasant thrill, for every point was softly rounded like long beautiful fingers. That fact arrested my attention and I have never forgotten it. In colour, that Star was not silver or whitely shining like the vast host it shone upon, but it was of an exquisite yellow, soft and mellow, and it flashed out only once, directly that dark head became life-size and the Heavens a vast roof of softly shining forms. Only then did that wondrous Star appear with such authority, as though proclaiming: "Blessed is He that cometh in the name of The Lord!" the angelic host responding with their music, their "Hosanna in the Highest". Now, had that great Star been of the same colour as those softly shining forms, that appeared as a royal escort to the Kingly Head in the centre, it would not have been so easily seen. But it flashed forth softly yellow, over the whitely shining host and the dark head of their Leader.

And some in the groups standing about, saw that perfect Star blaze out too, for they exclaimed aloud: The Star in the East! The Star in the East! And some must have seen too that vision splendid, for they joyously cried: The Christ is Come! The Christ is come! and some fell on their knees; others ran following the Face; and I ran following the Face, until I found myself among a group of strangers, and I was trying to make them understand that the Christ had come, and their indifference and my distress at their indifference woke

me up. And as I lay, not fully in the body, but wondering greatly, I seemed to suddenly see the clouds in which He would come: The very clouds I had but just now encountered myself: Clouds of indifference, of pride and prejudice, of suspicion and superstition, of class and colour antagonism, of envy and jealousy, of ignorance and arrogance; all the clouds in fact that He came into before, when He used the body of that other Eastern disciple, Jesus of Nazereth, await Him again. And this time with the "clouds" of the modern Press thrown in. The barbs of cartoon and ridicule, of malice and of slander! The demand to crucify Him. Crucify Him! once more, though in the modern way.

Can it be that such a modern crucifixion awaits the Lord of Love and Wisdom once more, should He, in His ineffable compassion again descend to walk and talk with man?

Yet what else could it mean? That Vision! That Star of Love and Power flashing out, with such authority and approval in its sudden flash? What could it portend, that great spiritual Star, unless as of old, it marked, in the inner planes of Life, the near advent of a Giant indeed of the people, a mighty Spiritual King, coming once more to this His kindergarten school? Then surely the world is ready for promotion, what else could such a vision, such a Star mean, flashing over such a "Company of Heaven?"

Once again this year (1927) while away from my body in sleep have I seen a wondrous Star blaze forth. But this time it appeared with long rays projecting from a centre just like a Host. And strangely enough that Star with its rays of scintillating light, pouring forth in every direction, appeared, not shining from above like the softly yellow, five-pointed Star in the first vision, but was set in a beautiful landscape on earth, flashing its golden rays in every direction. That is all I remember. The lovely landscape and then the great Star, suddenly flashing like a golden sun, into it.

Could it have represented the risen Star on earth? Has the Leader come?

Did that vision and Star herald the approach of a mighty Spiritual Teacher, a "Son of God," about to cabin Himself or as much of Himself as is necessary for His purpose, in the prison of a physical body already prepared for Him, as of old, and thus in His ineffable compassion "becoming man" by limiting Himself in flesh, in order to "save" the world from the dangers of its own selfishness and ignorance, its suspicions and superstitions? By showing once again that love is the way for humanity; Love is the Truth; Love is the Life; the only Way, Truth and Life, the Nations of the world have never yet tried: the way of the Lord of Love? Surely it is time the Christian Nations gave up all pretence and at least tried His Way? Surely His Wisdom was infinitely greater than man's and His way the more practical and desirable, in that it leads to Peace and Righteousness. "Whenever there is decay of Righteousness, and and exaltation of unrighteousness, then I, Myself, come forth," says an ancient Scripture. The same Lord of every Scripture? The Lord of the Religions of the world? "On whatsoever road a man approacheth Me on that road will I meet him," says the great scripture. Oh, the divine tolerance and compassion of such a spiritual Teacher! The splendour of His greatness! The immensity of His limitless love! The sublimity of His humility!

"On whatsoever road." Surely tradition and superstition, walking with Him will drop their ancient fetters and step forth from the darkness into the light of His Truth and Love?

The writer very rarely dreams, but when I do dream it always seems more than a dream, for it is such a vivid consciousness, while away from the body in sleep, that, by contrast, the state of consciousness when in the body or "awake," is as night is to day-light! Hence, I felt urged,

somehow, to write down this great dream or experience whilst out of my body in sleep, for it was so prompt and vivid that it is unforgettable. It seemed such a wonderful answer and so utterly unexpected, such a message or presage of something to happen in the near future, that I feel I want to broadcast it, to shout it from the house tops. For, surely, such an answer to a mental cry of despairing longing for help for the suffering world must mean that the Helper is coming? What else can it mean? Great Leaders of Wisdom and Love have come to us before, why not again? To the modern world as to the ancient? That Vision is like a picture riveted on the memory so that it can never be lost, and that one may turn and look to at will, for it was a vision so real, and so truly splendid that no lapse of time dims its vividness. It is six years, or so now, since first I was shown that vision, while away from my body in sleep. I brought it back with me impressed on my brain, and it has proved a memory that has never faded and it made such an impression upon me that I wrote it at the time to absent friends and I have repeated it to others verbally and after six years I reproduce it for it is as vivid to-day as the night on which it was shown to me. And I feel urged to pass it on, that others may share it and so watch, with me, the march of coming events.

Now, strangely enough, it is the pencilled outline of the face in the sky, in the first half of the vision, that still arrests my attention the longest, because it seemed to stay there so long. Could it have been a symbol of the coming Helper and Leader in his infancy and youth?

Then, with a sudden sweep, as from some invisible hand, it became more definitely outlined with a thicker, blacker outline. Then came the gradual filling in of the space between the outline. Slowly was the whole space absorbed, by finely shaded and indistinct features, until suddenly by some invisible hand the whole dark head was complete and startlingly

distinct! It was as though some invisible painter was slowly painting in those features, with soft shades at first, absorbing the space until, with a final sweep, the whole head was brilliantly complete.

The Star was evidently veiled in the first half of the vision, for it was then not a Star, but exactly like a small clouded sun shining softly, but not ready to blaze out yet. But in the second half, the whitely shining little ball revealed itself as a perfect, five-pointed, great Star, flashing out suddenly over the completed head and the great Company of Heaven. While that head was not yet complete the Star was veiled! When the head was perfectly complete forth flashed the perfect Star over the Head and whole Angelic throng.

And I have never seen on earth a yellow quite like that Star. It was not golden like the golden sun that flashed into the exquisite landscape last year (1927) and on the earth. It was a deeper yellow though very soft and mellow. It seemed to bring a sense of power in its sudden flash. I felt it thrill through me as I gazed. That sense of hidden power and authority, the suddenness with which it shot forth when the head became complete and surrounded by that vast company of Heaven.

It is so difficult to describe a vision with words. And it must be just as difficult to paint one with brushes. I have not got all the details even yet. I remember the young Indian in the first half of the vision was sitting next to a much older Indian (Mr. Jinarājadāsa in fact). Their dark faces stood out from the rest of that great throng, whilst in the distance and above the crowd, there suddenly appeared the venerable white head of Dr. Annie Besant, the present-day John the Baptist! For does she not exhort the world to prepare for the Coming of the Lord? And has she not tried all her life to "make His path straight" for the new Coming and the purpose of that Coming?

How does she know He is coming? How did John the Baptist know in his day? And he was one only, heralding the Coming. To-day there are many thousands. "Behold I come quickly." Even so come, Great Lord of Love. "Blessed is He that cometh in the name of the Lord. "Hosanna in the Highest." Glory to God in the Highest; on earth peace to men of Goodwill.

I will leave it to you to decide, if I may claim to have seen a vision, and to have been spoken to in a "dream," which I had the good fortune to remember so clearly when back into my waking state of consciousness? Where is a man's consciousness when he is away from his body in sleep? He comes back to it in the morning and then the body can get up. It cannot get up without its owner. Sometimes we bring back with us a very vivid recollection of where we have been and what we have seen while away from our bodies, though, more often, we bring back nothing in our brain memory, not being sufficiently master of the mechanism of our "house of flesh" to bridge the step between the reality of our state of consciousness when in the body, and the even greater reality of the greater state of consciousness when out of the body. If we could do that always and permanently, the powers necessary for perfect freedom of consciousness and of observation would be our every-day powers by natural self-development or evolution, and hence death itself would be without its sting. This must be what is meant by the words, "Death is swallowed up in victory," the victory over the illusion that life ends when we cannot get back to our body (as we can when only asleep); by personal knowledge all bridges of separation must be crossed by the powers within each of us. The Christ Himself cannot cross our bridges for us. He can only point the way by which we may all learn to cross them ourselves and more rapidly. But He cannot do our work for

us. Of what use would that be, even if He could do it, any more than the mothers who keep on doing everything for their daughters really help those daughters. The best way to help is to show them how to do the work first, and then insist that they shall learn to do it themselves. The wise and really loving mother acts so; and so, surely does the Christ or any other great spiritual Helper? Teaching us how to cross the bridges that separate us from Him; not crossing them for us. The Christ within each one of us has to do His own work, in order to achieve at-one-ment with the Christ without? Then, and only then, can we possibly be one with Him in knowledge, Wisdom and Love, fulfilling His exhortation and command to become "perfect even as your Father in Heaven is perfect".

A tall order surely? But it is comforting to know He did not say we were to achieve such a stupendous height in one brief life. There is plenty of time allowed us though surely none to waste?

F. A.

THE MASTERS ON THE WILL¹

By TWO STUDENTS

IN order to comprehend the teachings of the Masters, at the time when they gave the suggestion of this study, as to the Will, we have temporarily to forget subsequent developments in Theosophical illumination and speculation.

It is customary now to correlate the Will with the *ātman*. But in the first *arhat* teachings, the element of personal deliberate volition does not appear at the *ātmic* level. The *ātman* is stated to be :

a simple spiritual entity—an unconscious seventh principle, with the germs of the other six principles lying latent and dormant in him.²

The seat of the supreme energy in humanity is in the *Buddhi*. This energy is :

latent when wedded to *Ātman* alone, active and irresistible when galvanised by the essence of *Manas*.³

The *buddhic* energy is not volitional on the lower planes, but reacts to impulses from without. *Ātman* and *Buddhi* together form :

the eternal imperishable but also *unconscious* "Monad".⁴

Its awakener is :

the highest attributes of the fifth—the animal soul.⁵

¹ Summary of a lecture in the *Brahmaviḍyā Āshrama*, Adyar, in a course of studies of the philosophy of the Will, as suggested by the Chohan K. H. in 1882. References are to pages in *The Mahāṭma Letters to A. P. Sinnett*.

² See also THE THEOSOPHIST, Vol. XLIX, January, pp. 523-5; and February, pp. 640-1.

³ P. 341.

⁴ P. 104.

⁵ P. 105.

These "highest attributes" of the fifth principle, or "essence of *manas*," are what is now called the higher *manas*. The *Ātman* and *Buddhi* remain outside the realm of manifestation. After an incarnation is completed, the higher *manas* returns to the *Dhyān-Chohans*. At this level the personal Will has no place, since its nature involves attractions and repulsions and a varied environment providing alternatives for the exercise of choice.

Such is the inference with regard to the location of the personal will. But we are not left only to inference. It is plainly stated that :

the whole individuality is centred in the three middle or third, fourth, and fifth principles. During earthly life it is all in the fourth, the centre of energy, volition—will.¹

This fourth principle is *kāma*, and its relationship with the will is emphasised in the statement that after incarnation its external form, *kāma-rūpa*,

recommingles with Universal *sakti*—the will-force or universal energy.²

The focal point of the Will is therefore within the empirical personality. In front of it stands the challenge and invitation of the external life, presented to it through its three outer principles—the *jīva* or life-principles, the "fluidic double" and the "gross body". Behind it stand the passing experiences of the lower mind corrected by the higher mind. The office of the Will is to put into action the decisions of desire and thought. These (*kāma-manas*) are not, jointly or severally, the will itself: they are its seat. The will is a capacity for deliberate action which is inherent in humanity.

. . . man is a creature born with a free-will and endowed with reason, whence spring all his notions of right and wrong . . .³

¹ P. 77.

² P. 72.

³ P. 211.

It is obvious that at birth there is not completeness of will and reason, but the capacity for both. The incompleteness of the will is indicated in statements to the effect that the will is not always operative, and can be set in motion;¹ that faith or unfaith can help or hinder the will to arouse itself;² that it can be gradually developed³ and set in a right direction.⁴

Clearly a will that needs development and direction and can be hindered, is not a *free* will in the absolute sense in which the term "free" is generally used. Indeed the responsibility of humanity for its actions, which is usually held to be contingent on the possession of "free-will," is not a teaching of the Masters. Responsibility arises, according to the *arhat* teaching,⁵ when spirit and matter become equilibrated. It is then that conscious humanity, operating in a world of variety, is faced with alternatives of action. Choice of action does not arise in the action, but behind it in the reason. Intelligence, says a Master⁶ makes man the one free agent in nature. The Masters use the common phrase "free-will," but their clear statements, as to the character of will, rid it of the capriciousness implied in an absolute freedom. They teach that while the Will shapes causes, it is so far from being free that it cannot control the consequences of such causes, which consequences become the Masters of those who will them⁷ and therefore condition their future efforts to carry out their will. They put the matter succinctly into a phrase:

Volition and consciousness are at the same time self-determining and determined by causes.⁸

¹ P. 342.

² P. 351.

³ P. 286.

⁴ P. 144.

⁵ P. 77.

⁶ P. 57.

⁷ P. 5.

⁸ P. 76.

Such is the *arhat* teaching on the Will in embodied humanity. This is, from the standpoint of life, its normal aspect. But there are certain activities of the will, according to the Masters, which are not merely volitional reactions to outer impacts modified by desire and reason. The will can be exercised creatively.¹ It can extend the period of life.² Increased fervour of the pure will can avert threatened catastrophe.³ Adepts can accommodate nature to their needs by, for example, turning cold to heat⁴ and can arrest the process of death.⁵ The Buddhas can, at will, create bodies for their use.

Both the normal and supernormal exercise of will has an ultimate control in cosmic law :

All these planets will be physically disintegrated in the *pralaya*, yet not destroyed; for they have their places in the sequence of evolution, and their "privations" coming again out of the subjective, they will find the exact point from which they have to move on around the chain of "manifested forms". This, as we know, is repeated endlessly through ETERNITY. Each man of us has gone this ceaseless round, and will repeat it for ever and ever. The deviation of each one's course, and his rate of progress from Nirvāna to Nirvāna is governed by causes which he himself creates out of the exigencies in which he finds himself entangled.⁶

Within the solar Manvantara the number of existences or vital activities of the monad is fixed, but there are local variations in number in *minor* systems, individual worlds, rounds and world rings, according to circumstances . . . human *personalities* are often *blotted out*, while the entities whether single or compound complete all the minor and major cycles of necessities under whatsoever form.⁷

Two Students

¹ P. 20.

² P. 366.

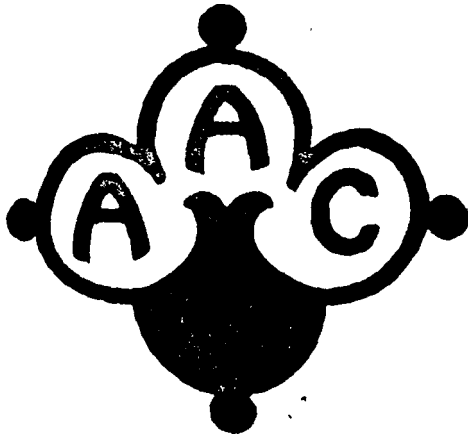
³ P. 268.

⁴ P. 140.

⁵ P. 130.

⁶ P. 67.

⁷ P. 82.



THE MAGIC FLUTE

AND THE LESSER MYSTERIES

MOZART'S MASONIC OPERA

(An Interpretation)

By ECLECTIC

LIKE his father, Mozart belonged, and was always warmly attached to the Masonic Order, that gold-mine of spiritual hints, and no doubt of spiritual influence too.

All Masons have a . . . link with the Head of all true free-masons throughout the world . . . and each can draw upon His power, and upon the reservoir of Masonic power on this planet.

Seers also inform us that at every great ceremonial a channel for spiritual forces (in the form of a very beautiful temple) is built of the subtle matter of the inner worlds, and at a certain point in the ceremonial a flood of spiritual influence is shed upon the people and the surrounding world through this inner-world temple-form. These ceremonials

are organised by Divine men, who know, and are masters of the inner worlds, and it is a method They have adopted for spiritually helping and instructing mankind.

It will, I am sure, interest musicians to know that Joseph Haydn was a freemason, and it is said that Beethoven also was. The Masonic Order, like The Theosophical Society, has, as its foundation, a recognition of the principle of Universal Brotherhood; both are gateways to the Greater Mysteries, and to the Elysian Fields of Immortal Love and Beauty, and we find that Mozart's opera, *The Magic Flute*, is a Masonic Opera. Deep truths, veiled in allegory and symbol, with a love story, and the Egyptian Temple of Isis and its rites, are the settings he chose for expressing the masonic ideas.

Freemasonry is one of the lesser mysteries, and all such are but a faint reflection of the Greater Mysteries—all come under the vast plan of the World Teacher and His august agents. That which is done in symbol in these lesser mysteries refers to an experience that the soul itself will undergo in due season, and it would be wise to seriously enquire what is implied in all these things.

In Mozart's day Freemasonry in Austria was banned by the Church and the ruling powers and the lodges were dispersed by armed force. At that time, at anyrate, the Christian Church seemed to want things entirely its own way, and claimed to be or wanted to be the only channel of spiritual forces—a quite untenable position for any organisation to take up. The Christ said He had other folds and other sheep, which saying reminds one of the teaching of that Indian Scripture *The Bhagavad-Gītā*. The Lord Kṛṣṇa there says :

However men approach me, even so do I welcome them, for the path men take from every side is mine.

It was the prophet Muhammad who said that :

the ways unto God are as many as are the souls of men.

Mozart, who was a liberal and devout Catholic, used the device of keeping on record the idea of a Universal Brotherhood, of a truer and more liberal attitude to religion and life, also a knowledge of the soul's evolution, as revealed in Masonry, by referring to all that he could in this Grand Opera of his. For the foregoing reason, as well as the usual ones for masonic privacy, the masonic teaching had to be more or less veiled, and humorous incidents were introduced in the opera, but for our purpose these incidental aspects need not be dwelt upon.

In Masonry, as in The Theosophical Society, Christian, Jew, Hindū, Buddhist, Confucian, in fact all are welcomed who are prepared to acknowledge Brotherhood and abide by its tents.

In an article on *The Magic Flute*, we find that A. Andre-Gedalge regards the flute as representing the Supreme Spirit in man—and it is important that we keep this idea and view of the flute in mind. Speaking of the music, she writes :

As to what the music of *The Magic Flute* is—how can one say other than that it is an Act of Faith? Mozart, the purest, the simplest, the wisest of the composers, never wrote so perfect a work. And the pearl of the composition is the March of the Fire and Water tests, during which the magical, soft, delicate sound of the flute alone makes itself heard.

It is significant that it is the voice of the flute that sustains the neophytes through all their trials. In other words, it is the power of the sounding of the Inner Voice, the Spirit or God within man, that the flute symbolises, that carries them safely through all difficulties. In English Freemasonry the tests of fire and water spoken of seem to be omitted, but in the Scottish rite and the rites of Memphis and Mizraim (now nearly extinct) we find, I understand, a recognition of them. Freemasons should keep their eyes open for these things, for they have deep significance.

Regarding the chief Priest Sarastro's invocation to Isis and Osiris prior to the tests of fire and water, we may point

out that Osiris, Isis, and Horus are the Egyptian Trinity, corresponding to the Father, the Son and the Holy Spirit of Christianity.

In the "Overture" to the opera, and soon after the opening of Act II, freemasons see a significance in the three isolated groups of chords that sound out so vigorously after certain preliminary music and somewhat military march-like themes.

An outline of the plot of *The Magic Flute* is as follows: Sarastro, the wise Egyptian Priest of Isis, has taken the girl Pamina to the Temple, for the humane purpose of releasing her from the evil influence of her mother, the dark Queen of the Night, who, with a Moor named Monostatos, a servant in the Temple, represent the dark forces of materialism and selfishness, opposed to spirituality. The Queen induces a young nobleman, Prince Tamino, to go in search of her daughter Pamina and free her from the power of Sarastro. Tamino eventually accomplishes an entrance to the Temple, but becomes the friend of the priest, whose mildness and wisdom he has learned to admire. The Prince and Pamina become lovers and are initiated into the mysteries of Isis and are, in the end, united in marriage.

The principal scenes and incidents are as follows. In the first scene we see Prince Tamino lost in a forest and pursued by a huge serpent, described as a monster of night, until, overcome by fatigue, he swoons. Three attendants of the Queen of Night appear and kill the serpent with their silver lances. They soon hasten away to tell the Queen of the noble Prince, thinking that in him they may have found one who might rescue the Queen's daughter and restore their old peaceful days again.

Papageno, a man whose occupation is to catch birds for the Queen, appears upon the scene, dressed in birds feathers. Tamino stops him and enters into conversation, asking if it

was he who killed the serpent. He claims that it was and the three lady attendants of the Queen re-appear and place a padlock over the mouth of Papageno for telling falsehoods. They now show Tamino a miniature of Pamina sent by the Queen, her mother, and he falls in love with the image, and offers to rescue her from the Temple. He asks to be immediately led there, but now, amidst sounds of thunder, the Queen herself appears and promises her daughter's hand to Tamino if he rescue her. The Queen now retires with her ladies, but the ladies return and remove the padlock from Papageno's mouth, and the four sing a quartette in which these words occur :

Oh that the lips by falsehood tainted were locked by fate with iron spell; instead of malice, strife, and hatred, this world in Brotherhood would dwell.

One of the lady attendants then gives Prince Tamino a golden flute and says :

Oh Prince, this gift take from my hand, 'tis sent thee by our Queen's command! The magic flute from harm will guard thee, 'twill keep thee safe in every danger. Unbounded power it doth award thee, o'er passion wild, o'er strife and anger; the mourner's tears it will assuage, 'twill move to love the coldest sage. Oh, a flute so wondrous hath greater worth than crowns or gold, for its tones can bring content, and fair peace again on earth.

Later in the opera it will become rather apparent to occult students that the late husband of the Queen was a high initiate, and it was he who made this most mysterious flute.

To Papageno is given a casket; he asks what is within, and they answer :

A set of bells, full sweet and silvery. And can I play on them?
he asks.

Yea, none else but thou.
he is told.

Here again we have a hint of something deep in the inner nature of man. These bells represent parts of Papageno's own spiritual nature, hence it is he alone who can

make use of them. These things bring to mind the Voice that is heard in seven manners, referred to by Madame Blavatsky in her book *The Voice of the Silence*.

To understand the incidents in this opera, we need to keep in mind that all is symbolical, and that all concrete objects are simply images here on earth of some mental or spiritual conception or fact.

The next scene shows a splendid room in Egyptian style. Monostatos, the Moor, in whose care Pamina has been placed, tries to win her affections, but she cries despairingly, "Oh, who from him will set me free!" Papageno has now found entry, and the Moor, seeing a man dressed in birds feathers, thinks him the devil and flees for his life; Papageno seeing the ugly Moor thinks likewise, and also takes to flight. He however returns, and tells Pamina of Tamino's love and the plans for her escape.

Pamina asks, How high stands the sun?

Papageno answers, Towards noon.

And Pamina replies, Then not a moment must be lost; at noon Sarastro returns from the chase.

This scene ends in both singing a duet in praise of divine love.

Mozart's instructions for the next scene are :

A grave. At the back of the scene a Temple, over the portals of which are the words "Temple of Wisdom". A colonnade of pillars leads from this to two other temples, on one of which is inscribed "Temple of Reason" and on the other "Temple of Nature".

It may certainly be implied from the names of these temples, that within them instruction may be had for the body and soul, and the illumination of the spirit. No doubt Masons will perceive other meanings also. We may note that there are three groups of musical chords; three temples; three lady attendants of the Queen; and three genii. Students of Theosophy and of inner things will sense that the three ladies of the Queen represent the lower triangle of man's

constitution, the temporal part of him; and the three genii, the higher or spiritual part; the whole making up the Solomon's Seal symbol, the interlaced light and dark triangles. The Supreme Trinity is also indicated by the number 3.

You must imagine the Queen and her three attendants as non-physical beings and in their case, as said, as non-spiritual ones. Likewise the three genii are non-physical, but, in this case, are spiritual principles. All these characters rise from the earth or otherwise mysteriously appear, and in the case of the dark characters, they appear amidst thunder and lightning and such disturbances. We further see the occult nature of the story by noticing that Sarastro, the Master, as well as the Queen and the three genii have knowledge of what is going on in the minds of the other characters, even when they are not present.

Tamino and Papageno reached the Temple guided by the three genii. In reality it is their own spiritual principles, and their own stage of evolution that leads them to the Temple. The ladies say:

Three gentle spirits shall attend thee, shall help in need and counsel lend thee, in perils dire they'll lead ye true. Trust them alone in all ye do,

and it is from this point that the opera takes on a deep seriousness.

At the temple's entrance the "three beautiful, pure and wise genii" leave Tamino, impressing upon him to be "steadfast, patient, and silent," and Tamino sings:

What is this place? Where have I come? Is this of Gods or men the home? This fair sculptur'd gateway, these pillars of marble, bear witness that labour and art here inhabit; where Art's gentle magic dull sloth puts to flight, no vice long can flourish the soul to benight. I boldly will venture to enter the gate; my cause is a just one, my purpose is pure.

Knocking at the three doors, he is, in each case, refused admittance and makes no further immediate attempt to rescue Pamina, but holds a long conversation with a priest, who

make use of them. These things bring to mind the Voice that is heard in seven manners, referred to by Madame Blavatsky in her book *The Voice of the Silence*.

To understand the incidents in this opera, we need to keep in mind that all is symbolical, and that all concrete objects are simply images here on earth of some mental or spiritual conception or fact.

The next scene shows a splendid room in Egyptian style. Monostatos, the Moor, in whose care Pamina has been placed, tries to win her affections, but she cries despairingly, "Oh, who from him will set me free!" Papageno has now found entry, and the Moor, seeing a man dressed in birds feathers, thinks him the devil and flees for his life; Papageno seeing the ugly Moor thinks likewise, and also takes to flight. He however returns, and tells Pamina of Tamino's love and the plans for her escape.

Pamina asks, How high stands the sun?

Papageno answers, Towards noon.

And Pamina replies, Then not a moment must be lost; at noon Sarastro returns from the chase.

This scene ends in both singing a duet in praise of divine love.

Mozart's instructions for the next scene are :

A grave. At the back of the scene a Temple, over the portals of which are the words "Temple of Wisdom". A colonnade of pillars leads from this to two other temples, on one of which is inscribed "Temple of Reason" and on the other "Temple of Nature".

It may certainly be implied from the names of these temples, that within them instruction may be had for the body and soul, and the illumination of the spirit. No doubt Masons will perceive other meanings also. We may note that there are three groups of musical chords; three temples; three lady attendants of the Queen; and three genii. Students of Theosophy and of inner things will sense that the three ladies of the Queen represent the lower triangle of man's

constitution, the temporal part of him; and the three genii, the higher or spiritual part; the whole making up the Solomon's Seal symbol, the interlaced light and dark triangles. The Supreme Trinity is also indicated by the number 3.

You must imagine the Queen and her three attendants as non-physical beings and in their case, as said, as non-spiritual ones. Likewise the three genii are non-physical, but, in this case, are spiritual principles. All these characters rise from the earth or otherwise mysteriously appear, and in the case of the dark characters, they appear amidst thunder and lightning and such disturbances. We further see the occult nature of the story by noticing that Sarastro, the Master, as well as the Queen and the three genii have knowledge of what is going on in the minds of the other characters, even when they are not present.

Tamino and Papageno reached the Temple guided by the three genii. In reality it is their own spiritual principles, and their own stage of evolution that leads them to the Temple. The ladies say:

Three gentle spirits shall attend thee, shall help in need and counsel lend thee, in perils dire they'll lead ye true. Trust them alone in all ye do,

and it is from this point that the opera takes on a deep seriousness.

At the temple's entrance the "three beautiful, pure and wise genii" leave Tamino, impressing upon him to be "steadfast, patient, and silent," and Tamino sings:

What is this place? Where have I come? Is this of Gods or men the home? This fair sculptur'd gateway, these pillars of marble, bear witness that labour and art here inhabit; where Art's gentle magic dull sloth puts to flight, no vice long can flourish the soul to benign. I boldly will venture to enter the gate; my cause is a just one, my purpose is pure.

Knocking at the three doors, he is, in each case, refused admittance and makes no further immediate attempt to rescue Pamina, but holds a long conversation with a priest, who

tells him that no one is privileged to enter the temple whose heart, like his, harbours hatred and revengeful thoughts; we remember that he has plans for revenge upon Sarastro for taking Pamina from her mother.

Begging for news of her, the priest answers that he is forbidden, on solemn oath, to speak of her. Tamino asks—

When will the clouds of darkness vanish ?

and the priest replies—

When thou art led by friendship's hand to enter in the sacred band; it, too, will lead you to an eternal union within the Sanctuary.

We note that entrance to the Temple requires certain qualifications, and this also is a hint of the existence of those inner, private orders that all the greatest spiritual Teachers of the race have founded, and that still exist, for the instruction of candidates who desire more knowledge of spiritual truths than is ordinarily available, in order that they may more truly serve their fellow men.

What Dr. Annie Besant says regarding the reason for the World Teacher's appearances is perfectly applicable here. She remarks that :

He comes . . . to give a new impulse of spiritual life to the world; to re-issue the inner teachings affecting spiritual life; to mark out again the narrow ancient way; to proclaim the existence of the "Kingdom of Heaven," of the Initiation which admits to the knowledge of God which is eternal life; and to admit a few to that Kingdom who should be able to teach others.

After this refusal of admittance to the Temple Tamino plays upon his flute, hoping it will reach Pamina's ears and heart. Wild animals come forth and listen to the flute, charmed by its tones. This, of course, brings to mind the stories of the Greek Orpheus and of the Indian child Kṛṣṇa and His flute. Papageno hears the flute and answers with his bells from within, and he and Pamina then attempt to escape, but are overtaken by the Moor, the servant in the Temple, and placed in fetters. Sarastro, the chief Priest,

appears at this point, and chastises the Moor, who has been attempting to win Pamina's love, and decides that the lovers undergo a probation in the Temple; he will not leave Pamina to the evil influence of her mother. He knows that she desires truth and loves Tamino, whom she, now in rapture, sees.

The Master-Priest says to his associates :

Now lead these honoured strangers both into our Temple to be proved, there let their heads from sight be veiled, ere they pass through the sacred rite

and all the priests sing :

When virtue and beneficence inspire the great with counsel wise, then doth the heavenly reign commence, and mortals emulate the skies.

With these words the first act ends, and all that has so far occurred is but a prelude to the real purpose of the opera.

Act II opening, shows a grove of palms and Sarastro addressing certain of his initiated votaries; he says :

To you, initiated votaries of our great deities, Osiris and Isis, in solemn truth I here declare that ye are called together for a weighty cause. Tamino, a royal prince, stands at the northern gate of our Temple; he desires to rend his veil of darkness and penetrate the realms of light. Let us watch over and guide this noble youth.

What does it mean to rend one's veil of darkness and penetrate the realms of light? It is the mystery change that all the Saviours of the human race come to tell us of and help us towards. The natural man, the ordinary physical, emotional and mental being, one contacts each day is a being ignorant indeed, viewed from the Spiritual heights, from the vantage point of the deeper inner planes, and it is only as the bitterness and joy of ordinary life forges and refines him that the spiritual sunlight begins to create a window to shine through. Long is the journey and severe are the trials necessary before he becomes fully conscious that he is much more than his mind and his feelings—that these are but changing things and states—and when, by right living he has

become good and strong, a voice begins to speak in the stillness, a soundless voice; it is the Light of his Soul, the Sunlight of his Immortal Self, the Spirit, the Christ within him coming to birth in the stable, that is the ordinary outer man. From that moment the veil of darkness begins to thin, and sooner or later, the Light hidden deep within the temple of his bodies, will flood his being and he will know himself Divine and Immortal, and will commence that long refining and strengthening process that will end in full Divine stature, having gained which he will never more wander in soul-forbidden ways.

Continuing their consideration of Tamino,

the 1st Priest asks Sarastro: Is he virtuous?

Sarastro answers: Most virtuous,

the 2nd Priest: Can he be silent?

Sarastro: He can,

the 3rd Priest: Is he beneficent?

Sarastro: He is.

Then the Master Sarastro, addressing an official, called the Speaker or Orator, says:

And thou, friend, fulfil thy sacred task; instruct them in the rules of wisdom, to know their duty towards the gods and men.

Sarastro here sings his celebrated prayer to Isis and Osiris. The words to this truly noble invoking music on behalf of the Neophytes, are—

O Isis and Osiris, lead ye in wisdom's path this faithful pair!
Your blest protection now concede ye, strengthen their hearts when danger's near. Grant that they bravely bear the trial, and to their prayers give not denial, but have ye fated they succumb, oh grant them life beyond the tomb.

We should note that in Egyptian as well as in other lands of the Ancient world, women were admitted to the mysteries, and in our day the same door is re-opened to them in Universal Co-masonry.

The next scene is in the porch of the Temple.

The Speaker, addressing the Candidate, says :

What has impelled ye to seek entrance here ?

Tamino : Friendship and love.

the Speaker : Would'st thou venture thy life for either ?

Tamino : I would.

the Speaker : Wilt thou submit to every trial ?

and Tamino answers : Yea.

Vows of silence are required of Tamino, and of Papageno, who also enters for the initiation. The lady attendants of the Queen now appear and tempt the neophytes, but they answer very quietly :

We will not speak, we have learnt precaution.

A veil is now thrown over the neophytes, and they are led out by the officers.

We now have a scene in a garden ; Pamina is sleeping, and during sounds of thunder the Queen of Night rises from the earth. She discovers that Tamino has become a Servant of the Temple, so she requires that her daughter take the dagger she offers her and go and slay Sarastro. The daughter wishes to fly with her mother, but the Queen answers :

Alas, child, with thy father's death my power ended ; he gave the sevenfold shield of the Sun to Sarastro, who wears it on his breast.

We see from this that the Queen's late spouse was in all probability a high Initiate, passing on his office and power for another to wield. Pamina hesitates to do this deed, and the Queen sings in great agitation and impassioned feeling, the following words to her daughter :

The pangs of hell are raging in my bosom,
 Death and destruction wildly flame around
 Go forth and bear my vengeance to Sarastro
 Or as my daughter thou shalt be disowned.
 I cast thee off for ever, the ties of love I sever,
 I spurn thee and renounce thee
 If thou dar'st to brave my wrath.
 Through thee, through thee, Sarastro perish,
 Hear, hear, hear, gods of vengeance,
 Hear a mother's vow.

The Queen now sinks into the earth and Sarastro appears. Pamina implores him not to chastise her mother and commences to tell him of her grief at losing her, but Sarastro says:

I know all, I know how she strays about the subterranean vaults beneath the Temple, brooding vengeance against me and all mankind . . . May heaven but grant the noble prince courage and steadfastness to fulfil his pious task, then shall ye both be blest, and thy mother return defeated to her castle.

He now sings, to one of Mozart's fine airs for bass voice, the following words:

Within this hallow'd temple, revenge and sorrow cease,
Here troubled doubts dispelling, the weary heart hath peace.
If thou hast strayed, a brother's hand
Shall guide thee t'ward the better land.

This hallow'd fane protects thee from falsehood, guile and fear.
A brother's love directs thee, to him thy woes are dear.
Whose soul abides in earthly strife
Doth not deserve the gift of life.

The next scene is a large hall. It is in this scene that strict silence is imposed upon the candidates, and here it is that Papageno succumbs. The three genii appear again and bring the flute and bells that will avert all woe and pain if the neophytes will use them in times of need. It is here also that Pamina appears before Tamino and commences *her* truly severe test.

She says to Tamino:

Thou here? Thanks to the Gods for leading me hither! but thou art sad—hast thou not a word for thy Pamina?

Tamino sighs and motions her to depart, and Pamina says:

What, I am to avoid thee? then thou love'st me no more?

Tamino again makes signs for her to leave him, and she says:

I am to fly thee, and know not why? Oh, this is cruel! worse than death!

Here Pamina sings a very beautiful air, typically Mozartian, to these words :

Hours of joy for ever vanished, nought my hope can now restore. Love's delight, why art thou banished from my heart for evermore. Ah, Tamino, see my anguish, 'tis for thee alone I sigh, let me not in sorrow languish, oh, return, or let me die.

But Tamino remains true to his vow of silence.

The next scene reveals a vault below the Temple. Sarastro says, "Let Tamino appear!" and he is led in. Addressing him he remarks :

Tamino, thou hast borne thyself like a brave man thus far. Two perilous trials await thee yet. Give me thy hand. Lead in Pamina.

She is brought in, and asks :

Where am I? Where is my love?

Sarastro says :

He waits to bid thee a last farewell!

to which she replies :

A last farewell! Oh let me see him.

"Behold him" says the Master priest, and she exclaims "Tamino!", but all he says is "Stand back!"

The Initiator tells her that they part but to meet again, but Pamina doubts, and is almost distracted, in spite of Tamino assuring her that he is, and will remain, true.

The three mysterious genii again appear, and sing :

Behold the golden sun upsoaring, now night shall rend her veil ; the clouds of error melt before him, and wisdom shall prevail, oh, blessed peace, upon us shower thy balm divine, thy holy power ; let these but in our hearts arise, then were this earth a paradise !

At this point they sense Pamina's anguish. They feel that her trial is protracted too long and they are about to seek her. Pamina however, appears, her reason having nearly left her under the strain. She carries a dagger and attempts to kill herself, but the three Genii restrain and comfort her ;

they succeed in convincing her that it is for her that Tamino keeps his vow of silence and endures the test. The reason for his silence the Genii are not permitted to reveal, but they assure her that :

two hearts in fond affection plighted cannot by man be disunited, in vain are threats, in vain is fear, to gods and men their cause is dear.

Thus do these invisible helpers save Pamina.

Now, two men in armour appear and say, in Tamino's hearing,

He who would wander on this path of tears and toiling, needs water, fire, and earth for his assoiling. If he can overcome the fear of grievous death he shall be lord of all that lies beneath, a ray of light divine shall flood his soul, to him is granted in this life to reach the goal.

Tamino answers them as follows :

I fear not death, I'll brave his terrors, let me be cleansed from mortal errors, at once the awful gates unbar; I follow glad my beckoning star.

As both lovers are loyal, the gates are opened and the lovers meet in rapturous joy. It is now Pamina's turn to sustain and encourage Tamino in the last trials that await them, and she sings to him :

Though the ways be set with thorns, the rose of love thy heart adorns, the magic flute our hearts inspire, to bear us through the awful fire. My sire in hour and place enchanted did carve it in the gloomy forest, and o'er it breathed full many a spell. 'mid storm and thunder and lightning flash. Now come, awake the slumbering spell, all angry foes its voice can quell. The power of sound will guide us through, 'mid death and night 'twill lead us true.

The gloomy forest is the outer material world and the experiences the soul of man undergoes in it will gradually awaken the spiritual consciousness, symbolised by the flute—these experiences in the outer world are typified as storm and thunder and lightning, and this flute has the same significance as the mystical Alladin's lamp—a most deep significance.

They now pass through the gates, which close after them; and are seen entering a mountain of fire, Tamino

playing on his flute ; when they have passed through it they come forward, and sing together these words :

When deadly flames were hovering round us, our hearts were steadfast in the fire, oh grant the waves may not confound us, beyond the flood our souls aspire.

Tamino plays again on the flute, they descend to the waters and shortly re-appear.

One account of the Opera says that over the entrance to this Cavern of Initiation are the words :

Who dares the varied storms of yon dark realm to weather,
Made pure by fire, by water, earth, and ether,
Shall soar triumphant, conqueror o'er sin and death,
To heaven, an angel-priest of our true faith.
If at her shrine the suppliant humbly kneel.
To him shall Isis then her mysteries reveal.

The lovers have gone together successfully amid thunder, lightning and flood, through the tests of fire and water, and the last scene shows Sarastro seated on his chair or throne surrounded by his associates, with the successful initiates before him, in a hall of blazing light.

Papageno does not go through this final test ; he does not desire it ; he is satisfied with the ordinary pleasures of life and so does not enter for this final Initiation ; he also failed to keep his vow of silence—he could not guard his tongue, but was for ever gossiping and babbling.

In this last scene of all, Tamino and Pamina sing, in rapture :

Oh joy ! Immortal visions rise ! Great Isis doth award the prize,
and the company sing a triumphal chorus :

Rejoice, rejoice, ye noble pair,
The Gods on high have heard your prayer,
The Holy mysteries are thine ;
Come, enter the Sacred Shrine.

In the Blazing Light of the Temple all those assembled sing these concluding words :

To strong heart and constant doth Heaven give the crown, with
Beauty and Wisdom, Eternal renown.

And the curtain falls at these words by Mozart on the Eternal Verities; on the Soul's journey to Immortality.

I think we may say that we owe to Freemasonry a certain quality in Mozart's "Magic Flute" music, what we might call the quality of Brotherhood. In certain letters to his father, he indicates the deep impression that this sacred and mystic rite had upon him; it also removed from him all fear of death, for it had taught him some of the conditions to expect and how to prepare for them.

The whole opera represents in allegorical form, and, as taught in all the great Initiatory Rites, philosophies and religious ceremonies, the struggle of the soul against the powers of darkness and ignorance, and its ascent to Light and Masterhood. Purified and made strong by suffering and love, it attains to the highest wisdom. Therefore we see that Masonry is one of the lesser Mysteries, for in symbol is done that which, sooner or later, will be done in the Greater Mysteries, and in actuality, in the lives of all of us.

Eclectic

BRAHMAVIDYĀ ĀSHRAMA, ADYAR

PRINCIPAL'S REPORT ON SIXTH SESSION'S WORK¹

By JAMES H. COUSINS, D.LIT.

AT the closing meeting of the Āshrama the Principal, Dr. James H. Cousins, presented the following Report :

We close to-day the sixth lecture-session of the Brahma-vidyā Ashrama.

The work of the session has been exceedingly happy in its variety of interests, and has at the same time shown considerable advance in the Ashrama's special dharma of synthesising various expressions of knowledge and experience with Cosmic realities, and noting the inter-relationships not only between the inner and outer worlds but between the various phases of the manifested universe. This was specially marked in certain courses of lectures dealing with various aspects of psychology, culture in general, education, and literary criticism, in which the lecturers, through an inevitable though unintentional collusion, worked towards a unification of the terminology relating to the various grades in the processes of consciousness. The acceptance of the principle of the unity of life, with graded parallel phases of evolution in and between the kingdoms of nature and the human mind, is found to relieve the Āshrama student of the

¹ The sixth session was closed on March 31. At the morning meeting Bishop Arundale presided, and the Principal presented the Report of the Session's work. This is printed above. Bishop Arundale's address on the occasion will be published later. In the afternoon a social gathering took place, when Dr. Besant gave an appreciative and encouraging address on the Ashrama's work which will duly be published. Dr. Cousins, by authority of the President, handed over charge to Mr. Knudsen, who will carry on the work during Dr. Cousins' absence next session. A very important and interesting session's work is anticipated.

uncertainty and confusion which arises out of the illusion of multiplicity and complexity of the universe, and to substitute a sense of assurance, order, and ultimate simplicity in the world of study. Illumination and joy are the common experience of those students who have come into even casual contact with the Āshrama.

The largest and most important item in the session's work was the course of lectures on "The Will". In the sketch of the work to be attempted in the session which I presented to the President when, on her return from abroad, she visited the Āshrama on November 3, I indicated the august source of this special study and gave a preliminary syllabus of it. During the session we have been able to cover half of the proposed course. Elaborate notes, and in some cases complete scripts of the lectures have been made. These, with similar records of the remaining lectures, when put together, and revised in the light of greater knowledge of the subject and a fuller grasp of the similarities and divergences between the various expressions of it, will form a unique and most valuable contribution to world thought. In this study we were fortunate in having a German student, Fräulein Suzanne Liedtke, who presented the philosophy of Schopenhauer from his original writings. We were also fortunate in having a student of the German language, Mr. Knudsen, who summarised the philosophers of Germany from their own language. It is interesting to note in this connection that Schopenhauer's knowledge of the philosophy of the Upanishads, which so profoundly influenced his own thought, was derived from translations from the Samskr̥t made by the Muhammadan Prince, Darashikoh, son of the Emperor Jehangir and grandson of the sixteenth century Theosophist, the Emperor Akbar.

The return visit of Dr. and Mrs. Handy brought much enrichment to the Āshrama. Their own delight in contacting

the Āshrama's ideal and method in the previous session was reflected in the enthusiasm of discovery with which they presented their lecture courses. Dr. Handy gave eight lectures on "Culture, its Forms and Life," and we hope that the course will ultimately make a book of ethnological pioneering on a level not before attained by that science. Mrs. Handy gave six lectures on "The Drama of the Future," and this enquiry towards making drama not merely a representation, but a reality as it was in the ancient mysteries, will also, we hope, be published. It may here be remarked that much of the Āshrama's study was explicitly futurist in the best sense of that term. Other courses were implicitly so; and all, whether concerned with the ancient or modern, the concrete or abstract, were inspired by the search for the reality of things.

Among the new contributions to the Āshrama's work may be mentioned Miss Barrie's most important course on "Evolutionary Psychology". In this course, which we trust will be completed next session, Miss Barrie has started out on a survey of psychological truth based on her own long experience, reading, thought and vision. The result will be a clarification of a branch of science which is of the utmost importance to human progress, but which, as at present interpreted by unilluminated experimenters, is inadequate and a misnomer.

Mr. M. S. Sundara Sarma's course on Indian Art covered ground already traversed by himself and others in other sessions. But his contribution may well be regarded as new on account of its original point of view and the challenging interpretation which he puts on matters of history and technique. Mr. Sarma's combination of scholarship and speculative daring should yield valuable results in the exposition of Indian Art. It is expected that in the next session he will put into systematic order the studies which in the present session have been dealt with more or less impromptu, and particularly that he will embark on a much needed and exceedingly useful

interpretation of the psychology of Indian architecture, sculpture and painting.

Mr. Knudsen's lectures on Geology were practically a fresh presentation of a study begun last session. His interpretation of geological phenomena in the light of Theosophy is a unique and enthralling study. It is hoped that the course will ultimately take its place among the text-books now being prepared for the Theosophical World-University. Other groups of lectures are included in the detailed list which space prevents publishing here.

The summary is as follows :

Theosophy	...	...	...	2
Religion	...	...	...	11
Philosophy	...	...	...	44
Literature and Arts	...	...	...	59
Science	...	...	...	96
General	...	...	...	6
Total (of which 80 were repetitions and 138 new)				218

In addition to the foregoing there were fifteen lantern lectures dealing chiefly with art topics. A morning was spent in practical demonstrations with physical apparatus, microscope and spectroscope. General impromptu discussions were held on eight evenings and proved very helpful in expression. Mrs. Handy conducted classes on eight evenings in dramatic expression.

Special reference must be made to the group study in "Theosophy and Science" which was instituted and carried on by Dr. Handy during the twelve weeks of the first half of the session. This, while not an essential element in the work of the Āshrama as the post-graduate department of the future Theosophical World-University, was an experiment in initiative and expression, and proved the value of team-work as a

method in education and research. Mr. Knudsen conducted the group during the second half of the session.

Owing to the holding of the Annual Convention of the Theosophical Society at Adyar in December, the Āshrama, recess was shortened and a fortnight's special lectures given for the benefit of delegates who wished to have actual experience of the work of the Āshrama.

The number of students is still small, but there is always the complementary fact that the Āshrama becomes a genuine enthusiasm to them, and that they carry its influence away with them. In this connection it is encouraging to record the fact that a former student, Mr. A. de la Peña Gil of Mexico, on his return journey to his home through the Spanish-speaking countries, started associated Āshramas at Madrid, Barcelona, Havana (Cuba) and Merida (Yucatan) and anticipates starting others in Mexico City and elsewhere. These are all affiliated with Adyar Āshrama and have adopted our principles and methods. Another past student, Mr. G. B. Boelaars of Rotterdam, has been active in the same direction in the Netherlands, and the Dutch Āshrama is working for the development of a school and the establishment of a college as prospective constituents of the future Theosophical World-University. In Finland an Āshrama group is in touch with Adyar. Other groups elsewhere are studying along similar lines, and the knowledge of their existence expands the Āshrama's consciousness beyond its little hall and handful of students. This expansion was helped during the year by a short but memorable visit from Mr. Leopold Stokowski, the world-famous orchestral conductor, and Mrs. Stokowski, a prominent American worker in humanitarian causes. Mr. and Mrs. Stokowski came specially from America to Adyar, attracted by printed transactions of the Āshrama which they had read in the house of another famous musician who is interested in Adyar. By special permission of the President, Mr. and Mrs. Stokowski, though

not Fellows of the Theosophical Society, resided for a few busy days on the compound. They were most eager in their interest in the Āshrama's work, and at the microscopic demonstration noted above, Mr. Stokowski and Mr. Yadunandan Prasad arrived at a possible scientific means of co-ordinating sound and colour which it is hoped may be developed when, at the invitation of Krishnaji, Mr. and Mrs. Stokowski visit Ommen this summer. Mr. Stokowski lectured for the Adyar Lodge of the Theosophical Society on "The Music of the Future". Another visitor from America, Dr. (Mrs.) Hoyte-Steevens, also made good use of a short stay in Madras by attending the lectures daily, though not a Fellow of the Society. Of the registered students who were new this year, five were Indians, including a group of four Sindhis, who have gone home determined to start an Āshrama in Sindh, three were from England, two from South Africa, one from Australia, and one from Germany.

The only transaction published during the year was the "Outline of a Complete Scheme of Education" which was distributed to the Members of the Theosophical World-University Association in India.

Some portions of the work for next session have already been indicated. It is likely that a short course given in the past session by Dr. C. Kunhan Raja on "The Origins of Language" will develop into a full study of the cosmic realities involved in speech. A true philosophy of language has yet to be evolved, and it is hoped that Dr. Kunhan Raja will at least begin such a work next session. It has also been proposed that the subject of the group study should be a survey of world religion, philosophy, literature and art (as far as materials available allow) for expressions of the feminine aspect of cosmic reality as embodied in the World-Mother.

I shall not have the pleasure of participating in these activities, as I shall be away from India during next session. The carrying on of the work of the Āshrama during my

absence has been entrusted by the President to Mr. A. F. Knudsen, and we hope also for the helpful supervision of Bishop Arundale when he is at Adyar. Mr. Knudsen's long experience in work similar to that of the Āshrama in Europe and America, his many interests and wide knowledge, his deep study of Theosophy and its bearings on nature and humanity, and his gregarious instinct which is the social reflection of the synthetical impulse, give assurance that the high aims and distinctive methods of the Ashrama will be worthily maintained by him.

My work during my sixteen months' leave abroad will have three main interests; the spreading of knowledge in Europe and America (and perhaps in eastern Asia on my way back) regarding the true India as shown in her ancient religions and philosophies and her wonderful arts, and in her renaissance to-day; the working up of materials gathered during past years into form for publication, in some cases as text-books for the Theosophical World-University; and the establishing and developing of groups of students which may become associated Āshramas and centres of the new culture and education in readiness for the coming Theosophical World-University. Similar work will be done by another student and lecturer in the Āshrama who accompanies me, my wife; and we both humbly ask that our deficiencies and limitations may be rendered less obstructive than they might be to the work which we may have to do, by the blessing of all concerned in the work of the Āshrama, the service of which has been an ever widening comprehension of the truth of the universe, an ever intensifying responsiveness to the thrill of the Cosmic Life, and an ever increasing joy of the spirit.

James H. Cousins,
Principal.

March 31st, 1928.

THE LEAGUE OF AHIMSA

A WAY OF HELPING THE ANIMALS

By E. F. UDNY

AMONG the truths proclaimed by Theosophy there is perhaps none of more importance than that of the essential divinity and unity of all life. That truth, as regards the human kingdom, is expressed in the phrase "The Fatherhood of God and Brotherhood of Man," and the first object of our Society is to form a nucleus of the Brotherhood of all mankind.

But when we enter the Society and begin to study the writings of its leaders, we find that the oneness of all mankind is but part of a far wider truth, and that the Supreme is Father not only of the human kingdom but of all the kingdoms of nature—human, sub-human and superhuman. It gradually becomes our aspiration to take part in the great work of evolution of all the kingdoms that His life pervades and His mighty love embraces, including of course of animals, who like ourselves are capable of pleasure and pain, and have been given into our hands to love and protect.

It is neither possible nor desirable that all should make this their chief line of work, but it is both possible and desirable that all should abstain from anything that hurts the animals, and should give sympathy, encouragement, and such help as lies in their power, to those who take up this necessary work. Someone *must* do it, because there is much suffering in the animal kingdom at the hands of man, as the student of humanitarian literature knows only too well.

That suffering proceeds, broadly speaking, from man's ignorance of its existence and from lack of imagination to realise his own share in causing it—for we nearly all have a share, as we nearly all consume food which can be obtained only at the cost of injury, suffering and death for vast numbers of animals. "Think of the awful slaughter produced by the superstition that animals should be sacrificed, and by the still more cruel superstition that man needs flesh for food."¹

This slaughter, with the driving and transport which necessarily precede it, causes perhaps greater total of suffering than all the other

¹ *At the Feet of the Master.*

ways in which animals are maltreated; and apart from that, the idea that we have a right to kill begets indifference to the whole question of animal welfare, while the food itself—essentially unclean—tends to blind the eyes of the spirit and confirm the indifference.

Some Theosophists abjure meat, but even they have so far contented themselves with personal abstinence, and done little or nothing to impress on their fellow-members—much less on the world at large—the cruelty of killing for food. An immense deal is said of the brotherhood of man, but almost nothing of his brotherhood with the beasts.

Has not the time arrived for a serious effort to impress on our fellow-men that killing is an essentially cruel act, of which meat-eating is the direct cause? With that end in view, a League has been formed calling itself the League of Ahimsa or Not-Hurting, and having for motto "Kill not, whether for Food, Ornament or Sport," and for symbol a combination of cross and crescent, signifying that out of the small sacrifice of giving up meat may grow the full moon of a humane and glorious civilisation.

The subscription to the League is now 2/6 a year, and anyone can join who has abstained for at least a month from fish, flesh and fowl, and will undertake to inform the Hon. Sec. if he returns to such diet, that his name may be withdrawn from the list of members. It is necessary to insist on this, as otherwise the League might consist to an appreciable extent of people who were eating meat and would be rather a weakness than a strength for it. A month is considered to be the shortest period that affords a reasonable probability of perseverance. Forms of application for membership can be obtained from the Hon. Sec.—Mrs. St. John James, 20 Lansdowne Crescent, London, W. 11.

The League has had the good fortune to obtain the following Patrons—Dr. Annie Besant, the Right Rev. Bishop Arundale, Mrs. Rukmini Arundale, Miss Esther Bright, Mr. C. Jinarajadāsa, Lady Emily Lutyens, Lord Ossulston, the Right Rev. Bishop Pigott, Mary E. Roche, M.D. (now deceased) and Baron van Pallandt van Eerde.

The word *Ahimsa* is Samskr̥t and well known in India. It includes not only the idea of not-hurting but also the positive duty of love and protection for animals. That duty is not taught in our scriptures, which, in the opinion of many, actually sanction flesh-eating.

Be that as it may, who can doubt that the Lord of Love taught this duty when He came in Palestine? Books can be tampered with, nor was this a difficult matter when printing was unknown and MSS. rare and chiefly in the hands of a church which does not practise the duty now and would be at least as unwilling to practise it then.

But there is in each one a silent witness that cannot be tampered with, though he may be and often is unheeded and neglected. If we

listen to him, he will infallibly whisper the old and golden rule "Do unto others as you would be done by". The compilers of the Book of Common Prayer must have felt that the command "Thou shalt not kill" applied to animals as well as men, for they took the trouble to alter it to "Thou shalt do no murder" where it occurs in the service of Holy Communion.

For lack of any teaching of love to animals, the Christian religion has been and is sadly impoverished. There is however a Gospel which will one day be recognised for what it really is, an original and more complete record than those commonly received. *The Gospel of the Holy Twelve* represents our Lord as expressly and repeatedly enjoining love to all creatures and abstinence from flesh-eating, and as interfering Himself again and again to protect animals from cruelty. A book called *The Original Christianity*—partly founded on this Gospel—draws interesting conclusions as to the early history of Christianity and the deliberate removal of this teaching—the flesh-pots of Egypt being dear to the unregenerate man if not to the saints.

It is said that at His present coming the World-Teacher will try to draw the kingdoms of nature nearer together—men to Angels and men to animals. The one can hardly be done without the other, for if man holds up one hand to the Angels for help, he must of necessity put down the other to those immediately beneath him on the great ladder of evolution. It is a law of the spiritual as of the material world that if a man will not work neither shall he eat. The grace of God is free as air and all may have it who will, but only on condition of passing it on. The world has moved in 2,000 years and is ripe for a great spiritual advance if it will give up all forms of cruelty, of which meat-eating is the most universal. The kingdom of God or of heaven will then lie straight before it, be seen and recognised as open to serious and persevering effort. That kingdom is known to the student as the Way of Initiation, which is entered by the baptism "of the Holy Ghost and of fire"—the "one baptism for the remission of sins" acknowledged in the Nicene Creed. The Way of Initiation forms the deeper meaning of the Gospel story—substantially an allegory in which the Christ is held up as our ensample.

The League of Ahimsa offers an opportunity and a privilege—a new and additional way of helping the animals. Who will help the League—by joining and working for it, by donation, or by providing the immediate need of the moment: opportunities of being heard on the Society's platforms and elsewhere?

E. F. Uday

NOTES

WORLD LIGHT OR COSMIC RAYS

In 1914 Prof. W. E. Ritter, Zoologist of the University of California, gave out some very interesting ideas regarding Science and Religion. He called the search of science "mystical" and the search for anything that will prolong life merely a new phase of the search for the philosopher's stone. A goodly company of these real scientists, who see more than matter in Life, now exists. Among them is Dr. R. A. Millikan, whose book, *Evolution in Science and Religion*, we review elsewhere.

In the Supplement to *Nature*,¹ the cosmic origin is said to be proven. That they do not come from this Earth is shown by their very rapid increase in power when one goes to an altitude, tests being made up to 9,000 metres (27,000ft.).

That they do not come from any one star, nor from anyone section of the heavens, is shown by the rays having the same power and volume when measured in any direction; tests were made pointing directly at the densest part of the Milky-way, and again when at right angles to it. The rays come from SPACE. The article above mentioned tells again of the tests in mountain lakes, glacier masses and lead of great thickness, but we commented on these last year. For this special work new electroscopes of exceedingly great sensibility were built.

These Cosmic rays comprise "one tenth the total energy coming into the earth's atmosphere in the form of star light and heat. Their most interesting and significant quality is their unusual power of penetrating matter."

Dr. E. E. Fournier d'Albe² gives a very interesting resumé of the above rays and the significance of their origin. Under the heading of *Scales of Times* we read: "But the lessons taught by radio-activity were as valuable on the atomic scale as they were on the scale of stars . . . In this miniature solar system (the atom) the year would be represented by the time of one revolution round the central 'sun'. These are about a thousand million million per second, so, it is clear that while we watch, even for a moment, untold ages and geological eras of atomic time are passing by . . . This may be more than a suggestive analogy. There are those who believe that it is the key to an essential truth. Why should not this starry Universe be eternal?"

¹ January 7, 1928.

² *The Observer* of February 5, 1928.

Further he says of the finite view, "It reduces the world to an absurdity. Human thought, . . . will not be satisfied with any philosophy which does not confer upon the universe the highest dignity it is itself capable of conceiving." And he closes his article which is very interesting to a theosophist, with the words: "Such a perpetual unfolding from within outwards, such an inexhaustible stream of energy and life, seems to be the solution of the riddle of the Universe." Well! We agree, we have said the same thing in other words. Theosophy is that philosophy, with all the side-issues it involves, well worked out.

* * * * *

THE USE OF THREE EYES

After the above physics, let us hear from the Geologist. In the same copy of *The Observer*, we hear of a plesiosaurus fossil from the Red Triangle Quarries of Harbury, that has three eyes. It has long been suspected that man had a rudimentary third eye, and it is found quite obsolete in many creatures and in many fossils. But here we seem to have it preserved in full working order.

Bishop Wedgwood writes¹ with reference to the above:

It may interest your readers to know that there is a reptile called the "tuatara," a sort of lizard, somewhere about two or three feet long, if I remember rightly, at the top of whose head is to be found a third eye completely formed. This eye is, of course, atrophied and entirely covered over by the scales of the head. The tuatara is rapidly becoming extinct, but specimens are still to be found on the islands off the north coast of New Zealand. It is said to be the world's oldest living reptile. A few years ago I saw a live tuatara kept in the Museum at Dunedin, on the South Island of New Zealand.

The writer whom you quote speaks of the Third Eye as having been possibly useful in the case of aquatic beasts for keeping a watch on the surface of the water. One is reminded of the legend of Ulysses, who fought the Cyclops—the giant with one eye in the middle of the forehead. There is often some truth behind legend and folklore, and it is possible that man possessed one eye before he had two.

Physiologists are inclined to suppose that the little wart-like organ in the brain, called the pineal gland, whose use is a mystery to them, is the atrophied relic of this third, or first, eye. Curiously enough, the pineal gland contains a yellowish sand-like substance, varying in quantity, which they suppose to be a concretion of the gland—a fact which prevents them from regarding the organ as entirely atrophied. This sand is said to be deficient, or even absent, in the case of idiots. Some people think that the gland was formerly the organ of a thermal sense, by which fishes especially were able to detect the difference between heat and cold in the water.

Descartes regarded the pineal gland as the seat of the soul. There is also a tradition of "the Eye of Shiva" in the ancient Hindu

¹ *The Observer*, February 12, 1928.

writings. Theosophists and others in these days regard it as the organ in the physical brain of clairvoyance, or direct intuitive perception, holding that by meditation, or *yoga*, it can be stimulated into activity. A similar theory is held about the neighbouring wart-like structure, called the pituitary body, which is the relic of an alimentary canal. May there not be something in all this? People think of intuition as one of the endowments of birth; and we know that some people possess it in very full measure, whilst others seem to lack it entirely. Is it not reasonable to think that all human faculties are capable of cultivation and further development? There is much evidence in these days to show that man is capable of developing within himself extended powers of consciousness, and may it not be that these higher faculties have their appropriate organs of expression in the brain? Dr. Annie Besant has written in a very interesting fashion on these matters, and, if I remember rightly, has something to say about the pineal gland and pituitary body in some of her books.

* * * * *

In an article, on "New" Diseases, we are told some interesting things about diseases now discovered that however show on some mummies of Egypt signs of having existed at that ancient date.

It is interesting to note that the condition of the Constitution of the patient may affect the nature of the microbe and its effect. The comment on new nervous diseases is also very entertaining, especially where the war is classed as a matter of course as a part of modern civilisation. Speaking of Encephalitis lethargica (sleepy sickness) and other ailments he says: ". . . their successful attack on the nervous system may be due to the constant strain on this system which European civilised life entails. In this connection it is noteworthy that encephalitis first showed itself towards the end of the war, in the harrassed cities of Paris and Vienna." War should therefore be banished as a sanitary measure, as well as a freak of insanity, as it is.

—*The Observer*, January 22, 1928

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Mr. J. Wren Suttos of Australia tells us, that "disease is broken rhythm, health is rhythmical, for rhythm is a fundamental law of the universe". As a therapeutic-musician he recommends the first movement of the "Moonlight Sonata" to calm excitable, high-strung nervous cases (insomnia); also Schubert's "Ave Maria," (violin or piano) and "Slumber Song" by the same composer, "Le Cygne" by St. Saens. All Marches have a tonic effect. As a sedative we find Schubert's, "Du bist die Ruh," Godard's "Angels Guard Thee" (for cello). For harmonious upliftment he recommends "On the Wings of Song," or "Oh, for the Wings of a Dove" (Mendelsohn). Great care should be taken in the selection of the music, otherwise more harm than good may be done to the patient.

CORRESPONDENCE

A COMMENT

THE January number of THE THEOSOPHIST brings us an article entitled *Theosophy and Modern Science*.¹

Mr. Brownson tells us in this article, that, Mr. G. A. Dorsey, author of *Why We Behave Like Human Beings* stands squarely in favour of our Theosophic doctrines, if I may use the term.

Naturally, I feel quite happy whenever famous exponents of modern science corroborate truths taught by Theosophy; but, in this instance I fear there is no great cause for rejoicing; quite the contrary. I find much cause for unhappiness in some of the things Mr. Dorsey so delightfully tells us.

Mr. Dorsey's book is most interesting, the number of volumes sold weekly proves this; but, Mr. Dorsey is a Scientist, with a capital S, and, if he overstepped the mark, or appeared to do so it was through inadvertence, or created that impression by obscurity. I am very much afraid that he himself would bear me out in this statement.

We read for example :

Life is the result of action on something. The something is the physical body of protoplasm.² Life is dynamic relationship between structure and environment.³

In other words, life results from the action of force on matter, and, is not a third principle, as we understand it. Also, below protoplasm there is no life.

Then we read :

The lowest plant is a more complex mechanism than is a rain drop, a snowflake, or a crystal. But, like them, living things are subject to gravity, and if they break the laws of physics and chemistry they no longer live: what was complex and had a certain behaviour is now less complex and has a different behaviour.⁴

Living things escape the fate of less complex compounds by holding their fate in their hands to an extent denied inorganic things. Snowflakes and bacterium die under the sun's ray; an alga synthesizes protoplasm; a lizard crawls into the shade, a man hoists an umbrella. But, one action is no more explicable than the other.

Then why deny the poor snowflake life ?

¹ S. J. Brownson.

² P. 243.

³ P. 122.

⁴ P. 92.

We read:

"How can a man be born when he is old?" asked Nicodemus. "Can he enter his mother's womb a second time and be born?"

Life does grow old and young again, but nature knows of no such rebirth as puzzled the mind of Nicodemus, and has become entangled in the folk customs of so many peoples . . .¹

Death does overtake those that reproduce bisexually. But reproduction in man is bisexual. Man as individual dies; he cannot be born again when he is old or young. The life in him can grow young again by a process known as reproduction.²

Rebirth, then, as the word is commonly understood, is biologically inconceivable. It is possible that, complex chemical substances are in process of becoming of the nature of protoplasm, in which *living* reactions take place, and, which, could we observe them, would be recognized as living beings. But the laws of chances are against it and all our conceptions of evolution are against it. A possible rebirth is quite as improbable.

Is this Theosophy?

All through, Mr. Dorsey is the biologist. What he calls life is the action of the elemental essence on matter, and furthermore, when he speaks of "acquired characters" he is referring to the evolution of the physical cell, never to the mental and spiritual characteristics of the Ego, which does not exist for him. So much for reincarnation and karma.

Quoting again:

When an end-organ is discovered in man's body adapted for stimuli such as can be transmitted by a nerve and which can be produced by "conscious thought" in another's brain, then—and not till then—will it be time to investigate thought transference and mental telepathy. "Spirits" may communicate with "Spirits"; but, allowing myself a maximum of "psychic" power—whatever that means—I can conceive of no voice without mechanism, nor noise without friction. Science may never see with its eye the hydrogen-ion involved in nerve conduction, nor know how atoms or ether waves excite living protoplasm; but, it cannot get excited about something it cannot even conceive. When Sir Oliver Lodge talks with "Spirits" he does it outside a physical laboratory and as a misguided enthusiast, and not as a physicist. To talk of or to ghosts is to talk of or to a ghost story. Neither X-rays, nor Hertzian waves transcend any known laws of physics. Thought-transference and disembodied spirits transcend all the known laws of physics, nature, and common sense.³

Reasoning from analogy on the first part of this interesting paragraph we would say: When we have invented the radio transmitter and receiver, then—and not till, then—will it be time to investigate Hertzian waves and like phenomena.

From the rest of the paragraph we are able to judge of the real merit of the book, because we know Mr. Dorsey's limitations.

Whether the author of *Why We Behave Like Human Beings* is to be taken seriously, except, in so far as he deals with well-established facts, well within the "known laws of physics" presented in popular language to make them palatable, I leave to my Theosophic readers to make out.

WILLIAM A. GOWRIE, C.E.

¹ P. 243.

² P. 245.

³ P. 288.

THE STANDARDS OF AN ANGLICAN BISHOP

I HAVE just been sent a cutting from a leading Sydney daily paper giving an account of a sermon preached by the Anglican Bishop of Goulburn, Australia, Dr. Radford, in a church at the Australian Federal Capital, Canberra. The following paragraph is given in quotation marks :

"Don't worry," said Dr. Radford " about those people who have paragraphs in the newspapers announcing the time of the coming of Christ. Don't worry about those foolish cranks, those half-baked, half-educated people who waste their money erecting a building for the Second Coming, those half-baked mystics in Sydney who never spend half an hour studying the principles of Christianity, but who spend hours and hours soaking themselves with Leadbeater's filthy rot. Our Lord dismissed those who tried to tell the date of his Second Coming. It will not be a literal coming of the Jesus on a hill outside Jerusalem, or in a stucco building at Port Jackson, through sham ministers, who have been chucked out of some Church or other, and are fooling the public in Sydney under the name of the Liberal Catholic Church, and the rest of it."

I feel that such language ought not to be allowed to pass without comment. Distortion of fact and utter recklessness of utterance are to be anticipated from a section of the press which makes fortunes by its appeal to the scandal-loving public. But we do not look for these methods in a Bishop of the Church of Christ. A matter such as this ought to be brought to the notice of Dr. Radford's Primate and Metropolitan, the Archbishop of Sydney. Archbishop Wright is a Low Churchman and may not, perhaps, have much sympathy with our movements; but he is very obviously a gentleman and is respected as such by all who know him, and he could not but feel that language of this sort lowers the dignity of the Australian Episcopate in the eyes of the world.

I do not wish to justify the action of those who erected the Star Amphitheatre at Sydney. The idea did not appeal to many of us. That Bishop Leadbeater should be thought responsible for it is most unfair, for it is well known that he considered that the money could have been spent to better advantage. But the late Dr. Mary Rocke, the prime mover in the proceeding, was most certainly not "half-baked" and "half-educated". She was a qualified Doctor of Medicine and had been Lecturer in one of the London hospitals. Christianity of all religions has no cause to reproach people for their abundance of faith, or even for their fanaticism if that term be preferred. It can produce a fairly copious list of such people from its own past. The question is whether a similar number of people in the modern Diocese of Goulburn would be capable of the same self-sacrificing

effort or could muster the same feeling for any kind of religious ideal as did these Star folk.

The reference to the Liberal Catholic Church is the limit of recklessness, and comes incongruously from a man who was testified at his consecration to be "godly and well-learned". The clergy of the Liberal Catholic Church are not "sham ministers". They can face their colleagues of the Anglican Church with goodwill and equanimity, for there are ministering in the Anglican Church priests who received their Orders from the identical line of Succession as we, and who have undergone no process of reordination.

I have working with me on the Continent of Europe some 84 priests, our English Bishop has 37 in Great Britain, and our American Bishop 50. I am not acquainted with the statistics elsewhere, but I do not know of a single member of the Liberal Catholic clergy who has "been chucked out of some Church or other". I can recall amongst the clergy of our Church (including the Bishop of a sister affiliated Church who received his Orders from us), 3 ex-Roman Catholic priests, 4 ex-Anglican priests, and 1 ex-Greek-Orthodox priest. Four of these are now Bishops. Not a single one of them was "chucked out of" his Church.

The language attributed to Dr. Radford is so wanting in seriousness and even decency that I should at once desire to hold the newspaper responsible for misquotation, had I not already heard with my own ears instances of Dr. Radford's characteristic recklessness of statement. If he can deny the report, so much the better; living at this distance I cannot do other than accept it provisionally and act upon it, more especially as it does not read like the speech of a newspaper man, and the journal is a serious one.

✠ J. I. WEDGWOOD

St. MICHAEL'S,
Huizen, N. H.
Netherlands

*Docteur (Sciences) de l'Université de Paris.
Bishop-Commissary of the Liberal Catholic
Church on the Continent of Europe.*

THE THEOSOPHICAL FIELD

THE Swiss Section, after long years of difficulties has come out regenerated. Prof. Myotis, a distinguished archæologist at the University of Neufchatel has been for nearly two years General Secretary; in Geneva, where most of the Swiss Lodges are, everybody tries to make up for lost time by working very strenuously and harmoniously. Dr. Kamensky, Mad. Rollier and the Rev. Sassi are the local leaders in the different fields of activity.

A successful meeting of the Theos. Order of Service took place in March. The Rev. Sassi, Chairman, the General Secretary of the International Peace Bureau, Prof. Bravet, Director of the International Bureau for Education, Lady Sarah Blomfield and Baroness von Hagendorf, respectively the leaders of the Bahai and the Sufi movements, several prominent lady teachers as well as Mlle. Helene Rochat, National Organiser of the Order of the Star and Dr. Anna Kamensky, gave short addresses on Peace and Education. Dr. Kamensky explained the principles of the Theosophical World University and the Theosophical view of the deeper side of the problem of world-peace.

Bishop Wedgwood paid a visit to Geneva in February and presided at the T. S. Convention and at many of the meetings of our subsidiary activities. Dr. and Mrs. Cousins are expected in May, when Dr. Cousins will give a series of lectures.

A. V.

Chile. Mr. A. Montesano Delchi, General Secretary of Argentine, is expected to visit the most important Theosophical Centres of Chile. This no doubt will help to intensify the propaganda for spreading the teachings, to put into practice the ideals of Theosophy, and through its international aspect to realise the Universal Brotherhood.

Cuba. The Rt. Rev. Irving S. Cooper, Dr. A. P. Warrington, and Mr. A. de la Peña Gil visited lately several Lodges and Theosophical Centres of Cuba. They must have been pleased to note the great progress Theosophy made in Cuba. Fifteen new Lodges, and 20 new Centres were formed in this Section during the last year, the number of new members being 220. Mr. E. A. Felix, General Secretary of Cuba, wants to double these figures during the present year, so that

the Cuban Section may become a strong Centre. Looking at their achievements during a comparatively short time, and considering the atmosphere created around the Theosophical Society in Cuba, their optimism is not without foundation.

The members in Bayamo, Cuba, have organized so-called "Theosophical Thursdays," when they visit some family, willing to receive them, and to listen to a friendly talk on the ideals of Theosophy.

In the Theosophical College, Habana, free education is given to about 30 students. The College is acknowledged and approved of by the local Government; we hope that the necessary financial help will always be forthcoming, as the results obtained thus far seem to be satisfactory.

The President of the Senate of the Cuban Republic, writes to the *Revista Teosofica Cubana*: ". . . I am not slow in my applause, neither do I praise with lukewarmness the merits of the Cuban Theosophical Society, which amply fulfils . . . one of my illusions as a public man: the diffusion of the individual culture as the medium to perfect the social surrounding in which the individual has to live. The influence of this meritorious Society can be noted already, and it will grow as the propaganda will be intensified specially by the diffusion of one of the objects to which it is dedicated: Tolerance . . ."

Cuban Theosophists seem to attract people rather by the practice of the Theosophical ideals, by living nobly and happily, than by mere preaching of the teachings of Theosophy. They are "alive," and are awakening their fellowcitizens too, whether they are high officials or simple labourers. They are "theosophizing Cuba".

France. The Annual Convention will be held in April. The main point of its programme is a scheme for extensive propaganda for spreading the teachings about reincarnation.

Belgium. The Congress of the European Theosophical Federation will take place in Brussels, probably from 26th to 31st July. It will be presided over by Dr. A. Besant. The Annual Convention of the Belgian Theosophical Society, and of the Theosophical Order of Service will be held at the same time. Delegates are expected from all parts of the world, as many on their way to the Star Camp at Ommen, will use the opportunity to be present at these meetings.

Greece. A new Lodge *Maitreya* has been formed in Athens, this is the sixth Lodge in Greece; we look forward to the foundation of the seventh, which will then be followed by the formation of the Greek

Section of the Theosophical Society. May the members of the new Lodge have the blessing of the Lord Maitreya.

Hungary. We have good tidings from Hungary. Since the election of Mrs. A. de Ráthonyi as General Secretary and after Dr. Besant's, Miss Dijkgraaf's, Mr. Aria's and Captain Price's visits, a great revival took place in this Section.

Through well-planned lectures the members succeeded not only to maintain, but also to increase the public interest, which was stimulated by the above-named visitors. Their efforts and steady work is already crowned by considerable success, two new Lodges having been formed recently, and the number of new members is promising.

Mexico. Señor Agustin Garza Galindo has been elected as General Secretary.

Señor Peña Gil on his way home to Mexico visited many countries, some of them well out of the usual route of Theosophical lecturers. His lectures on varied subjects, the many lantern slides gathered chiefly at Adyar, gave everywhere fresh impetus to the work of the members, and created a friendly and new interest in the public.

Puerto Rico. Mr. C. Jinarājadāsa, Vice-President of the T. S., is expected here soon after the Star Camp at Ojai. His lecturing tour in this part of the world has been postponed several times, and theosophists of the Latin American countries hope that this time at last they will see realized their long cherished expectations, and will have Mr. Jinarājadāsa among themselves for a while.

Spain. *Ananda* is the name of the new Lodge formed in Madrid as an outward sign of the renaissance of the Spanish Theosophical world.

"New friendships with the sincerely interested Press; direct Theosophical influence upon the Spanish ideology; sympathy and collaboration among all kinds of cultural societies, and an increasing interest on the part of the general public," this is how *El Loto Blanco* sums up the results of the Vice-President's visit in Spain.

The external and internal work of the Lodges in Madrid has been intensified, and the public lectures are attended by many who wish to hear about the Theosophical ideals. This is how *Fiat Lux* sees the work of the Society.

Members are now preparing themselves and the public for the visit of Dr. J. H. Cousins, Principal of the Brahmaviđyā Āshrama at Adyar, and of Mrs. Cousins.

MR. KUNZ IN SEATTLE

[All who know Mr. Fritz Kunz will not in the least degree be astonished at the programme, which we print below, of his activities in the North West of the United States. Combining efficiency and enthusiasm with remarkable vitality, Mr. Kunz is ever performing prodigies of Theosophical activity, of which this tour is but one example. Our readers are aware that last year he married Miss Dora van Gelder, another well-known Theosophical worker who has been doing splendid work in introducing to the blind of this world the scenery and denizens of worlds unseen. To the happy couple has recently come a son and heir. He is fortunate in his parents and we congratulate him and them.—A. B.]

At the invitation of the Northwest Federation of Theosophical Lodges, Fritz Kunz undertook a special campaign of an interesting sort in Seattle, Tacoma, Spokane and Vancouver. The Seattle period of eight weeks has just closed and a report will have some value to Theosophical workers.

1. The following outside engagements were filled, mainly at the beginning of the Seattle period; Seattle is understood if no other locale is mentioned.

ORGANISATION	TITLE	ATTENDANCE
Ad Club	Problems of East and West (India and Brotherhood)	50
Central Council, PTA	The Child in the New Age (New Sub-Race in U. S.)	200
Kiwanis	Problems of East and West	150
Rotary	Problems of East and West	250
Kiwanis, Everett	Whither Goes the West? (Choice before us)	50
Rotary, Everett	Problems of East and West	70
Dr. Powers' Church	A Scientific Faith for Youth	180
Exch Club, Everett	Problems of East and West	20
Press Club	Experiences in India (Politics and magic!)	50
Round Table	Problems of East and West	65
High School (Q. A.)	Experiences in India (Customs and magic)	1,200
Negro Club	Experiences in India	100
Chamber of Commerce	India—Heart of Asia (Trade and politics, etc.)	400
P. T. A.	The New Child in America	150
High School, Everett	Experiences in India	400

ORGANISATION	TITLE	ATTENDANCE
High School, M'sville	Experiences in India	120
P. T. A.	The New Child in America	170
Unemployed	Experiences in India	280
University	India (two oriental courses combined for this)	80
Chamber of Commerce	India, the Āryan Motherland (special request)	400
Child Welfare L'n	The New Race Child in America	600
Women's Cent. Club	Designs in Shakspeare	100
Optimists Club	India, Problems of East and West	30
Architects	Indian buildings	20
23 Organisations addressed (Chamber of Commerce twice), reaching		5,136

Several of these addresses were broadcast and a number of people reached in that way. One engagement was unfulfilled because Mr. Kunz had a bad cold (Young Men's Business Club) and a variety of other engagements were in view when the series ended. The Women's University Club is one of these. Several invitations had to be declined.

2. As a result of the above work a great deal of new ground was broken for the regular Theosophical public lectures, which were held every Sunday night for eight weeks in the Chamber of Commerce. The audiences on these occasions varied between 300 and 400, depending on title, weather, etc. 25 admission was charged for these lectures. The nature of the new ground broken will be better appreciated when it is explained that at various outside gatherings where Fritz Kunz was principal speaker persons such as the Mayor of Seattle (Mrs. Landes) the President of Washington University (Dr. Lyle Spencer), Superintendent of Schools (Mr. Cole), etc., were present at the speakers table.

3. Every Monday evening at the Lodge rooms of Inner Light and Seattle Lodges a study class was held. The attendance at this never fell below 200, and the main body of those attending was composed of non-members. It was observed that a very good class of people attended. Experiments, slides, charts, models, etc., were used. Each evening mimeographed notes were distributed free. A collection was taken, which started at about \$16 and ended at \$30 each evening. Average for eight Mondays \$26 a night. Several members were added to the two Lodges participating in this.

4. The activity resulted in the union of Seattle and Inner Light Lodges, with large plans for solid work for the next year.

5. A workers' training class was held by Mr. Kunz each Thursday evening. It had many interruptions and its work was not satisfactory, although considered valuable as far as it went. On another occasion the plan could be carried out more adequately.

The obstacles have now been surmounted, but the season is ended. Another time!

6. A jubilation dinner is being held at the close of this Seattle-Everett work and the theme of the occasion will be "The Future of Theosophy in Seattle." The occasion will also mark the union of the two above-mentioned Lodges, Seattle and Inner Light, an important consequence of the campaign. Plans for a local building fund are being discussed.

7. All feel that it may be fairly said that a real effect has been obtained and considerable interest aroused in important quarters. Good friends have been made in all sorts of circles, despite many difficulties attending a first effort of this sort. It is considered that this is the first time all of these elements of work have been combined on this scale in America.

BOOKS RECEIVED

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

A Pilgrim's Faith, by T. L. Vaswani (Ganesh & Co., Madras); *Shri Ramakrishna*, by T. L. Vaswani (Ganesh & Co., Madras); *Sacramental Truth and the Revelation of the Great Pyramid*, by "Recorder," (C. W. Daniel Co., London); *The Influence of Music on History and Morals*, by Cyril Scott; *Be Ye Perfect*, by Geoffrey Hodson (T.P.H., London); *The Light of the Soul*, by Alice A. Bailey; *The Great Liberation (Mahānirvāṇa Tantra)*, by Arthur Avalon (Ganesh & Co., Madras); *The Conquest of Illusion*, by J. J. van der Leeuw, LL.D. (Alfred A. Knopf, Publisher, London).

BOOKLET

An Introduction to Esoteric Judaism, by A. Horne.

OUR EXCHANGES

We acknowledge with many thanks the following:

The Calcutta Review (February, March), *The Australian Theosophist* (February), *The League of Nations* (February), *Bulletin Théosophique*

(March), *The World's Children* (March), *Theosophie in Ned.-Indie* (March), *Yuga Pravasha* (February, March), *Modern Astrology* (March), *The Theosophical Review* (March), *News and Notes* (March), *The Canadian Theosophist* (February), *Light* (March), *The Indian Review* (March), *Kirjath Sepher* (March), *El Loto Blanco* (February, March), *Revista Teosofica Chilena* (February), *The Messenger* (March), *Teosofia* (February).

We have also received with many thanks :

Bhārata Dharma (March, April), *The Mahā-Boḍhi* (March), *Revista Teosofica Cubana* (December, January), *Teosofi* (February, March), *The Vedānta Kesari* (March, April), *The Islāmic Review* (March), *Theosophisch Maandblad* (March), *The American Co-Mason* (January, February), *Freemasonry Universal*, *Yoga-Mimāmsā* (January), *La Revue Theosophique Le Lotus Bleu* (February), *Tahti* (February), *The Asiatic Review* (July, January), *The Beacon* (February), *Bulletin of the Museum of Fine Arts* (February), *De Ster* (March), *Theosophy in India* (March), *The Madras College Magazine* (April), *The Vaccination Inquirer* (March), *La Cura Natural* (January), *Teosofisk Tidsskrift* (February), *De Theosofische Beweging* (March), *Theosophia* (March), *The British Buddhist* (February), *The Home and Homeopathy* (February), *The Star Review* (March), *The Cherag* (March), *Heraldo Teosofico* (February), *Pewarta Theosophie* (April), *Lucifer* (November, December), *Revista Teosofica Portuguesa* (September, October, December), *Prohibition* (April), *Prabuddha Bhārata* (April), *Koinonia* (April), *La Estrella* (March), *The Dawn* (March), *Norsk Teosofisk Tidsskrift* (January, February, March), *Rural India* (February), *Espero Teozoféa* (January, February, March), *Teosofisches Streben* (January, February), *The Indian at Home and Abroad* (March).

REVIEWS

Captain! My Captain!

It is the destiny of all true men to sail one day with a true captain on a great adventure. While true to the cause, and proud of the ship each is also proud of the captain. It is shown in the daily attention to detail and the alacrity of movement in all that pertains to the furthering of the project, but that is not enough. Feelings must, from time to time, run out in proclaiming to the world that one has a rare and particularly noble captain, to lead in noble fashion. It is well for us that some are better gifted than others to put this before the world, and we hail with joy the following appreciations of our Leader.

In Norway we find a booklet published last August and already in its second edition. It is called: *Annie Besant, a modern Pioneer*;¹ by Lilly Heber. In 165 pages she tells the world in a most delightful manner the essential story of Dr. Besant's eventful career. Four chapters tell of her work in the West. The second part tells in five clever chapters the strong points of her work in the Orient, her social and political efforts and achievements.

The third section gives a fine review of her work for the future, the real pioneering work; the Order of the Star; the leader and teacher of the Theosophical Society; the exponent of new psychology; then as experimenter, the founder of a new race of men, the proclaimer of a new civilisation and its basis. Two pages sum up truly and tersely ANNIE BESANT'S great place in history. It is a book that should be translated, or rewritten, in English.

While at Eerde in 1927, Dr. Heber and Dr. Rocke chummily talked over the coming book and Dr. Rocke gave to Dr. Heber an article she had written but had not yet published. It lay unused till the news of the writer's death at sea stirred Dr. Heber to action. Not having any use for it in a foreign land she sent it to Adyar, and I am sure we all will be glad that the Editor has made a place for it in THE THEOSOPHIST.

KAHUNA

¹ See ante, p. 177.

The Hindū Colony of Cambodia, by Prof. Phanindra Nath Bose, M.A. (Theosophical Publishing House, Adyar. Price Rs. 2-8; Cloth Rs. 3.)

This is a new addition to the Asian Library, and from the workshop of one who has dug deep into the subject, and has given us already four valuable books in the line of India's Cultural Empire. The present volume of 410 pages covers the epoch from the earliest date known, circa A.D. 100 from the kingdom of Funan, down to the present. A good guide to the present ruins at Angkor Vat, etc., as it gives the translations of the historical inscriptions, etc. It is a small but interesting volume for all who care for the story of India, and her place in the world.

A. F. K.

The Divine Vision, by C. Jinarājadāsa. (The Theosophical Publishing House, London. Price 2s. 6d.)

There are some who have hailed for years, each new book of Mr. Jinarājadāsa's, as something to refresh the mind. Many are a distinct stimulus to the whole being, uplifting, inspiring. So, too, one gets something different in all his lectures. He has a rare capacity that links a true, scientific accuracy of thought with a perfect literary style in his language; and he charms as much with the pen as with the magic of a well modulated voice. The *Divine Vision*, takes its name from the first three chapters, but the fourth and last is equally part of the whole line of thought, and could be named the *Divine Vision in Idealism*.

There is first: Man as the mirror in which the divine is seen. Then Nature is discussed as the way to God, and very feelingly is the way of the naturalist, the scientist, depicted as a way to Truth. The third chapter shows us the more direct Vision of the Gods and GOD. This is the way of the higher faculties, where first by faith, and later by direct oneness of being, man knows that he is the Son of God.

A. F. KNUDSEN

Religion for Beginners, by F. W. Pigott. (Theosophical Publishing House, London. Price 5s.)

Here we have not the mind of the theologian, but of the thinker. The book is in simple and straightforward style, the writer is much on the line of science, not at heart a meta-physician, so it will appeal to the casual reader, and especially to the young. A long list of subjects might appall, but each is discussed in such brevity and clarity, that one soon realises the truth of the title.

The chapter on Goodness handles the question of right and wrong without a touch of "preaching" and the chapter on Motherhood and the World-Mother is beautifully handled.

A. F. K.

Progressive Mentalism, by M. Zumsteg. (The Theosophical Publishing House, London. Price 3s.)

A very readable little book, written in a lively yet accurate style. The author would tempt the sluggish souls to an effort in the direction of their minds, by exhortation, and by showing that in that direction lies satisfaction. The style and the titles of the chapters remind one of the New-Thought books that are such favourites in America. The writer covers a wide field in few words, taking us in 55 pages from "The Will to Think," to "The Perception of the Formless".

It is to be supposed that Mr. Zumsteg is not English, and therefore it is pardonable that the book contains some awkward phrases. The regret may be excused that such an interesting little book should be named with an obsolete word, "Mentalism"; that word is rightly discarded because it does not present a workable idea to the mind. The coining of a new word is always welcome when the new idea demands it. This book contains no "ism".

VIRGO-GEMINI

Alchemy and the Secret Doctrine. Compiled by Alexander Horne. (The Theosophical Press, Wheaton, Illinois. Price \$3'00.)

The author has chosen with great care extracts from *The Secret Doctrine* as well as from the other writings of H. P. B. and rearranged them with remarkable skill, so as "to present a solid continuous whole". In this difficult task he has succeeded and is to be congratulated on the achievement.

Although he states in the preface that he is drawing out one ray from H. P. B.'s "mammoth compendia of occult lore," yet such is the synthetic faculty of her cosmic mind, that it will need a purely intuitional study on the part of an ardent seeker to arrive at the hidden secrets of Alchemy. Even the barest paragraph inholds wheels within wheels of mysteries. Throughout the book there sparkles the gold and silver, bright gleams leading the student to direct his path by way of mercury, and sulphur, and salt, through fire and flame into the superphysical world, into unknown realms of divine beauty and power.

I. H. M.

The Kabbalah, by A. Franck, translated from the German by Dr. I. Sossnitz. (The Kabbalah Publishing Co., New York.)

This book is of great value to students of metaphysics and philosophy. Much time, endless research, and recondite study were devoted to the making up of this work. The system which Mr. Franck adopted to bring to light the origin, the age, the evolution, and the doctrine of the Kabbalah won for this book a wide popularity among the kabbalistic world. In the capacity of a Professor of philosophy in various colleges in France and author of many philosophical and moral works, and candidate to rabbinical scholarship, at the age of fourteen, he probed into the most abstruse kabbalistic works of his predecessors in Hebrew and Aramaic, and more especially into the *Sefer Yetzirah* (the *Book of Formation*) and the *Zohar*, which are considered to be the only two documents that time has preserved for us and in which the Kabbalah originated.

The author dwells at length on the tradition and history of each of these two works, and puts forth authentic proof to refute the assumption made by some critics that the *Zohar* is the product of an impostor and charlatan, named Moses ben Leon who lived in the thirteenth century. He further goes on to quote Rabbi Simeon ben Yohai to proclaim that the ideas contained in the *Zohar* existed prior to the time of this Rabbi and were not introduced by him, but were imparted by the "Friends" in the ancient books (*Wooma deamarnoo Habrana be-sifra kadmai*), thus approaching H. P. Blavatsky's statement that a portion of the *Zohar* is the remnant of that remote Chaldean antiquity.

To Mr. Franck, the Kabbalah is "a complete system of things of a moral and spiritual order, yet it cannot be considered either as a

philosophy or as a religion . . . It is the fruit of the union of these two intellectual powers. Essentially different from religious belief, under the form, and one can say, under the protection of which, it was born, it introduced itself thanks to peculiar forms and processes unnoticed into the minds". It is the belief in the principles of revelation justified by reason.

The theory of emanation and the Ten Sephiroth, as lucidly treated in this book, is of great interest to students of comparative philosophy. In one exposition it is much akin to the metaphysical conceptions of the five principal elements of the Hindū and the old Alexandrian schools. In another it is in accordance to the Pythagorean system of numbers.

Touching upon the transmigration of the soul and the free will of man, the author comments: "Like all individual beings, it is necessary that the souls return also to the absolute substance from which they departed. But to attain that purpose they must develop all perfections, the indestructible germ of which is hidden in them, and through many trials they must attain self-consciousness and consciousness of their origin. If they did not fulfil these conditions in a previous life, they begin a second, and after this a third life, passing always into new conditions where the acquisition of the lacking virtues depends entirely upon themselves. We may stop this exile whenever we wish, but nothing prevents us from continuing it forever. 'All souls' says the text 'are subject to trials of transmigration, and man does not know the ways of the Holy One, blessed be He. He does not know that he is called to judgment—entering this world as well as after leaving it . . . Man does not know that the souls undergo revolutions similar to those of a stone thrown from a sling. The time has finally come when these secrets must be divulged.' (*Kol nishmathin ólin begilgoola welo yadbon bene nashá orhó de-Kodsha Berikh Hu.*") Here we find that the idea of karma and reincarnation so fervently promulgated by the Theosophical Society for the last fifty years, is proved to have been enshrined for several centuries past in the very scriptures of the West, but it has been so lamentably stifled by the superficial guardians of the Scriptures themselves, making of the world an agonising monster of ignorance and delusion.

The erudition and the impartiality with which this work is prepared recommend it to all historians of philosophy and to all those who are keen seekers after Truth.

S. S. C.

An Introduction to the Study of Blake, by Max Plowman.
(I. M. Dent, London. Price 4s. 6d.)

When we find in unexpected places the things we love, we seem to love them more and the "places" catch the reflected glory. So it is with this book. Here Blake, a divine poet, engraver, prophet and seer is made to reveal to us in language more suited to our present, mundane mind than is Blake's more difficult symbolic language the whole of the birth of man's soul from the Divine Essence—the Heavenly or "Universal Man"—of which it is a reflection or part—its descent into generation, its growth through instinct and intellect till by the power of Divine Imagination and Love it breaks its self-imposed bonds and transcends its limitations into union with the Divine again. We are indeed happy to find yet another signpost to the Liberation of Man's spirit from the bondage which psycho-analysis has revealed to us but sealed on us as inevitable.

The message of "Truth-all-Through," that there is nothing "common or unclean in God's Universe," that all things are one in the Divine Life, that false morality, false religion and barren intellect or reason and dogma are satanic limitations to the light of Divine vision is clearly and vividly indicated. Blake indeed is a Bible in himself but like all Bibles he is difficult to read and this "Introduction" will be welcomed by all who love Truth in the form of Divine Poesy and who are striving to transcend the personal limitations of their own "Imagination."

MAY

Brother John. A Tale of the First Franciscans, by Vida B. Scudder. (J. M. Dent, London. Price 7s. 6d.)

The story of the development of the Franciscans, in the days immediately following the death of St. Francis. Charmingly told, from the old records, in a natural dialogue, and throwing light on the men, and the minds of that day, and the sublime morals of the great Innovator, as followed by his successors. A truly splendid study of the queer material that all great Souls must perforce gather around them, and trust to, for the carrying on of the Mission.

Brother John is a young English nobleman, who, sincerely inspired by the life of poverty, follows it to his death. The story, the dialogue, the comments, all make clear the lofty renunciation, the introduction of a new theory of economics, the reality of the truth in St. Francis' teaching. Holding no property, serving all who need,

working for their daily bread, his followers have spread a thought of dispassion, that may at any time become the dominant idea. "The Secret of Naughting"—is the disinterested labour for the good of all, that is even now visibly spreading, and will be the key note of the New Civilisation. St. Francis broke with the idea of the monk; his followers were required to be in the world, serve the world, love all God's creatures and serve them. As he was preaching over 700 years ago, it is likely that it now comes to fruit. It is also probable that St. Francis has now incarnated amongst us to carry on the idea.

The noble ideals of the Saint are refreshing to-day, as they always will be. Are we wise enough to try and apply them to the world at large? They help us to play *our part* in the Whole.

A. F. K.

Later Greek Religion, by Edwyn Bevan. (J. M. Dent, London, E. P. Dutton, New York. Price 5s.)

This book of but 275 pages is a complete review of the last seven hundred years of Greek influence. The great ones had ended with Aristotle and Plato. Alexander the Great passes, and Zeno, the stoic is the first who is worth noticing. The book takes us down to the threshold of the dark age, Eusebius and theologic criticism of philosophy.

There is a vast, and still growing public for whom a condensed book with direct citations like this is a boon. Many are the minds with hunger and curiosity that would fain follow many a path into many a cultural field, if time were not lacking. With a book like this it is achieved; a little, but better than nothing.

Our only comment is that Lucian (A.D. 120-200) is not a Greek and so it is hardly fair play to drag in his shallow mentality. Nor is *Pneuma Enthermon* correctly rendered by "a hot gaseous substance," (p. 5) that begs the whole question; besides all religions use "breath" to picture the act of manifestation by or from "Duration".

With a fine eye for the dramatic the author closes with the last oracle of Delphi to the Emperor Julian (A.D. 331-363):

"Tell ye the King: It is fallen, the dwelling of wondrous adornment;

Gone are the booths of Apollo, the green oracular laurel;

Dumb the streams; dry, dry is the garrulous water for ever".

(From Swinburne's poem)

Truly a long era had closed in which men walked with the gods; now the spiritual darkness in its turn is passing, and we take part in opening another era of light.

A. F. K.

Evolution in Science and Religion, by Robert Andrews Millikan. (Yale University Press, New Haven: Oxford University Press, London.)

The Terry Foundation, for which this series of lectures was given in 1927, has high aims. We read: "the object of this Foundation is not the promotion of scientific investigation and discovery, but rather . . . the building of the truths of science and philosophy into the structure of a broadened and purified religion." Also: "The lecturers shall be subject to no philosophical or religious test, and no one who is an earnest seeker after truth shall be excluded because his views seem radical or destructive of existing beliefs."

The first series: *Concerning Evolution*, by J. Arthur Thomson, set a high standard, and these under review seem even better. Of the three lectures, the last two are the most interesting, as giving the links with the occult world even more than with the merely religious. For if Occultism is anything it is a natural science, and truly in line with the most exacting code of ethics and love of truth. To find as great a mind in physics, as Dr. Millikan is known to be, also willing to try and establish a bridge between those facts and the facts of religion, if any, is most encouraging. It puts the atheist in his proper place.

The learned author does not mince matters. We read, "There are two sorts of dogmatists in the field of religion. One calls himself a fundamentalist; the other calls himself an atheist . . . Each asserts a definite knowledge of the ultimate which he does not possess . . . Each is, I think, irrational and unscientific." This clear view of the whole field of human consciousness and investigation marks the whole book. It is this attitude that makes us join with the author in saying that "the supreme question for all mankind is how it can best stimulate and accelerate the application of the scientific method to all departments of human life." But we fear that Dr. Millikan is of the small minority that is always in possession of the great, full, view. It is in the majority that the danger lies, for either fundamentalist or atheist would gladly sweep away the scientist of Dr. Millikan's stamp, together with the occultist.

Dr. Millikan sees this world of physics changed, from a dead thing to "a changing, evolving, dynamic, living organism." His definition of true education should be written down in every teacher's notebook; it is "in a word, to enable one to estimate correctly his own place and that of his contemporaries in the ever-expanding ocean of knowledge."

The third lecture deals with the *Evolution of Religion*, and is an excellent epitome of the bases of ethics, etc. He finds religion itself a proof of evolution. He says: "The God of science is the Spirit of rational order, and of orderly development. Atheism as I understand it is the denial of the existence of this spirit."

One could gladly go on quoting. Thanks to the author for taking us all into his confidence, the book is very refreshing.

A. F. K.

The Call: a Drama in two acts, by Louis C. Henderson. (The C. W. Daniel Company, London. Price 3s. 6d.)

This slender play holds more of promise than of achievement. Mr. Henderson himself defines his limitations in a note: "The study of the problems of Life after Death is still in its infancy, but it is destined, I am sure, in the near future, to be transformed to something more definite." Fragmentary and indefinite necessarily at this stage of knowledge must be the glimpses of life on the astral plane, about which he weaves his slight plot.

Marioca is one of those who have heard the call of "Immortality," as Mr. Henderson designates the life beyond the physical. No longer deeply interested in earthly affairs, this dreamy figure oftener and oftener finds her way at night into the "astral zone," and brings back memories through dreams of Æolus, the spirit of the Night, her guide and lover there, and of the subtle sights and sounds to which he opens her eyes and ears. He sends her "the call" to follow him to release from "sleep" and into the "light of the night and the sounds of the silence". Answering at first timorously, turning back at the sound of the voices of her father and lover of the physical plane, she finally leaves her body altogether at a sign from Death, to follow where her dreams take her.

Her diminishing vascillation between the call of the earthly and of the other-worldly anticipate very probable experience and carry conviction. Her certainty as to the fact of the astral realities,

her vagueness as to what and where they are; her fears of the unknown and her growing confidence in her unfamiliar surroundings; her whole response to her astral guide and her partial response to her earthly lover; her mind's longing for other spheres and her body's gravitation to the earth life: this conflict is very simply but very normally presented. We believe in Marioca's experience. We may even accept as probable the fragmentary sights and sounds of the other plane—the group of agonizing souls of suicides longing for release from their living death, the night spirits dancing and singing their joy. But to put these glimpses into dramatic form calls for more economy of material, more effort to tie them into a unified whole than Mr. Henderson has employed. The drifting, unrelated fragments add perhaps to the nebulous atmosphere of the play, but confuse the issue. One is led to expect a theme concerning suicides after death, for instance, to no purpose.

Similarly, the theme that "sorrow is the price of immortality" is planted, so to speak, but bears no fruit, unless it was for that purpose that the epilogue was added. This addenda shifts the interest from Marioca to her earthly lover and his life subsequent to her death—an event which has opened his eyes to the fact that he loves another. The death of his new love and his thirty years of waiting to join her have revealed to him the reality of immortality. This is probably the exemplification of the "sorrow as the price" theme—but it is another play.

However, Mr. Henderson has set down in dramatic form a few impressions of fuller than physical living. In doing so, he is a pioneer and as such his endeavour is significant. The expansion of consciousness with which he endows the heroine, the inclusion of another plane of existence in the settings, and of non-physical and non-human characters among the "living" figures, the use of poetry, song, music, dancing and symbolic colour: all these are elements of non-realistic, but nevertheless real, drama, towards which it is encouraging to find a dramatist turning his attention.

W. C. H.

Voices from Within, by Rai Sahib Gobin Lal Bonnerjee. (Jitendriya Bonnerjee, Calcutta. Price Re 1-4.)

A little volume of convenient size to fit the pocket, and strongly bound, containing fresh drops of wisdom plainly distilled out of actual living through a well rounded mind and a lucid soul. Some are bits of worldly wisdom said with pleasing skill. Others show deep spiritual insight. In many instances the English is unusually felicitous. Surely this is good worldly wisdom: "Never try to please anybody; your efforts will displease him. Simply love him, and please yourself". Deeper is the meaning of these: "The present moment is the adjustment of the eternal past and the eternal future"; and, "The highest perfection of love is to love all living beings, and to find your Love in every one of them".

E. S. C. H.

The Cancer Mystery Solved, by Dr. A. S. McNeil. (The C. W. Daniel Company, London. Price 3s. 6d.)

In this book the author contends that the rôle of the nervous system in cancer production has been overlooked and that the method of experimental research on animals has proved a failure. He claims to throw fresh light on this scourge of civilization.

After summing up the present state of knowledge, he takes up the study of cancer as a variety of tumour. He then depicts the predisposing conditions of cancer growth. This and a later chapter on the injunction of vaccines and serums are in our opinion, the best chapter in the book—though they may somewhat offend orthodox medical opinion.

The author summing up, writes: "We see that an important precedent for the appearance of cancer is general poisoning or sensitisation of the body-tissues, which is exactly what we have been creating since 1854, when vaccination was made compulsory by law."

He suggests the possibility of the diminution in the death rate due to smallpox to causes other than the usual.

The whole book is very suggestive and original and will repay perusal. Probably it will benefit the laymen and unprejudiced medical men more than the dogmatic medical expert.

M.

Sunlight (Vihamina) Food, Fruit, Dishes and Raw Vegetables, by M. Bircher-Benner, and Max E. Bircher. (The C. W. Daniel Co., London. Price 1s. 2d.)

In this booklet the advantage of uncooked food is pointed out; the way how to prepare it is described and tables of diet are added; the fruit and vegetables mentioned are obtainable in the West.

Healthy Childhood, by Jessie R. Thomson. (The C. W. Daniel Company, London. Price 3s. 6d.)

This small book is full of useful suggestions to the mother, prospective mother and to all those who may have to do with the bringing up of small children. Vegetarians will find it a helpful book to recommend to the mother with a family who though willing to try a vegetarian diet for the children, does not know what to give as a substitute of meat. Food tables are given for the infant up to adolescence.

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EDITED
BY
ANNIE BESANT, P.T.S.



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UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY



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THE THEOSOPHICAL SOCIETY, ADYAR, MADRAS.

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

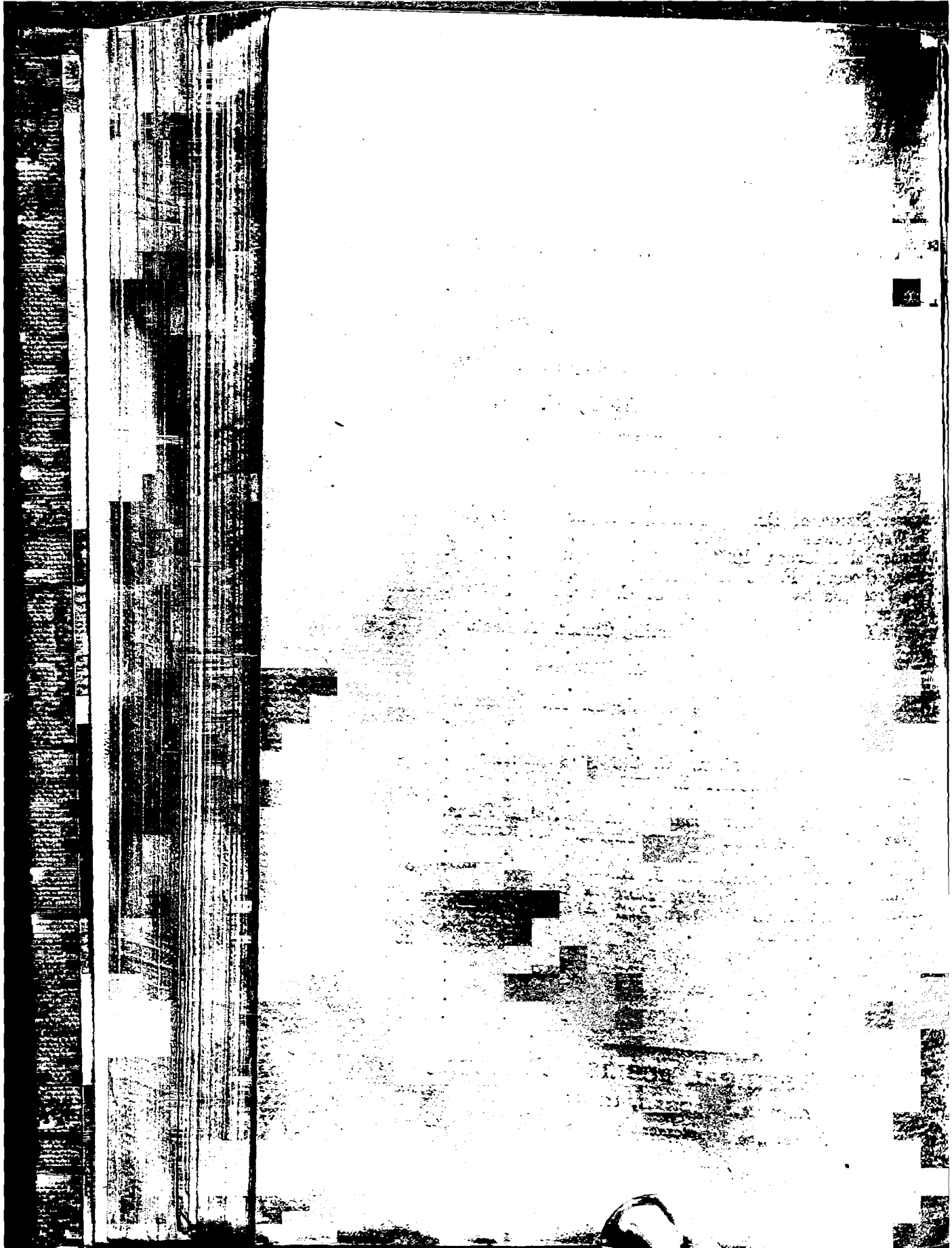
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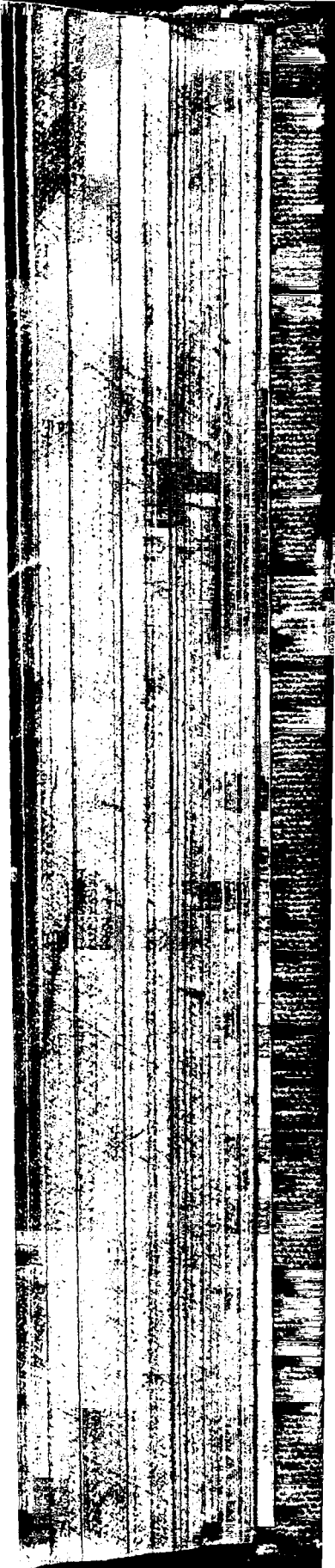
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THE UNIVERSITY OF CHICAGO





STATUE OF DR. SUBRAMANIA AIYAR



ON May 17th. on the lawn in front of the Hall of the Aiyar Head
 quarters was unveiled by the President a beautiful statue of the late
 Vice-President of the Theosophical Society, Dr. Subramania Aiyar, a
 truly noble "Aryan", a very great artist, and an equally great theo-
 sophist. We are able to give two views of this statue, executed by a
 Madras artist Mr. Nagappa—the first a side view, and the second
 showing the gathering during the ceremony of unveiling. A number
 of leading citizens of Madras assembled to do honors to their great
 fellow-citizen. Prayers were offered by representatives of various
 Faiths. The President herself spoke of the honor of the "Aiyar" in
 Aiyar's membership was to the Theosophical Society, and then each
 member of the gathering offered flowers from the Aiyar Gardens.
 The statue is a great adornment, and shines explicitly in the mod-
 ern world. The trees, flowers and shrubs, this is also a forecast of a
 far greater beauty which as the time passes shall come to Aiyar.
 the second Person, the "Mother of the World," who were the
 followers of the Lord, killed through His murder,
 and then the first to greet Him on His re-appearance.

...this recognition of the feminine side is
 ...to Hinduism. The wonderfully compassionate
 ...of the Chinese represents this Ideal of the Perfect

ON May 17th, on the lawn in front of the Hall of the Adyar Headquarters, was unveiled by the President a beautiful statue of the late Vice-President of the Theosophical Society, Dr. Subramania Aiyar, a truly noble "Aryan," a very great jurist, and an equally great Theosophist. We are able to give two views of this statue, executed by a Madras artist, Mr. Nagappa—the first a side view, and the second showing the gathering during the ceremony of unveiling. A number of leading citizens of Madras assembled to do honor to their great fellow-citizen, prayers were offered by representatives of various Faiths, the President herself spoke of the honor Dr. Subramania Aiyar's membership was to the Theosophical Society, and then each member of the gathering offered flowers from the Adyar Gardens. The statue is a great adornment, and shines exquisitely in the moonlight amidst the trees, flowers and shrubs. It is also a foretaste of a far greater beauty which as the time passes shall come to Adyar.



ON THE WATCH-TOWER

WILL the readers of *The Theosophist* be as glad as I am to see the old cover back on our Magazine, improved, I think, by the coloring? Please like it, readers dear, for our H.P.B. is glad to see once more the old familiar eastern palms, and the naughty little bit of prickly pear, looking rather surprised to find itself once more in its old place. And it is rather nice also to have in this number the reprint of an article in *Lucifer*, when H.P.B. was its sole Editor, "A Vision of Music," foretelling the coming of the World-Mother, recognised as the Shakti, the Power of God, imaged in Hindüism as the feminine side of the Trimürti—the three Images—of the Divine Manifestation for our World, the Hindü equivalent of the Christian Trinity—Pärvaṭi, Lakshmi, Sarasvaṭi. Only in Christianity the Madonna is regarded as the Mother of Jesus, the incarnation of the second Person. It is rather a strange co-incidence that the Gospel story has in it the "three Maries," the "Holy Women" who were the devoted followers of the Lord, faithful through His murder, and one of them the first to greet Him on His re-appearance.

* * *

In Eastern faiths this recognition of the feminine side is not confined to Hindüism. The wonderfully compassionate Kwan-yin of the Chinese represents this Ideal of the Perfect

Woman. And in this, the coming of the Women's Age inevitably demands the recognition of that duality which in the West, to-day, leads so many in the Women's Movements to speak of "God" as "Father-Mother".

* * *

But the "find" of the *Lucifer* article was quite unsuspected by me, and I did not know, when *The Madras Mail* scornfully announced "Mrs. Besant's new fad," that this confirmation from 1889, before my membership in the Theosophical Society, was lying in wait for me to outstretch a helping hand from the past, the hand of the great Messenger from the White Lodge, who brought me "out of darkness into Light" by her wonderful *Secret Doctrine*. When the World-Mother spoke to me, and spoke of "our blessed Lord" now in the world, it was a glad surprise, and linked together, as with a golden clasp, the Kingdom of Happiness proclaimed by our Krishnaji, and the all-embracing Compassion of the Divine Motherhood. Slowly will come this complementary work, calmly, serenely, the revelation of the true place of Woman in the coming civilisation, not as the rival of man, but as his comrade, his friend, the other half of Humanity, the two representing the Human Being. Of these will be born, as they reach their fuller evolution, the Buddhas and the Christs of the future, as a Master prophesied in the early days of our Society.

* * *

Exquisite taste is evidently to be one of the characteristics of Rukmini Devi's work in the world. The Magazine, simply entitled *The World-Mother*, is a gem of beautiful production, and we may well feel proud of the Vasantā Press for its work. The cover is blue, as is the ink, and two conventionalized lotus-buds are its sole adornment. The frontispiece is a

picture of Lakshmī Devī in the heart of an open lotus-bloom, and the delicacy and beauty of the Face of the Figure in its centre, are truly Indian. It is taken from the original picture in water colors, by Promode Kumar Chatterjee, now in the collection of the Jagan Mohan Chitrashāla, Mysore. Lakshmī Devī, we are told in a note intended for non-Hindūs, is the Devī "of Good Fortune," one of the beneficent aspects of Cosmic Motherhood. Careful examination will reveal unexpected details, and the lotus is described, in its treatment, as "a perfectly accomplished feat of great daring". Then is given the accepted Invocation to the World-Mother :

We bow in homage and adoration

To the mighty and glorious Hierarchy,

The Inner Government of the world ;

And to Its exquisite Jewel,

The Star of the Sea,

The World-Mother.

The letter-press of this first number consists of an article by myself, or rather the report of a sermon given in the Church of S. Michael and All Angels, on the Festival of the Annunciation, March 25, 1928. This follows "the Watch-Tower". It contains the statement that Shrīmaṭi Rukmini Devī has been chosen to lead the movement for the uplift of Motherhood to its rightful place in the Life of the Nation. It is fitting that for this movement, as for that which is the mission of Him whom the World-Mother calls "Our blessed Lord," an Indian body should be chosen. Only in India can be found the pure unmixed descent of Āryan blood for thousands of years, marked by the

wonderful delicacy of the physical body, the utter purity and impersonality of the emotional nature, and the subjection of the mind to intuition, of Manas to Buddhi. Everyone recognises the value of race in the animal kingdom, but modern Democracy resents it in the human; none the less are the laws of Nature inviolable, and there is no such fact in Nature as the loudly proclaimed "equality" in the modern triplet of the "Rights of Man". Here, as everywhere, man has to learn: "It is hard for thee to kick against the pricks" of natural law.

The second article is "The Call of the World-Mother," to which is prefixed an explanatory note by myself, as to the meaning of the term, World-Mother, and as to the "mechanism"—if one may so call it—of the translation of statements made in the higher worlds—wherein words, as we know them, do not exist—into the vocabulary of the transmitter. I hope that this may be useful, as to the general principles concerned, to many students, who are often puzzled by discrepancies of words; they forget the warning: "The letter killeth." The last item is a poem by Rukmini Devī, addressed to the World-Mother, written down over a year ago.

But it must be fully recognised that neither the belief in the coming of the World-Teacher, nor that of the manifestation of the World-Mother, has anything to do with binding the Theosophical Society, merely because on the temporary President has been conferred the great honor of being the mouthpiece by which these facts happen to be voiced. I say this, because many of those who are opposed to me constantly try to foist my individual opinions upon the Theosophical Society, and then assail what they are pleased to label neo-Theosophy. The Society is no more committed to my opinions than to those of any other member of the Society, nor

does the fact that I am the President deprive me of the liberty of thought that belongs of right to every member.

* * *

European Theosophy promises to be very busy this summer. The Belgian National Theosophical Society holds its Annual Convention in Brussels, before the European Federation, on July 28 and 29, and I hope to arrive there on the 27th. The European Federation meets in Conference at Brussels, probably on July 30 and 31, and I hope to be present at its meetings. That is followed by the Conference of the Theosophical Order of Service, which has become so well organised and so widely spread under the energetic guidance of its Chief Brother, Max Wardall. It meets on August 1 and 2 in camp.

* * *

After that comes the well-established and happy Camp at Ommen: arrivals on August 2, August 3-9 Camp, departures on August 10. There thousands of the world-wide Order of the Star will gather round their beloved Chief, our Krishnaji, and will be bathed in the wonderful magnetism which flows from the indwelling consciousness of the World-Teacher, who has, in the Christian phrase, by the "taking of the manhood into God" come among us once more on "My visit to your world". Happy are they who will there gather. But it was said aforetime: "Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

For physical sight often deceives, and its testimony is challenged by the mind. But the inner sight of the Spirit in us pierces through all illusions, and recognises unfailingly its Superiors in Manifestation. Again to quote from His last visit, in answer to the flashing reply from a disciple: "Blessed are thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

That Father in each of us is the Monad, the fragment of Divinity in the higher world: in the lower, we call it the Intuition, the "Tyrant" who must be obeyed, of whom Krishnaji speaks so often, whom each man must hear for himself.

* * *

I have very great pleasure in stating that I have just—May 23—signed the Charter of our 43rd National Society, that of Greece. Last year, I met some Greek delegates in Paris, who came there to give me a beautiful cloak, lovingly embroidered for me by some Greek lady members. I hope that on one of my journeys to Europe, I may be able to visit Greece, and tread the sacred soil which gave to the world so many of its greatest thinkers.

* * *

"Weeks" for Students have become very favorite institutions, and I hear of them lately from England, from Wales. Bishop Wedgwood does great service in such gatherings, from his great knowledge of Christian literature and his sympathetic insight into temperament and character. A long week, from the 11th to the 20th of May was held in Cardiff, with Mr. and Mrs. Hodson, Mrs. Margaret Jackson, the new General Secretary for England, and Captain and Mrs. Ransom as the leaders. Some public lectures were also given in Cardiff, in connexion with this gathering. When this is done, it is not only the students who benefit, but also the neighborhood in which the "week" is held; the mental atmosphere is filled with Theosophical ideas, and the lecture makes the ideas articulate for brains already prepared to welcome them.

* * *

I make a very special appeal to those readers—and to those readers only—who believe me when I speak of the Hierarchy. The work that I am doing for the Freedom of

India, and her being accorded Dominion Status in the Federation of Free Peoples linked together by the British Crown, is work which is part of the Great Plan, and is desirable for the welfare of the world. It may be checkmated by the Lords of the Dark Face, and grave mischief will follow in that case. The struggle between the Brothers of the Light and those of the Shadow is part of evolution, and builds up the Will in man, finally determined unshakeably to Good, and this struggle must continue until the work is complete.

* * *

We are glad to record the great activity which our old colleague Mr. Fritz Kunz is showing in the United States. The report says :

At the invitation of the North-west Federation of Theosophical Lodges, Fritz Kunz undertook a special campaign of an interesting sort in Seattle, Tacoma, Spokane and Vancouver. The Seattle period of eight weeks has just closed and a report will have some value to Theosophical workers.

In Seattle (Wash.), he lectured to twenty different organisations covering practically the field of work in Seattle. He gave India a prominent place in his lectures, and must have done much to shew her value to the world. Some of the addresses were broadcasted, but in Seattle itself the audiences totalled 5,135 persons. Much new ground was broken. He then visited Tacoma, where nearly 8,000 persons attended the lectures. I warmly congratulate him on his great success, but am not surprised, for his lectures are racy and are enlivened by many humorous touches.

THE POSITION OF WOMAN

A Sermon delivered in the Liberal Catholic Church at Adyar

BY DR. ANNIE BESANT, P.T.S.

One of the most marked changes in the world of to-day is the fashion in which the women of the world are coming to

the front. In the West it has been rather a matter of struggle. In the East the women of India have quietly taken what they have felt to be their natural place in the Nation as embodying the Shakti, the Power of God. There is no more difficulty for any Hindū in recognizing the divinity of woman than in recognizing the divinity of man. Both are necessary for the evolution of Humanity, and to ignore either is to throw civilization out of joint.

In the Scriptures of the world man and woman, as regards divinity, are equal, the two sides of the divine manifestation. In the Hebrew Bible we find the remark that God "created man in His own image . . . male and female created He them". In the ancient Scriptures of the Hindūs we find exactly the same thing declared—that the creative aspect of God divided Himself into two, the masculine and feminine sides.

In the civilization of the West a very strong claim is being made for the recognition of women in their right place. The same idea can be more vigorously emphasized in India, since here the sacred function of Motherhood has received what we may almost call its apotheosis, its highest place; the reverence paid to Motherhood in India is unrivalled in the whole world.

The coming civilization will be one in which the position of Motherhood will be fully recognized. This recognition will spread all over the world, but the great movement for it has to begin in India, because in India the sanctity of Motherhood has ever been understood, and the Mother side of the Self has here its natural place—not of rivalry, as too often in the West, but as the other half of Humanity. The coming civilization will have this mark; Motherhood will take in it its rightful place in the National life. For from the mother comes the

body, the nutrition, the building up of the children of the Nation; therefore the mother should be surrounded with the tenderest of care, with the gentlest of reverence.

And this great movement in India, coming directly from the Divine Motherhood of the World-Mother, cannot be strange to the Indian mind, for, as She said just now to me: "You have been worshipping Me for many, many years, for Ḍurgā and Lakshmī and Sarasvaṭī are aspects of the Ṭrimūrṭi in Its feminine manifestation, and it is the power of Those that I embody as the World-Mother." For there is only one World-Mother, as there is only one World-Teacher, and inevitably the relationship of the World-Mother and the World-Teacher is of the closest and the tenderest nature. The World-Mother speaks of the World-Teacher as "Our blessed Lord," recognizing His lofty place. And the World-Mother stands out as the representative of womanhood in its highest function, the function of the mother.

Now Motherhood as a National vocation has not been acknowledged in the West, and it is a little strange that in the Constitution of the German Republic we meet for the first time the National recognition of Motherhood and of the duty of the Nation to the mothers of the Nation. That is to be one of the notes of the future, and the great movement for it is to begin here; for all the great religious movements have come forth from the East.

It is at this time, in connection with the same forward stride of civilization, that the World-Mother, known by different names in different faiths, is coming forward to take Her special place as the Mother of the World, to be recognized publicly as She has ever been active spiritually. Hers is the tender mercy that presides at the birth of every child, whatever the rank or place of the mother. The sacredness of

Motherhood brings Her beside the bed of suffering. Her compassion and Her tenderness, Her all-embracing Motherhood, know no differences of caste, colour or rank. All, to Her, are Her children—the tenderest of all human movements and, because the most compassionate, the greatest power in the civilization.

It is a constantly-repeated phrase that every great man had a great mother. But while the great man is admired and honoured, she who gave him his physical body is often forgotten, treated with disregard and disrespect. The coming Age is the Age of Motherhood, and it is in the fitness of things that an Indian woman should be chosen to lead that world-wide movement.

While I am asked to speak of this, it is not I who will be the leader of that movement. It will be Rukmini Arundale. It was for that that she was chosen; for that she was cared for through her (as yet) short life on earth. It is she who is chosen by the World-Mother to spread through India and the world this recognition (which has been partly overlooked by western thought) of the sanctity, the greatness of Motherhood in all its varied aspects; and it is well that such a movement should be led by an Indian woman, selected for this splendid work. I have known her for many years; I have wondered at the utter absence of all that we know as personality in her. Even as a young girl she cared practically nothing for the things that young girls like. She is worthy of her great mission in the world; and it is appropriate that the announcement of that mission should be made on the World-Mother's Day (March 25th), that Her presence should be with us here, as it is—that Her blessing should rest upon the real starting of this great work for the world.

Wide as the world it will be; great as the Divine Power it will be. The West is ready for it, for it recognizes the power of woman, and the corrective that is needed there is that woman is not man's rival, but the other side of God; that marriage is a holy Sacrament, the great union of the Divine Nature in man and woman by which Humanity is created and evolved. And so, because I am concerned in many movements for the helping of the world, I have the great privilege, here on this birthday of a new movement, of telling you the joyous news. It is the Festival of the Annunciation in the Christian Church, therefore naturally the day which may be chosen in this Christian church for the announcement of the work that here begins. Among the Hindūs and the Pārsīs they recognize the place of the woman as Shaktī, the Divine Power.

For this reason this women's movement is started in India; for this an Englishwoman, married to an Indian, and an Irishwoman (which is the next thing to an Indian) have been working for the uplift of women in India. The Indian woman is now taking her rightful place, and where she takes her place the Indian man inevitably follows, for he knows her as the Power of God. And this great movement for co-operating with the work of the World-Teacher will be the feminine side of the work for the uplift of Humanity.

I count it as the greatest privilege of my life to have been ordered to announce and prepare for the coming of the World-Teacher; and that is crowned when I am bidden to-day to announce the complementary movement, the movement of Motherhood, which will appeal, I believe, to the hearts of the Nations, whether they belong to the East or the West.

There is a great Spiritual Being who represents the feminine side of Divinity in a concrete form—the Ideal

Womanhood, as the Ideal Manhood is represented in the World-Teacher. The Coming Age is often called the Woman's Age, and—as was long ago pointed out by the Masters (in one of the early letters)—when the woman takes her rightful place, she will bear Buddhas and Christs. The Hindūs have always regarded the Emanator of the universe and His products as of His own dual nature; every divine manifestation is dual, masculine and feminine. The Hebrews show similar knowledge in the Elohist first chapter of Genesis: "God created man in His own Image: in the Image of God created He him; male and female created He them." The quaint story of a woman being made of a rib of man is Jahvehistic. In the feminist movement of the West, the idea of God as Father-Mother has been reborn; the Catholic Christian concept of the Madonna has instinctively preserved the Ideal Womanhood—"Our Lady".

The time being ripe, this great Being whose function is clearly indicated by the title She bears of "World-Mother" has deigned to give to Her world the following "Call," transmitted through the inevitably imperfect channel of a pupil living in the outer world. Now the difficulty in translating messages from the higher planes of consciousness into physical-plane words is that above the mental plane images are used, not words. The words convey the images or thoughts, but vary with the mental vocabulary of the translator. The substance of the thought is conveyed, but the words may be balder or more ornate, according to the artistic or emotional habit of the translator. Unless this be understood, many difficulties arise; it is peculiarly true in this region that "the letter killeth, but the Spirit giveth life".

The following "Call" was thus impressed by the World-Mother upon a pupil under the circumstances above-mentioned.

She "spoke" in images and pictures and these were translated to the best of the pupil's ability.

Each reader should use his own judgment in accepting or rejecting it. I accept it, for I have my own knowledge. Its appearance in THE THEOSOPHIST gives it no authority over members of the Society, nor over anyone in the world. Those to whose intuition it appeals will accept it; others will not.

ANNIE BESANT

Note: The "Call" will be found in the magazine *The World-Mother*.

BISHOP LEADBEATER writes :

I am issuing this extra number of *The Bulletin* because I wish without delay to put before those brethren of the E.S. who are under my charge a Message which our Outer Head has received from the Great Official called the World-Mother, of whom I wrote at some length in an article beginning on p. 91 of this volume of *The Bulletin*. (I would ask each Brother to turn back at this point to that article and carefully re-read it before perusing what follows, so that he may refresh his memory on this subject.) This Message will presently be laid before the public; but it seems to me of such importance that I think it should go first of all to the members of our Inner School, in order that they may study it and form their opinion with regard to it, and with regard to what each of us can do to carry out its directions, before they are questioned about it (as they inevitably will be) by newer members of the Theosophical Society and by outsiders. We should be able to answer intelligently and to offer reasonable opinion on a

matter of such moment as this, and we can do that only if we, at least to some extent, understand it first ourselves.

I may perhaps be permitted to add my little grain of personal testimony to the assurance given to you by our Outer Head. She says: "I accept this Message, because I have my own knowledge." A statement made to us by our Outer Head needs no confirmation from any one else; yet I think it my duty to say that I also have my own knowledge on that point; I know personally of the existence of this most loving and glorious Lady of Light, and I know that this Message conveys Her wish and Her intention. It seems to me that it offers us a wonderful opportunity of doing an additional piece of work for mankind, of being useful to Humanity in a new way. It would be a thousand pities to neglect that opportunity.

Bishop Arundale suggests another aspect of Her work. He writes to me: "The World-Mother, as the Queen of the Angels, the Head of that great kingdom of evolution, will draw that kingdom into harmonious relationship with the human kingdom, so that She thus co-operates with the advent of the Seventh Ray, during the reign of which bridges will be built between these two kingdoms." More will be written on this subject later.

C. W. L.

THE LADY OF LIGHT

(WRITTEN BY GERALD MASSEY FOR *LUCIFER*, 1887)

STAR of the Day and the Night !
Star of the Dark that is dying ;
Star of the Dawn that is nighing,
Lucifer, Lady of Light !

Still with the purest in white,
Still art thou Queen of the Seven ;
Thou hast not fallen from Heaven,
Lucifer, Lady of Light !

How large in thy lustre, how bright
The beauty of promise thou wearest !
The message of Morning thou bearest,
Lucifer, Lady of Light !

Aid us in putting to flight
The Shadows that darken about us,
Illumine within, as without, us,
Lucifer, Lady of Light !

Shine through the thick of our fight ;
Open the eyes of the sleeping ;
Dry up the tears of the weeping,
Lucifer, Lady of Light !

Purge with thy pureness our sight,
Thou light of the lost ones who love us,
Thou lamp of the Leader above us,
Lucifer, Lady of Light !

Shine with transfiguring might,
Till earth shall reflect back as human
Thy Likeness, Celestial Woman,
Lucifer, Lady of Light !

With the flame of thy radiance smite
The clouds that are veiling the vision
Of Woman's millennial mission,
Lucifer, Lady of Light !

Shine in the Depth and the Height,
And show us the treasures olden
Of wisdom, the hidden, the golden,
Lucifer, Lady of Light !

The Fifty-second Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN :

Once more from the Chair to which you re-elected me for the third time in 1921 I bid you a warm and glad welcome to the Central Headquarters in the physical world of our Masters' Theosophical Society. We have come to the last half-year of my term of office, and I render to you my Report of the ever-spreading activities of our beloved Society. But you will join me first in our annual invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality :

May Those who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on earth ; may They ever guard it by Their Power, inspire it with Their Wisdom, and energise it by Their Activity.

The Coming of the World-Teacher

The outstanding event of the year for those of our members who believe in the Hierarchy and in its immemorial relationship with our world, is, of course, the completion of the long preparation for the Coming of the World-Teacher, beginning in 1909, by His own announcement that He had chosen the body of one then a child, which, if he should prove to be worthy of the choice when he grew to manhood, He would use "on My approaching visit to your world". Shortly after that statement the child came to Adyar with his father, a widower,

and his younger brother. The two young boys were made my wards, and after some difficulties, I sent them to England and they were privately educated there. When the time was ripe, the special preparation of the body took place in California and Italy, and finally in Holland, where in August of the present year, 1927, such part of the consciousness of the World-Teacher as could manifest within the limitations of a human physical body descended and abode in him, taking up the human consciousness into wondrous association with the Divine Life. I, who have known him from a little child, and have served him to my utmost ability, now have become his devoted disciple and still serve him wherever I can.

The Society has suffered two great losses, one by the calling Home of Dr. Mary Rocke, who suddenly passed away from heart failure on board ship, travelling in the same vessel with our little party. The second, by the call which came to Sir T. Sadashivier, the noble retired Judge of the High Court, Madras, who had consecrated all his time, after he had left the Bench he adorned, in visiting the villagers of the Presidency, in the company of his devoted and able wife, teaching them in their own vernacular Hinduism in the light of Theosophy, and using his high intelligence to purify and broaden their faith.

I mentioned last year that the externalisation of our First Object in the practical manifestation of the Fellowship of Faiths had been advanced by the foundation in the United States of a similar movement, started there within a few weeks of our own Convention; I may add that this year in London the pioneers of that movement visited England, and held two very successful meetings in the City Temple, London, a famous Nonconformist building, rendered illustrious by the names of Moncure D. Conway, Mr. John Robertson, the Rev. Mr. Campbell, and others. It has ever been a centre of light and leading. Two very successful meetings were held there in the early summer and autumn; in the first, each speaker expounded his own faith; in the second, he spoke on what he regarded as the most valuable characteristics of Christianity. A London journal made the quaint remark that in many places of worship we heard attacks on other religions, but never before had been heard appreciations of different religions by each other.

The World-University, the synthesising aspect of our Second Object, has continued its unobtrusive and useful work in its three centres

in Adyar, London, and in a considerable group in Java. A new centre in Holland has been opened, and one in France. The writing of text-books is going on. Dr. Cousins is still the ever-active head of the studies, and his energy seems to increase every year. His cultural work is most useful, especially in the prominence he gives to the wonders of Indian painting and sculpture. Mrs. Cousins adds her remarkable powers to the uplifting of music in Madras.

The preparations for the Revival of the Mysteries, the practical side of our Third Object go steadily forward.

Our International Lecturers

Fruk. Dijkgraaf, who had resigned from the General Secretaryship of the Netherlands Section after years of most efficient and devoted work, has been appointed one of our international lecturers for Dutch, German and English-speaking countries. Also, for the same area, I have appointed Mr. Vigeveno, who is doing specially useful service in Germany. Such lecturers from abroad give a great impulse to Theosophical activities in other countries, and often remove misconceptions due to ignorance.

Adyar Day

Once more we have to express our grateful thanks to Mr. Fritz Kunz and Dr. Ernest Stone for the exercise of their organising talents on behalf of Adyar Day.

The Auditor's Summary shows that

Adyar received in 1924	\$ 1,711·64
" " " 1925	\$ 5,071·13
" " " 1926	\$ 6,800·00
" " " 1927	\$ 7,000·00
	<hr/>
	\$ 20,582·77

Truly a noble gift to the Headquarters from a single Section. The clerical and other work has been done by voluntary helpers, with a single exception, due to the heavy work for the Order of the Star

done by Dr. Stone. The little notice sent mentions that the idea originated with Mmc. Manziarly, and was taken up by Mr. Fritz Kunz—that tireless worker—for the United States. The Committee, in addition to these two, has been: Mary S. Rogers, Alma Kunz-Gulick, Harry J. Budd, Anna M. Brinkley. May I once more pay the tribute of thanks to all who have so helped “Our Masters’ Land”.

The U.S.A. Headquarters

We must warmly congratulate the General Secretary and the Theosophical Society in the United States, on their great achievement of completing their Headquarters at Wheaton within a year; I laid the foundation-stone last summer (1926), and the building and gardens were opened this year. Dr. and Mrs. Arundale, who were the guests of honor at the Convention of this year, speak enthusiastically of the beauty and convenience of the new Centre.

Dr. and Mrs. Cousins

These tireless workers, one of whom is the creator of the Brahma-vidyāshrama, and the other the founder of the Indian Women’s Association, are leaving for a tour round the world, that will take about a year and a half. Dr. Cousins will give a course of lectures at Yale University and at the University of Tokyo, and who knows at what others. We shall miss them badly, but they have promised to write for *New India*, and, I hope, also for THE THEOSOPHIST. This last note does not belong to what is now last year. But thanks to the speech being late in appearing, I shamelessly insert it here, in the proof.

Charters up to the end of 1927

The number of Charters granted from the commencement of the Society to the end of 1926 was 2,519. In 1927, 89 new Charters were granted, raising the number to 2,608. 6,538 diplomas to new members were issued, being 305 more new members than in 1926.

Lodges and Members

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States ...	262	8,520	1,807	
2	England ...	161	5,150	672	
3	India ¹ ...	438	6,216	1,108	
4	Australia ...	33	1,562	177	
5	Sweden ...	43	1,094	37	
6	New Zealand ...	19	972	71	
7	Holland ...	46	2,832	311	
8	France ...	81	3,456	420	
9	Italy ...	38	548	—	No Report
10	Germany ...	42	801	223	
11	Cuba ...	35	620	254	
12	Hungary ...	14	319	57	
13	Finland ...	23	618	43	
14	Russian T. S. outside				
	Russia ...	12	200	—	
15	Czecho-Slovakia ...	7	96	—	
16	South Africa ...	13	489	96	
17	Scotland ...	32	783	63	
18	Switzerland ...	10	162	—	No Report
19	Belgium ...	12	420	70	
20	Dutch East Indies ...	30	2,028	286	
21	Burma ...	6	235	43	
22	Austria ...	10	441	92	
23	Norway ...	10	261	19	
24	Egypt ² ...	—	—	—	
25	Denmark ...	12	614	94	
26	Ireland ...	7	114	10	
27	Mexico ...	29	341	24	
28	Canada ...	22	503	45	
29	Argentina ...	19	385	34	
30	Chile ...	16	261	44	
31	Brazil ...	25	500	22	
32	Bulgaria ...	8	201	35	
33	Iceland ...	8	366	64	
34	Spain ...	18	340	—	No Report
35	Portugal ...	11	305	42	
36	Wales ...	18	331	48	
37	Poland ...	12	343	—	No Report
38	Uruguay ...	12	166	34	
39	Porto Rico ...	22	384	—	No Report
40	Rumania ...	10	170	30	
41	Yugoslavia ...	9	143	13	
42	Ceylon ...	10	109	35	
	Non-Sectionalised Countries ...	21	548	85	
	Canadian Theosophical Federation ...	8	203	23	
	Federation of the Lodges of the T.S. in Egypt ...	5	67	7	
	Grand Total ...	1,679	44,217	6,538	

¹ This number includes 109 Lodges and 680 members and 299 new members of the All-India Federation of Young Theosophists

² See below for statistics

Our National Societies

United States. A remarkable advance is reported, the visit of the President being credited with the bringing back to the Society of a large number who had dropped out. The net gain in membership for the year is 639. The event of the year is the finishing and dedication in August of the new Headquarters building at Wheaton. The work of placing literature on Theosophy in public libraries reported last year has been carefully carried on. Three hundred libraries were thus supplied. The Theosophical Press shows an advance on last year. Increased interest in Theosophy by young people is reported.

England. New members numbered 672, thus wiping out the deficit in the number of enrolments in the previous year. The President was in England for several months and presided at the Annual Convention in June. At this Convention a resolution was passed expressing the desirability of having a European Congress annually or biennially. (This has been adopted by the Council of the European Federation, which has decided to have a Congress annually in some European country.) Dr. Arundale and Shrimati Rukmini Devi, Mr. J. Krishnamurti and Bishop Wedgwood were also present at the Convention. In June I delivered a series of lectures in the Queen's Hall on "The New Civilisation," and Mr. Jinarajadasa lectured in the same hall on "The Divine Vision".

I was happy to be able to dedicate the fine and commodious new premises of the Manchester Lodge on July 5. Bayswater (London) Lodge has made a new departure in forming an Art Group to draw together those members who are artists and art-lovers, and to stimulate and encourage the presentation of Truth as Beauty. Interesting dramatic performances have been given under the auspices of this Lodge. During the year nearly a hundred special courses of lectures were delivered in connection with various Lodges and Centres. Students' week-ends were held in a number of places.

The General Secretary visited the United States of America for a lecture tour, and he records his happy recollections of the kindness shown to him by the American members.

The work of the Theosophical News Bureau in England goes on.

India. A spirit of alertness and increase of life are reported. Dormant members have decreased by half. Membership stands at 5,536, a considerable increase on last year. Educational work in connection with the Section is winning increased recognition, and is beneficially influencing general education, especially in regard to the treatment of children in schools. The work for the uplift of Indian women is progressing, and brings an added strength to the Society through the co-operation of women and men in the work of the Section.

The All-India Federation of Young Theosophists received charters for 11 Lodges during the year, making a total of 63 chartered Lodges, with a regular membership of 2,034 and 84 associates. Organised activity has been particularly evidenced in Maharashtra, the United Provinces, Gujerat and Kathiawar, also in the Madras area where local Federations are being formed. The Lodges have been active along cultural and social service lines, and yeoman service was rendered to the victims of the floods in Gujerat.

Australia. This virile Section sets a pace all its own. The broadcasting station 2GB has a splendid record of work, and its field of usefulness is growing. It keeps its programmes up to a high standard and caters specially for children. Through this wise general appeal the prejudice against Theosophy has largely broken down. Bishop Leadbeater has twice spoken over the radio with great effect. Australia has given an example to the whole Society in the raising of funds for work. It shows confidence in age by giving Bishop Leadbeater youth to train and a place to train them in, and it shows its confidence in youth in having the youngest General Secretary.

Sweden. Thirty-seven new members were admitted during the year. The Theosophical Bookshop supplies the public with books on all kinds of idealistic subjects. I presided at the Convention in August.

New Zealand. The General Secretary, touring as National Lecturer, reports steady progress, and notes the enthusiasm and devotion of many small country Lodges. There is an increase of 71 members. The various movements connected with the Section are all working harmoniously. A group of visitors from Australia helped to make the Convention a great success.

The Netherlands. The General Secretary has been released in order to work up the European Federation and its Congress in Brussels

next summer. The new Headquarters building at Amsterdam is nearing completion. The National Council will share the building with the Amsterdam Lodge. The Theosophical Order of Service has done much good work. The Young Theosophists have now 11 local groups. The central office in Utrecht does both national and international work. The members carry on meditation, study and action, and are earnest and reliable.

France. France reports a year of steady progress. Eight new Lodges have been established, and there has been a net gain of 198 members. Three Lodges are dormant. Mr. Jinarajadāsa presided at the Annual Convention, and his lectures were a source of much inspiration and strength. Work of outstanding importance is being carried on by the publishing department. Many books have been produced and sales are steadily increasing, much to the satisfaction of the General Secretary, who regards this as one of the best means of propoganda among the educated public. A branch of the Theosophical World-University Association was founded.

Italy. Italy sends no Report.

Germany. Germany reports the formation of 13 new Lodges and a stirring of new life and enthusiasm largely through tours by Mr. Jose Vigeveno of Amsterdam and Mr. John Cordes of Vienna. Deep gratitude is expressed for his self-sacrificing labour, and the Section has appointed him its National Lecturer. I presided at the 25th, semi-jubilee, Convention in Hamburg. My public lectures at Hamburg and Berlin will be published by Mr. Pieper who continues his useful activities in this line. Lack of funds and lecturers have greatly hampered the Section's work, but this year sees it once more firmly established, with every promise of future growth and activity.

Cuba. Cuba has a very satisfactory story to tell. She has released a whole new potential Section from her ranks, yet remains strong and actually larger. Nine Lodges, with 234 members, branched off to form the Central American Federation under a Presidential Agent. Cuba has also been responsible for the development of the Latin American Theosophical Federation. Five Sections have joined it, and they plan a Congress in Havana in 1928.

Hungary reports that the past year has been one of the most eventful in the history of the Section. The Theosophical Order of

Service and the Round Table have been reorganised, and the Young Theosophists carry on very useful activities. The greatest difficulty to be contended against is the lack of funds, the result of the extreme post-war poverty of the Nation. French members sent a generous donation to meet the most urgent requirements, and the Theosophical Society in Wales made a gift of books. A succession of visitors, including myself, are stated to have given great help and stimulus by lectures.

Finland. I had the pleasure of flying to Finland in August. The Section is developing its work along cultural lines, and is going to erect a new Headquarters building. Mrs. Adair's visit from Adyar aroused widespread interest in Indian art, on which she lectured with original paintings as illustrations. Other activities were helped by a number of visitors, such as Bishop Wedgwood, Madame Poushkiné and Miss Naomi Magge.

Russia. The Russian Theosophical Society, whose members are, under present political circumstances, outside Russia, sends a most interesting Report. It is everywhere—Shanghai, San Francisco, and most of the countries of Europe have at least one Lodge each. Many activities are in operation, and books and a little magazine in Russian are printed. In Tientsin (China) the Lodge runs a regular popular university with evening courses. These scattered Lodges carry on a very effective work for internationalism chiefly through the General Secretary.

Czecho-Slovakia reports that the work of the year has largely consisted in efforts towards the consolidation and adjustment of the activities of the Section, rendered necessary by the secession of many members in 1925. The first Convention since the reorganisation was held in June, and an Executive Committee was elected. Financial assistance has been given to the Section by the European Federation. I visited Prague during the year. The General Secretary records help given by visitors from other Sections.

South Africa reports steady progress. Membership has increased by 90. The first Lodge building in Africa is being erected in Pretoria. Durban and Cape Town hope to follow suit. The Rt. Hon. V. S. Srinivasa Sastri, P.C., the representative of India in South Africa, has delivered lectures under the Society's auspices to

large audiences. These have helped to create a spirit of tolerance and goodwill towards Indians in South Africa. Nairobi Lodge has joined the Section, and it is hoped that a Lodge will shortly be formed in Lourenco Marques in Portuguese East Africa. A tribute is given to the good work done by Captain and Mrs. Ransom.

Nairobi Lodge, mentioned above, sends a separate Report which is interesting in its association with India in the fact that books in Urdu, Hindi and Gujerati, which are languages of India, as well as in English, have been sold.

Scotland has not much to say about numbers, but emphasises work through dramatic performances in various parts of the Section. Discussion as a propaganda activity is also being tried. The young people promise well for the future.

Switzerland sends no Report.

Belgium has increased its membership by 45. I visited the Section during the year and gave two lectures. The Section has realised a long-cherished wish in the purchase of a house to be used as National Headquarters. This was made possible by the generosity of many of the members. The Section has advanced towards the fulfilment of its ideal of spreading spiritual enlightenment in Belgium and congratulates itself on the fact that the next Convention of the European Federation will be held in its territory.

Netherlands-Indies. The most important event recorded for the year was Bishop Leadbeater's tour in November of 1926, when he visited the island Lodges on his way to Benares. This was his third visit, and as usual his presence evoked everywhere love and enthusiasm. Steady progress is being maintained in the various activities. Malang opened its new Lodge building at the Annual Convention, adding another to the large number of important Lodges who own their own premises. There are several magazines published in the Dutch, Malay and Javanese languages.

Burma records much good work and progress, also very helpful visits from Bishop Leadbeater and Mr. Yadunandan Prasad. These helped to dissipate certain shadows of prejudice on the matter of the World-Religion which had hung in the air from the previous year.

Austria reports the visits of Bishop Wedgwood and myself. Members of the Section are doing good work in other countries, and

members of other Sections, such as Mrs. Rathonyi, Miss Wanda Dynowski and Miss A. C. Bell, have paid helpful visits. An Action Lodge has been created which has taken up propaganda work.

Norway sends no Report.

Denmark reports my visit. Work is carried on in the face of difficulty and some disharmony, but the membership steadily increases. Lecturing to other societies continues successfully. It is hoped that the Broadcasting Bill introduced into the Danish Parliament will soon be passed. This gives every society which is fighting for ideals the right to broadcast, and will, if passed, enable the Danish Section of the Theosophical Society to resume its former work in this way. The Summer School continues its good service.

Ireland. This Section still labours under difficulties, mainly material. Dublin and Belfast are the principal Centres, but public work is done also in Cork and Derry, and a new Centre has been established at Coleraine. The quarterly magazine is doing good work in relating the folk-lore of Ireland to the Ancient Wisdom. English friends have helped the Section in finance and also by lecture visits.

Mexico reports that no marked progress of spread of the Theosophical movement can at present be looked for, owing to the "unfavourable political and economic conditions of the country". Nevertheless the General Secretary reports that the work has at least maintained the level of former years. Headquarters have been established in a suitable building in pleasant surroundings.

Canada reports much misunderstanding of the World-Religion and of the announcements at Ommen in 1925. There is a decrease in membership through lapses. The Toronto travelling library is doing good work. Individual members are active in the field of literature. The death is reported of the author, Michael Sherk, of Toronto Lodge, and of the essayist and musician, Francis Grierson.

The Canadian Federation of Young Theosophists has a tale of excellent work to tell along various lines. The Summer School run by Sirius Lodge is arousing the interest of non-Theosophists, and is to be a permanent organisation. The North-West Federation has purchased 26 acres of land, which it calls "Indralaya," on Orcas Island, Washington, where it hopes to establish a permanent Theosophical community and camping place for visiting members. The Federation

had visits from Bishop Arundale, Shrimati Rukmini Devi, and other well-known Theosophists. A book centre has been built up, and a magazine is in contemplation. All this is very satisfactory, and I sincerely congratulate the Federation.

Argentina reports good growth in the ninth year of the Section's life. While curiosity seekers have dropped out, new workers have come in. The bi-monthly magazine goes to all the Spanish-speaking countries. The Theosophical Library Association is particularly active, and co-ordinates all the subsidiary activities.

Chile reports general approval in the Section of the scheme for the formation of Latin-American Theosophical Federation. Much interest is taken by members in the new methods in education and the scheme for the establishment of the Theosophical World-University. The Section has benefited by the generous bequest of the greater part of the estate of Mr. M. Yuraszech, and gratitude is expressed for this.

Brazil. The General Secretary resigned owing to ill-health, but was requested to be permanent Honorary President. Mr. J. Mesquita was appointed in his place. Money is being collected to build Headquarters. Meantime roomier premises have been found. Lodges are working efficiently and steadily. A Branch of the Theosophical Order of Service has been started. S. Paulo Lodge is marked by well organised activity. It publishes a magazine and runs a Theosophical College with 280 students, some in residence. The residential section is vegetarian. The Damodar Lodge, besides doing fine propaganda and social work, runs a school for poor children. The translation of *The Secret Doctrine* into Portuguese is proceeding.

Bulgaria is progressing steadily, and her members show a spirit of unselfish service. Lecturing is the main activity. At the consecration of a Lodge's new premises (the gift of the upper storey of a house by a member) a priest of each of four different faiths (Greek Church, Muhammadan, Jewish and Liberal Catholic) gave their blessing. After the ceremony, the priest of the Greek Church mentioned how moved he was to see in this act the fulfilment of an ancient prophecy, the reunion of the faiths and the communion of the Holy Spirit. Though he was afterwards forced to deny this, it was published in all the newspapers.

Iceland announces growth and extension in all ways. The visit of the Vice-President was a great help. The number of members has doubled, and is now 366. There are three lecturers besides the General Secretary. Eight subsidiary societies, including the Young Theosophists, carry on effective activities.

Spain again sends no Report, but we are aware from other sources that there are signs of increasing activity in the Peninsula, and that two groups of students, associated with the Brahmavidya Ashrama at Adyar, are at work in Madrid and Barcelona. I hope next year will bring a cheering Report.

Portugal still finds itself hampered by political conditions, but the Section carries on a "peaceful penetration". The Fraternal League (a charitable organisation) and the National League for the Protection of Animals, movements carried on by Theosophists, are doing much useful work. The outstanding event of the year was the visit of Mr. and Mrs. Jinarājadāsa, when large audiences gathered to hear lectures on Theosophical topics.

Wales. During the year, the Section purchased its own Headquarters building for Theosophical and allied activities. A Trust has been formed to hold the property. Mr. D. Jeffrey Williams has been appointed National Organiser and Publicity Secretary. An effort has been made by the Section to establish May 18 as Goodwill Day throughout the world.

Poland sends no Report.

Uruguay reports much consolidation and reorganisation. As a result the financial outlook is better and the future very promising. New activities of the Lodges have included musical and art evenings. Members have visited the jails for juveniles. One Lodge devotes itself to visiting and aiding the sick. There is great solidarity among the Lodges, and work is laid out on seven lines, each member choosing a line: education, social affairs, arts and sciences, religion and philosophy, philanthropy, administration and finance.

Porto Rico sends no Report.

Rumania. Work here is much handicapped by the political situation. Touch is kept with isolated members who are supplied with books by the Bucharest Lodge. Transylvania hopes for recognition as part of the Section in order to get permission to meet. The growth in

this district is admirable. Strong Lodges have developed from the parent one. The Section has a difficult work in bridging the gulf between the various nationalities and cultures.

Yugoslavia presented me with a coat of the National costume during my visit in August, and derived much pleasure from my wearing it at my public lecture. In spite of natural deductions, the membership has increased by ten per cent, and the Section has now members in thirty different towns. A quarterly magazine is published, and books are slowly coming out in the indigenous language. The Order of Service is active.

Ceylon reports a net gain of 35 members, though there is a net loss of one Lodge. The Youth Lodge is developing dramatic performances. Funds are being steadily collected for a Headquarters building. Mr. H. Frei, who has done much good work for the cause of Theosophy in Ceylon during the last 25 years, resigned the General Secretaryship on leaving the island in June. Mr. N. K. Choksy takes his place.

Unsectionalised

China. Hong Kong Lodge keeps up its good work, all activities showing growth and effectiveness. The members are generous, one family giving the Headquarters hall. Regular publicity is secured by clever use of the daily press. Many leaflets are distributed. Work is done among the army and navy and by correspondence. The book department has done very good service.

A Chinese Lodge has budded off from the Hong Kong Lodge. It works through the Chinese language, and uses its own members for class-room and platform work. The officers are all Chinese and a Chinese library is being collected. A lecture-practice class is carried on.

Shanghai Lodge has nearly doubled its membership. It keeps up a good Headquarters with many activities. *First Steps in Theosophy* has been published in Chinese. This is very good. We need Chinese Lodges and Chinese books. For China, though so ancient, has a future. Miss Arnold's splendid and lonely work is bearing fruit.

Singapore Lodge, after trying affiliation with the Netherlands-Indies Section, reverted to Adyar for linguistic reasons. The Lodge owes its success to Bro. J. H. Ruttonjee of Hong Kong, who has much

helped it in the matter of rooms and in a gift of 133 books. The Lodge entertained Dr. Rabindranath Tagore when he passed through on his way to Java.

Japan. Mahayana Lodge has been actively working since October, after an interval of inactivity due to the ill-health of the chief workers and the death of Dr. Emma Erskine Hahn. The booklet *Information for Enquirers* has been translated into Japanese for early publication. It is hoped that a book on Theosophy in Japanese will be published in 1928.

Egypt. After last year's stormy period, work is proceeding quietly in an atmosphere of brotherhood. Two members of the Lodge have translated *At the Feet of the Master* into Arabic, and this has been published. Visitors moving East or West occasionally call, notably last year Bishop Arundale and Shrimati Rukmini Devi.

T.S. Outposts in the Wilderness

Greece resumed her activities by founding the Plato Lodge in 1923. Now there are 5 Lodges and 700 members. They have nice headquarters at Athens, with a good library and useful activities. A little deputation came to me in Paris, and gave me a coat, beautifully embroidered by Greek ladies.

Barbados Lodge reports a quiet yet busy year.

The Adyar Library

During the year Dr. C. Kunhan Raja has filled the office of Director. A thorough and systematic re-arrangement of the Western Section was completed, and the same is being done in the Eastern Section. The library has grown steadily in materials and in public usefulness. Many valuable books have been added both by purchase and gifts. The students of the Brahnavidyashrama make good use of the library. Many additions have been made to the manuscript department.

Brahmavidya Ashrama

The Principal's Report shows that one of the outstanding features of the session has been a course of synthetical studies of the Will by

various members of the Ashrama, this being an attempt to carry out a suggestion made by the Chohan K. H. to Mr. A. O. Hume in 1882. Schopenhauer's Philosophy of the Will was presented by a German student, Fraulein S. Liedtke. Dr. Handy of the Bishop Museum, Honolulu, gave a course of lectures which was practically an adjustment of the principles of Ethnology to Theosophical fundamentals. Other valuable courses are in progress, also a study group. Associated Ashramas are being formed in other parts of the world through the enthusiasm of members who have been at Adyar, and realised the value of the Ashrama's special work.

The Theosophical World-University Association

An Indian section of this international association was formed early in the year, and has local groups working in all the areas of the country. The members are kept in touch with the movement by pamphlets and circular letters. Thus the idea of the future World-University is being spread. Sections in Great Britain, America, Java, France, Holland are also busily at work spreading ideas on the new education.

The Theosophical Educational Trust

The Trust continues its excellent work, though lack of funds hampers its activities. The National College at Adyar continues to grow in popularity and strength. Madanapalle has started a girls' hostel, and it has been decided to make the school and college entirely residential. The Theosophical School at Allahabad reports rapid developments, and now owns thirteen acres of land and two buildings. The National Girls' School at Coimbatore has been dropped owing to lack of support, but the Girls' School at Mangalore has been affiliated. The Narmada English School at Shuklatirth is no longer affiliated, and the Montessori School at Adyar has been closed.

Olcott Panchama Free Schools

Work is carried on in these schools in a spirit of happy service, and the inspector reports satisfactory conditions. Personal hygiene

receives much attention, and the Adyar Baby Welcome helps greatly in this respect.

The Round Table

Australia reports a substantial gain in membership and much real and consistent work. Five new Centres have been established and almost all report some increase.

Order of the Brothers of Service

This Order continues to serve various activities with its usual and most commendable spirit of self-sacrifice. The work done by the Order has been of incalculable value especially to education in India.

International Theosophical Order of Service

Much progress in many countries has been made by this Order under the enthusiastic guidance of Captain Max Wardall, and his scheme for working the Order in the United States of America should be carefully studied with a view to its adaptation to suit the needs of varying conditions.

Women's Indian Association

The Association has now 70 Branches and 3,600 members. Good work is being done everywhere for women and children, especially in educational reform and in the movements for the abolition of child marriage and the devadasi system. Most of the women now prominent in public life, such as the Deputy President of Madras Legislative Council, are members of the Association. Its magazine *Stri Dharma* is a valuable asset to international sisterhood as it is quoted by exchanges abroad.

League of Parents and Teachers

The League reports widespread and effective activities, but like many another useful organisation reports a heavy loss on the

physical plane through the death of Sir T. Sadashivier who was its President.

International Fellowship in Arts and Crafts

The Secretary reports an encouraging amount of activity during the year. Numbers of small Groups and Centres have sprung up, each with its own independent and often original activities, and many members are working with and inspiring other organisations. Mr. Jinarājadāsa's new book, *Art as Will and Idea*, has been of great service to students. Reports have been received from 25 countries of activities carried out chiefly along the lines of community singing, dramatic art, and training in handicrafts. An exhibition was arranged at the Theosophical Order of Service Camp at Ommen in August. In order to avoid overlapping it has been decided to incorporate the Fellowship in the reorganised Theosophical Order of Service as the nucleus of its art section.

T.S. Muslim Association

The T.S. Muslim Association, so splendidly helped by Professor H. C. Kumar, is at work in the vital task of drawing the two great communities into closer accord.

Association of Hebrew Theosophists

The Association of Hebrew Theosophists is spreading Theosophy most usefully in Judaism.

Theosophical Society Employees' Co-operative Credit Society, Adyar

This Society fills a special place in the domestic arrangements of Adyar, and is going on satisfactorily.

Theosophical Medical League

This League was constituted at Ommen in August with a view to preparing the ground for the creation of a new medical science "touched

and transformed by the new spiritual current which flows from the Theosophical movement". Membership is open to all who sympathise with the Theosophical objects, and who have a legal qualification to practise medicine, surgery and obstetrics, or any branch of these, and to certificated nurses and masseurs. The League has already fifteen National Secretaries.

A good book is the precious life-blood of a master spirit embalmed
and treasured up on purpose to a life beyond life . . .

MILTON

THE MASTER

THE sun was setting, all the heavens a-glow
With purple, red, and gold, and fading blue :
O'er white waves the new moon of silvery hue
Crowning the jade-green sea, was shining slow.
Watching the sinking and the rising beam
Sat a young boy, he looked and had a dream.

He dreamed of Beauty, and he always sought
For beauty in his dreams, his work, his play
And after many a mirage went astray
In quicksands of unguided fancies caught.
At last came Death, the boy grown old and gray
In that last awful Beauty passed away.

But Death must have a sequel, once again
Birth called the boy to live, a work to do
And with him came the dream, now seeming new,
Seen clearer, held its purpose with its chain.
He was an artist, and he strove to make
All men see Beauty for his dream's dear sake.

And many lives succeeded, till he grew
To know that Beauty is our glimpse of Good.
That both are Truth at last he understood
And still the Threefold Glory did pursue.
And then he quickly found a guiding hand
Which led him safely to our Fatherland.

F. H. ALDHOUSE

A VISION PRODUCED BY MUSIC¹

(FROM *LUCIFER*, JANUARY, 1889)

By A. J. C.

I was lately at a concert in the Hof-Kirche, at Lucerne, to hear a celebrated artist sing an Ave Maria and S. Elizabeth's prayer, the latter by Liszt. But even more than with this beautiful music I was occupied with the symbolism of portions of the church. In the dim evening light I could just see, in a side chapel, a beautiful *Assunta* slowly ascending heavenward, with a rapt ecstatic expression of divine love, her eyes filled with the light of Heaven radiating from her heart, the only true heaven.

I saw that in a few moments more she would be beyond my ken, and that I was one of the sorrowful children of earth who are fated to moan during her absence, and to long, with unutterable longings, for her return.

Is not Maria the glorified human female soul, ascending in the "upward path" heavenwards, but ascending in order again to descend and to fill with completed beauty and loveliness each lonely and divided heart of man?

I saw this "Meri-Amun"²—Miriam—or, as the Grecianised Jews called her, "Maria," in the dim "religious light" of the sanctuary, slowly ascending beyond my sight, but suddenly

¹ It would appear from the date of this, published before Dr. Besant joined the Theosophical Society, and when Mme. Blavatsky edited *Lucifer*, and had not yet met Mrs. Besant, that the coming of the World-Mother is not "Dr. Besant's new fad" as *The Madras Mail* thinks.

² Beloved of God.

she became transfigured before my earthly eyes and "clad with the sun" as foretold; but the radiance and the glory were too bright for my weak eyes of earth. I only saw her smile one sweet farewell to my longing and eager eyes, and then she made a sign to me, her right hand pressed to her heart, and I heard a voice as from Heaven say: "Be comforted, lone heart, I ascend now, but only in order to descend again; wait with patience. I will surely come and descend gloriously, as Queen into your heart. Love on, but be patient and calm."

Then the Voice ceased, and I fell into a trance, as often before, when the soft notes of a woman's heart-voice enter into my soul's heart.

And in the trance I saw the other symbol, Man crucified on earth, and the pale and suffering face and figure was life-like on the Cross, nailed on the beautiful metal lattice railing separating the holy of holies from the outer portion of the church. Within the sanctuary was silence, no living being was there, while outside was the crowd of sorrowers, and I among them, as was meet and necessary; for Mary, had she not departed, and was I not alone?

And another Voice came to me from Heaven and said: "Dost thou not understand the symbolism of all this earthly woe?" and my heart replied: "But dimly. Who can explain the Mystery?"

And the Voice said, with tones deep and soft like the Atlantic wave as it rolls landwards on the long sands: "That beautiful portion on which idealised man is ever—and ever must be—crucified, until Mary comes back again, is the barrier between the two worlds, the low miserable world of earth and the true ideal transcendental world of the spirit and the soul. This wall of separation is made beautiful in order to make the earthly souls suffer from the ugliness of the evil in earth life, and to excite through this Suffering the sense of

ideal beauty, which is in its true meaning exactly what men call religion. Behold, I tell you a mystery; this Partition that separates the two worlds can never be removed until Mary descends again into the living human heart, annulling its division, and bringing to each the divine counterpart of which Maria is the eternal symbol."

"When she comes again—and I say the time is not long—the crucifixion of Man shall be ended, the opposites, the antinomies, shall cease, melted into the divine unity of love, and the world shall be as once it was before. Pray, then, ye mortal crucified ones, wandering sadly through life gazing at the partition which separates ye from bliss, that is, from completed and satisfied love; pray ye ever that Maria may return, and soon, so that the Cross may vanish!" The Voice ceased and I heard the divine prayer of Elizabeth sweetly echoing in my ears and heart, through the inspired music of Liszt—Liszt who is now with his Saint, in the same love-choir of glorified idealised ones.

And in one of the pauses of the melody, when the love pæan was dying away in the far distance, as if, like Maria, ascending slowly heavenwards, I looked entranced, and behold, the partition was gone, the divine Crucified one was there, but transfigured, and shining with the *soma augoeides*, and this body was to me transparent, and I saw One like to Maria, but it was not Maria, lying close wound around the glorified Heart.

And the Voice came again, and said, "Behold the next evolution of Man, and praise God, the eternal loving One, that the time is not long. Maria comes soon again to each and all, and there shall be no more sorrow or sighing in the whole City of God. Pray then that She may come soon, for the earth is weary of her absence."

Then I awoke from the trance, and gazing before me, I saw the partition again, and the pale and wan crucified type

sometimes thought perhaps to be a little removed from the affairs of ordinary life—a little far away—some people would say, unpractical. I refer to that general study which we call “Rounds and Races and Cycles”, peculiarly Theosophical; and I fear a study, which, of all studies, is a little apt to frighten or to alienate those who do not realise the power which it has upon life; and yet without this study it would be impossible for us at the present time to understand as clearly and as definitely as we can the exact position of human evolution, and the part which those who understand it ought to be prepared to play.

Suppose we glance backward, we see those races rising one behind another, as it were, in the past, and there is one thing which may be noticed always in these successive waves, as I often call them, of human evolution, that as each one of them is rising to its highest point, the wave which is going to succeed it is beginning quietly behind; and that these waves are separated by long intervals of time, are characterised by certain definite marks, so that anyone who has studied the past is able to recognise those marks when they appear in the present. And without going into very much detail on that matter—we have no time for that now—let me only remind you that in the succession of great Races—the Root-Races—you have an order which corresponds in evolution with the order of the various stages of consciousness that we speak of by the name of principles of man; that just as in yourself those stages of growth succeed, so is it also with the great Root-Races. The sequence is the same, only in you it is repeated in miniature, whereas in the great Races of evolution it is repeated on an enormous scale. So again in all races which are the subdivisions of the Root-Race, those also mark out certain divine stages of growth identical in their nature. And you find in looking at history in this way and in tracing the resemblances

between the larger and the smaller, that you are following a very well-known scientific principle, in which it has been observed that the growth of the individual, even as regards his bodies, repeats very rapidly the growth through which the race to which he belongs has gone in the past. So that the ordinary scientific man, if he is tracing out the growth of the human body in the pre-natal stages, will see in those stages a repetition, clear and graphic, of the vast stages of evolution through which the whole world has passed; and he will tell you as a now accepted principle, that you can find in the separate individual the life-history of the race or even of the various kingdoms—vegetable, animal and human—through which the world has passed. And in seeing that repetition also in the stages of human consciousness, we are not going beyond scientific principles, nor are we dealing with the realm of imagination, but the realm of already accomplished fact.

If we glance backwards to the Fourth Root-Race we notice that in the fifth sub-race of that, our own Fifth Race evolved. Out of the fifth sub-race a choice was made which was gradually developed and evolved into the Fifth Race type as we know it. It would not then be wrong to suppose that when we come to deal with the Fifth Root-Race, and as we see the various sub-races follow on from that, we ought to expect to find that it will be in the sixth sub-race of that, that the Sixth great Root-Race of the future will find its origin; and that from that smaller stage in human evolution will be chosen out the individuals who shall grow into families and from families into Nations, until the Sixth Root-Race is definitely established on our globe. Now if we glance back once more we shall see the way in which our own Fifth or Aryan Race was chosen out in the past. We find the Manu of that Race—its future Law-giver and King—we see Him sending out His messengers all over the world of that time—the world of

Atlantis—and gathering those together whom He considered to be proper materials out of the fifth sub-race, in order to lead them away from their own countries and their own surroundings, and to bring them to a chosen point on the surface of the earth which would be the cradle of the coming Race. Looking back into the old records—the Ākāshic records—we can notice how these Masters worked. Little bands of pilgrims following an appointed Master, and these little bands gradually gathering together in a great congregation; and then being gradually segregated from the rest of the world in order that they might be shaped and trained into the new type of Race which was to be born. We find, if we follow it onwards, that after enormous periods of time the new type differentiated itself from the old, and when that was done the Manu Himself took birth in it with some of His great disciples, and so gradually perfected the type and made it ready to go out into the world, to go through the enormous experiences historically through which it has passed since that time.

Now, when from the past we turn our eyes again to the present we find that the condition of the world has altered very much from those ancient days, and that it is no longer possible, as a practical question, to segregate people in the way that they were segregated then. Means of communication have so increased, and the population of the earth has scattered so very much over places that long ago were practically empty, that there is no possibility now of bringing people together and putting them down, as it were, in some chosen spot where they can be separated off from the rest of the world. Hence when the coming Manu—the Manu of the Sixth Race—began to think of the great work which lay before Him He adopted a different plan for choosing the first elements out of which the Race could hereafter develop, and He only began to do it when the sub-race was beginning to show itself on the earth. The method that He adopted was to

strike the note of the coming Race. You can very readily understand that that note will be a note of unity; and the simplest way of putting that is by using the one word Brotherhood. He chose Brotherhood as the keynote, and striking that note, those in whose minds the germ of Brotherhood was sleeping or ever growing, at once came forward to respond to the keynote that He struck. He made it the basis of a Society into which He would gather the various elements from all countries that might appear to be likely to be suitable for this great Root-Race of the future—those who showed a little of the marks of the Root-Race of the future—those who showed a little of the mark of the sub-race that was being born, and who showed it out by this note of Brotherhood and the readiness to try to carry it out in life.

The Theosophical Society is His first choice in this matter; not segregated but scattered everywhere; not asking to come out from the peoples and languages, but to join together in a vast international organisation which would be able to influence the whole of the civilised world at the same time that its members developed in themselves the qualities which were necessary for the coming civilisation. So that we have this Theosophical Society which, as you know, was founded at the wish of two of the Masters generally known in the outer world as the Masters M. and K. H., being the first letters of the names which They assumed; the one, Maurya, because by body He is a Rājput, and the other Kuthumi, a very old Indian name, the name of an ancient Sage. These were the two who were to have on Their shoulders the organisation of the new Race, and the new civilisation to which They were to give birth, and the teaching and training of the spiritual life in that Race after a form of all-embracing religion which ignored none of the great religions of the world, but held up simply the standard of the Divine Wisdom, without any exclusive barriers, without any

new divisions which would make further separations in the world. And so you have these two remarkable points about the Society; that the only thing to admit anyone coming into it was Brotherhood: on everything else you might think exactly as you please, and that is a thing that must never be forgotten—it is only Brotherhood which is compulsory, as it were, of acceptance; that is the only thing for which the Society, as a Society, is responsible. On every other point on which men and women are able to think, they are left absolutely free.

Remembering that, you see the second thing comes out of this Brotherhood—that all religions are equally welcome within the Society, and that no man leaves his own religion in becoming a member of the Theosophical Society. Hence it is possible within that Society to lay deeply and broadly the foundations of what may fairly be called the Wisdom Religion,—a Religion in which all the branches of the separate religions of the world have the same trunk, equally drawing their knowledge from that one trunk. These are the great characteristics of the coming Race, and so of the coming sub-race, and the two who as Masters founded the Theosophical Society will become Rulers and Teachers of that great Race. Hence the prominence which has been given to those two Masters in our literature, not because They are, so to speak, greater than other Masters, but because this particular piece of work is Theirs, and the Society is Their instrument for the carrying out of the work.

Then we see in relation to this movement one thing which is very peculiar: that from time to time it comes through a great storm or cataclysm, by which very large numbers of prominent and useful members are shaken out and left behind. So that some good people for a moment think: Well, surely the Society is in danger. But every time that this has happened the Society afterwards has gone on more rapidly

and more powerfully than before. We saw it in the great Coulomb trouble; we saw it in the trouble round Mr. Judge; we are beginning to see it in the trouble that has lately been round Mr. Leadbeater; and so in every case there has been a great shock to the Society. You may say: Why? And the answer is quite simple: Because in gathering large numbers of people together in this way with the view to the building up in the future a new human type, it is not possible to avoid a considerable number of people coming in who are attracted for a time, but who do not show sufficient plasticity, sufficient readiness to receive new thought and new ideas, sufficient power of adaptation to accept the type of the Race that is to be. You know that it is sometimes said of man, looking at him from the general animal standpoint, that he is the most adaptable of animals. That is true: he can live practically anywhere. He is able to do that and to be so adaptable because his life is subtler and more complex than the life in the lower kingdoms of nature; and with the increase of the complexity of the life and of the organisation which embodies the life, there is always a greater adaptability, a greater flexibility and power to take up new conditions and live in them. Now that is above all things necessary with the formation of a new Race, such as is the immediate destiny of mankind.

As the Race grows it requires a large number of ideas and grades of thought, channels of thought, endless conventions of every sort and kind, suitable to its own evolution, suitable to its own growth, but not suitable to a new type, not suitable to an entirely new development of the human being. That is profoundly true when you come to deal with Root-Races, but it also is true to a very large extent when you come to deal with the sub-race. You will see the principle more clearly if you again look back to the time of the Christ. When He last came to earth, see how completely different His type was from the type of the Nation from whom He

took His body. See how His ways and His thoughts, His attitude to the world and His sympathies were antagonistic to the received attitude and methods of His time; how the leaders of thought, the leaders of Society, those who embodied, as you may say, the particular types of the Nation among whom His body was born—see how these were continually coming in His way, and how the old life, being for the moment stronger than the new, succeeded in killing the body in which the new life was being poured out into the world. And so it looked for the moment as though His work were a failure instead of being, as it was, a gigantic success. But the very fact that He was unable to stay among those people for more than three years shows the enormous antagonism that He aroused. He aroused it because He was of the coming type, not of the type that was passing away; because He embodied in Himself the future, not the past; and those who are the products of the past and embody it do not readily lend themselves to the new thought and the new life of the future. And hence the great Prophet in the past has continually been a martyr. To some extent this is inevitable. It is so in many other things. History constantly repeats itself.

It is natural, then, when the *Manu* of a Race is busy getting the materials together which He is going to try to shape into a new type, that if He finds in those materials a considerable number of people who are emphatically the people of their day and not the people of the future, in whom the principle of the sub-race, which is Love, does not show itself very actively, He must then take some means to shake that part of the material He has gathered out of the way, so that it may not hinder His work. Hence these troubles that from time to time we have. And we reckon roughly that we have to have one of these great shakings in about a dozen years; and in these times we get rid of those people who belong to the present—not to the future. Just because of that

they often draw prominence, because the mind and the attitude of those who see the concrete thing, who embody the functions of the concrete mind, those are just the people who, however admirable they may be, however useful along their own lines of work, are not useful to this particular work that the Manu has in hand ; and while there may be work for them to do outside the Society, they are material that hinders His work rather than helps it, so that they are shaken out of it. Naturally then, the life after that springs forward with new vigor, with the more plastic elements that remain ; and so things go on again accumulating and accumulating till the time comes for another great upheaval.

Now we are just through one of these periods of trouble and distress. We have lost a certain number of good and useful members. Not certainly as many as we expected, but still a considerable number, counted only by a few hundreds, whereas the last time a good many more than a thousand left us. Instead of being distressed and troubled over that, we should simply take it as an inevitable part of this advancing growth and a very necessary training for all those who remain, because supposing any of you keep on in the Society for many, many years to come, or supposing that it should happen that you should be reborn quickly and shall come again into this same movement after an interval, with changed conditions in the world, then it becomes enormously important that you should be prepared to face these changes, and advance anew to the further future ; because in that further future there are many rougher ways than merely the shakings of societies in order to get rid of bodies that cannot develop any further, and to enable those to live who take up new bodies, in which the higher principle is to be embodied more widely within its suitable habitation.

And there again I should be going away too far from my immediate subject if I were to take you along that line. That

has to do with the Root-Races rather than the sub-races. We are standing at this moment at what I often call a transitional period of the Society's history. We have now reached a period in which children will be born belonging by type and temperament to the sixth sub-race, showing from the standpoint of consciousness a tendency to unity, to co-operation, to generosity, to unselfishness, which will become more and more marked, and, from the standpoint of the body, with a more complex nervous system, a considerable amount of psychic capacity, which is only another way of saying a more complex nervous system. Hence we shall find coming amongst us in increasing numbers children of this new type, that will form all the world over the sixth sub-race of the great Āryan family. They will not be segregated—in any case for a long time to come. They will be scattered rather over the world, through the various families who are going to make up the sub-races of the Sixth. And so through the whole of this widely spread Āryan Race you will find an increasing number of these same peculiar children; peculiar in the delicacy of their organisation, in the generosity and lovingness of their nature—a definite peculiarity that will become yet more and more strongly marked as the years go on.

Now, it is fundamentally and essentially to that type that our members will gradually conform themselves. And they must not only try to conform themselves to it, but if they are to do the work the Society is wanted to do, they must try gradually to penetrate the public mind with a new type and a new thought to be regarded as admirable, the fitting type which belongs to the sixth sub-race, both physical and mental. The continual competition which marks the whole of this fifth sub-race civilisation, the competition which our children are trained to even in the schools, the setting of the one against the other, must be changed and we must teach the children that the strength of brain and the strength of

body belong to them in order that they may help weakness and in order that they may serve, which is the idea of the next sub-race and the next Race. And these ideas have gradually to be changed, and they can be changed most easily through the agency of the Society which recognises Brotherhood as the ideal which is to be aimed at, and which hopes gradually to bring about a more brotherly civilisation upon earth. But it is not only along that line that we want to affect the public mind. We want to try to change the attitude of the ordinary men and women of our time from the suspicious and the critical towards those who are greater in evolution than themselves, to change that into an attitude of glad recognition, admiration, awe and reverence.

The purpose of that is that we have to prepare for the coming of the Christ, for the return of that same Great Being who in Christendom is called the Christ, who among Buddhists is spoken of as the Bodhisattva, a name which if translated gives your own idea of the Christ. The two words only mean Wisdom-Truth, two great characteristics which are embodied in every supreme Kingly constitution of that kind. And among the Hindūs again there is one word which you constantly hear used amongst them: *Jagat Guru*, the World-Teacher. So that in all these great religions there is a recognition that there is one Great Being who is the Supreme Teacher, and that all other teachers are related to Him, but He stands at the head of all. And in the many great religions—the various great religions in the world—while each has its own name, the exclusiveness lies in the name and not in the Being whom that name designates. For it is the same Being under every name, and it is only the exclusiveness of the name which makes the separation or the quarrel. We hear of Christian missionaries going to India and speaking of winning India for Christ. There is no need for that propaganda on their part, for the Supreme Teacher is recognised, and one name is as

good as another to designate the same Being; the Supreme Teacher is a mighty Individual and the same Individual goes on through thousands and tens of thousands of years. It is He who inhabited the body of Him who is now the great Master Jesus, who was then the disciple who trained up that body for the coming of the great Lord. And if you read the *New Testament* carefully you will see how that is remarked upon at the Baptism, when it says distinctly: "The Spirit of God came down upon Him and abode with Him." That was the coming of the Christ. He came because the fifth sub-race was then in its birth hour, because the fourth sub-race had reached its highest point and the fifth sub-race was being born in order to take its place. That is the time when this Great Being comes into the world as a manifested Teacher.

So He came to strike the keynote of the civilisations that were to be the civilisations of Christendom, and to lay the foundations of the religion that His great Disciple was specially to take in charge. And recognising that in the past, and knowing from the occult standpoint how these things take place, it is surely only reasonable and fitting that in a Society like this, which is the germ of the Sixth Root-Race, we should find large numbers of people coming into it accepting these teachings almost instinctively, as so many do when they just hear of them in this particular incarnation, people who have brought with them the knowledge of these teachings through the past and who rather recognise them than learn them when they hear them first in the present life.

At such a time as this large numbers have to be born and are brought into incarnation in the time which is the outpouring preparatory for the coming of the Christ; and their special immediate work, to use the Christian simile, would be to act as John the Baptist, practically coming to prepare

the way of the Lord; to make the way rather smoother than it was last time, and with the object of making it possible for Him to remain upon earth longer than He remained when He last came among us. Because when you think of it seriously, it is a very horrible thing that a Great Being like this, who comes into the world to help it, is murdered three years after He has come into manifestation, as happened last time. Any one of you might say: "Oh, if I had been there I would have followed Him. I would not have been amongst those who cried 'Crucify Him'." And yet you probably would have been. I know many are quite ready to call out the same thing against other teachers. How many called it out against H. P. B.! Her life was made one long crucifixion by the way in which she was met by the outer world. We here recognise her, but many gathered round her and were shaken away continually during her life—people whom she allowed into a certain intimacy with her, for she was very open in her ways; they turned against her and took advantage of things that they knew to use against her; criticised her, blamed her, naturally did not understand her, and consequently would go away saying: "Oh that is not at all my idea of what a pupil should be." What on earth does it matter as to what their idea is regarding what such should be? The extraordinary conceit of it strikes one occasionally. Well, of course she did not in the least mind what the people thought she should be. She was herself, her Master's pupil, and all that she did care for was to please Him—not to please the people who were around her and who measured her by their small standard of convention.

And so over and over again you see the tendency amongst people towards anyone who is different and greater. They challenge him and blame him. Now this took place with the Masters Themselves in the early days of the Society, when They first came out of what They called the Silence of the Ages

in order to give this impulse, this spiritual impulse to the world. There are a large number, as you probably know, of letters which were written by pen and came by post, from which Mr. Sinnett wrote his famous book on *Esoteric Buddhism* and a large number of others which have never been published at all because they deal with personal matters rather than with principles, and there is a sentence in one of these letters which struck me very much. It was a *written* letter—not a precipitated letter—from the Master M. to H. P. B. One or two people had criticised Him very much. They did not like His ways. They did not like the way in which He answered some of their questions, and one of these gentlemen remarked that He was not at all his ideal of what a Master ought to be. And so quite good-humouredly the Master wrote back :

The standard of the Type is not kept at Simla. It is kept at . . . (a place that He named). And it is to that to which I try to conform Myself.

And that has always remained in my heart since I read those words, which convey to each of us a very important lesson : that when we come across or come into contact with a Being who is far ahead of us in evolution, the right attitude is not the attitude of criticism but the attitude of study, of trying to learn. Those people who had this enormous opportunity of coming into such close contact with the Masters and getting answers to their questions had an opportunity which is very, very rare in the history of the world ; and instead of utilising it to find out what a Master was, man threw it away by laying down laws as to what a Master ought to be—an utterly ineffectual proceeding, because a Master would not adapt Himself to their ideas, and it is for them to shape these ideas, if they choose, according to what He is. And all through that series of letters that I am thinking of, this thing comes out time after time. If a person is very much

above us we cannot measure him by the standard that we measure ourselves by and those who are on a level with ourselves. His outlook is wider. His principles must be very largely modified by the enormous horizon which is opened to His eyes. He sees values and proportions in quite a different way from the way in which we see them. All values are changed when other worlds are open to you. The things of the physical world are very unimportant. The things that we see become mere trifles. Those which here seem trifles become of great weight. The passing thought which here a person regards as trivial, from the occult standpoint is a seed which will grow to flower in the future. The action which here seems a matter of great weight to us is simply the last expression of a thought a thousand years ago and has no further power on the evolution of man. All values change with the wider outlook, and any person with this wider outlook, who has to talk with people who are not at his own level and whose values are different, is very apt to startle them or even repel them. And hence the wisdom when we come into touch with the great of not having, so to speak, a ready-made suit of clothes into which we expect them to fit themselves, but rather to study them very carefully, and try to fit our ideas to what they are.

And I say that to you because as you progress in this inner life you will need to recognise that more and more. All who have come into a more personal touch with the Masters have realised that we have to put away our ideas as to what They ought to be, and quietly and reverently to sit down and study what They are, and learn what the Master is from that study. Every one has to do it who comes into touch with Them. They are so different from anything that we meet here in our ordinary daily life. And it is not true, as we are apt to believe, as we have all thought, probably, at times, that we shall recognise a great spiritual Being when we come into

His presence. That is not at all the case. He is just as apt to arouse hatred as to arouse love. You see in the history of the past how blind the people were, but you do not realise that you might also have been as blind if you had not grown up in the atmosphere which that Great Being has created. And hence looking at Him through the atmosphere which you have grown up in and which has moulded you, you may see something of the greatness of the Christ. That influence has awakened in yourselves some of the qualities which were in Him, but there is a difficulty of judging for the men to whom a Great Being comes. He is apt to start a new manifestation, a new type, and hence it is necessary to cultivate in yourselves now a tendency, when you come across greatness along any line, to be more willing to learn than to criticise, so that when a supremely Great One comes, you may not find yourselves in the position of those who rejected Him, but in that of the disciples who loved and followed Him. This is one of the great lessons that we have to learn, this cultivating in ourselves of delight in greatness instead of envy and jealousy of it. Where any person shows greatness along any line he is always a martyr of envy, jealousy, suspicion and distrust; whereas the right attitude is to rejoice in greatness wherever you come across it, to be glad of it, to be happy in it because it is there, not thinking how you could hold the position that person holds, but rather how good a thing it is that some one is able to show you that part of the Divine Life. And that makes the attitude of mind which prepares us for greatness, and the more and more we are able to admire the more and more we are able to begin to copy.

Remember that great truth in nature, that the thing that the man admires is the thing that the man will become. It is a very, very ancient teaching. "As the man's thought is," the ancient Upanishad said, "so is he". "Man is created

by thought," says one of the Hindū Scriptures. "What he thinks of, that he becomes". And when you are admiring it you are thinking it, and that which you admire you gradually are shaping yourself into its image. Hence the value of what some people object to, that is what is called hero-worship. It is an admirable school for spiritual growth. When you come to see the great, and love it and follow it, and even the faults that go with it, then you are on the high road to riper character and improvement, for it works on us naturally as the sun works on a seed, and brings out the hidden powers so that there is growth and flower. Then for the sake of the world we must try to bring about something of this deeper feeling. That is part of our preparatory work. For when I speak of the coming Christ, I am not speaking of a time which is very far off.

It is not easy to measure in ordinary human years these questions of occult manifestations, but within a very limited time, as man counts years, He will be amongst us again. Now to be born in such a time seems to me to be one of the pieces of the greatest good karma that anybody could possibly have. To be born in one of these rare and grave periods in which there is a great spiritual change which comes with the beginning of a new departure in human life, to come into a movement which is the chosen vehicle for that preparation, to live in it and work in it, it seems that for every one of you there is something in the past of good service done to man which has brought you into this in the present. Why? There is no favouritism, remember, in these things. It comes by law and by justice, and none comes into the Society who has not behind him something that has given him a right to enter. There is nothing more sad than to have won that right in the past and to throw it away carelessly in the present over some passing, transient cloud, that arises in a Society like this. The greatness of the privilege of being a

member is the measure of the greatness or sadness of throwing that privilege aside.

And so now before us there dawns this time of great preparatory work, of training ourselves and helping others to come into the attitude of mind which shall realise spiritual greatness and give welcome to the Supreme Teacher when He comes. For that reason it is, as you will very naturally surmise, that I have taken this general line of thinking for my lecture work while I am in England during the present months, to spread this idea in all directions. And it is very interesting to note, if you will keep your eyes open to the signs of the times, from how many different directions the idea is beginning to show itself, that some Great Being will manifest before very long upon our earth. One comes across it in every direction. A month or two before I left India this time a little Indian boy who knew nothing of the Theosophical Society, but who happened to be exceedingly psychic, told a gentleman who happened to visit his father's house that a very Great Being was going to be born. He called him another Power, which was the natural phrase for a Hindū boy to use; he spoke of various details with regard to this and he said, not understanding what he was saying, that the Theosophical Society would go forward in India and become one of the dominant influences there in preparation for the coming of this mighty Being. Now it is very striking when a thing like that is said by a small boy who knows nothing about the Society at all. That is not the only case. Several people have come to me asking me as to the reality of messages which came to them through wandering ascetics and others, of this great change which is coming over the world, and this great outpouring of spiritual life which they hear of. You will see the same signs of expectation all over the world. The same idea that some Great Teacher is again going to manifest. I have noticed it

several times in the literature of the times ; one writer and another has said that this is a transitional age and we may look for a Great Teacher. It is worth while to notice these things when they appear, for that feeling of expectation is one of the things that comes to the world before the coming of some Great, some Supreme Teacher.

It was very widely spread in the old Roman world, before the last coming of Christ ; an expectation was coming over the nations that some one should come to teach truth, and so again in our own time ; and if you will look carefully at the many signs of the Society around you, you will see that in order to let the old die decently and the new to be born, the presence of some great Human Being is imperatively needed. It is that then for which we are looking and our immediate work is, as I said, to prepare ourselves and the world for the coming of that Great One. Surely no more inspiring thought can be put into the heart of anyone than the approach of such a manifestation, such a blessing to be poured down upon the world, and if sometimes some of you may have done, (as I did in my childhood, I remember) if you have regretted that you were born when all these things seemed to lie far behind, then it will come to you as with new joy to think that you have been born also in one of the great times of the world's history, and that you may also play a part and have a share in this great work and this mighty inspiration.

Think over it ; brood over it ; meditate on it ; and when it seems wise talk of it amongst yourselves, and try gradually to work out in detail the methods of such leaders in the Society, and you shall in very truth make ready the way of the Lord. That is our great and our immediate path, and the more we can open up our hearts to do it the richer will be the outflow of the life from the other side. There all things are ready. The Masters are ready for the work that has to be done. He who is to come is ready to manifest upon earth.

The only difficulty is on this side, with us who have to prepare and the world that has to get ready. As quickly as that work of preparation here can be done, so quickly will the manifestation be made upon earth.

Annie Besant

RUKMINI'S VOICE

HAVE you heard Rukmini's voice ?

It is the voice of the flute of Kṛṣṇa
Playing for the Gopis in the woods ;

It is the singing of the lark of the soul,
It is an echo of the heavenly melodies
Played by the Lord in His flute.

She is the graceful Indian reed with a voice
Announcing that the charm of the Lord,
Like the voice of the spiritual flute,
Is in the very air we breathe ;
She is the reed and the flute
Exquisitely played by the Lord.

EVANSTONIAN BROTHER

A LETTER FROM T. SUBBA ROW

TO V. V. SIVAVADHANULU GARU, DATED JULY 1, 1883

. . . I come now to your long letter which deals with Theosophical matters.

You appear to be in a chaotic state of mind at present, owing to all that has happened during the last twelve months, in connection with so-called Theosophical phenomena and the missionary attack. It is not possible for me now to remove *entirely* all your doubts and difficulties. I shall have to write hundreds of sheets to give you full explanations of everything alluded to in your letter. I fully expect, however, that in course of time you will gradually be able to get rid of the confusion that has now taken possession of your mind. I shall however give you brief, succinct answers to your questions in the order in which they are stated.

1. You are not correct in stating that Theosophy contradicts itself by stating first that the highest spiritual improvement is possible for every human being and next that karma influences possibility. You must admit that there is no contradiction in the two statements, when you see that karma itself is a product of human effort and of human action, and can be altered and varied by human endeavour. Karma is not a settled and invariable cause, existing from eternity to eternity, predetermining the fate of every human being through thousands of incarnations. As you do not want argument, I shall not proceed further with this question.

2. You are not right in objecting to the existence of a definite path of progress to adeptship. Though there may be several means of travelling, the road and the point to be reached are the same for all. If your objection has any weight, you may as well object to every kind of uniformity in the operations of nature. To begin with, you do not yet know what varieties the rules of the Brotherhood admit. It will be more reasonable to wait until you know something more about the Path. In every path of occult study, there are a few *essential conditions*, while the rest are merely accidental. The latter have varied greatly with the varied races, while the former have remained the same. This is as it ought to be.

As for blocking it up, no human being is responsible for it. Every cat may as well complain that the College professors have blocked up its way and prevented it from learning Newton's *Principia*. The evil passions of humanity at the present stage block the way, not the Adepts. They are willing to help every man who is fitted for this kind of study, if he is really willing to help himself.

3. You are mistaken in supposing that worthless men of depraved character "have been taken under the special patronage of Mahatmas". It is not true. I know to whom you allude. The dispatch of a short encouraging note does not indicate special patronage. The other individual never had anything to do with the *Mahatmas*. His accounts of clairvoyant journeys to the Himālayan Brotherhood may be true or may constitute a midsummer night's dream. I do not see how the Society or the *Mahatmas* are responsible for the statements of such people. As regards the former you commit a mistake in but taking one phase of his character into consideration. No one is immaculate and no one is entirely vicious. You have to take all his virtues and vices into consideration before you pronounce your judgment. My own opinion is, taking him as a whole, he is better than the ordinary run of

humanity. This opinion is the result of three years' close observation, and you may take it for what it is worth. Anyhow he is not a *Chela*, and there is no "special patronage" to be strictly accounted for.

4. Why cannot Adepts control the evil magnetism of the world and live here? This is your curious question. Why should they? is my question by way of reply. Their difficulties are great enough as they are; why should they enhance them and waste their energy and power in overcoming the same, and even endanger their existence for the purpose of satisfying the curiosity of the common herd. The select few can go to Them as they do now. Their influence on the progress of humanity will be the same whether they live in Their retreats or in a place like Madras.

5. You say you cannot understand the precipitation of writing and the dispatch of letters by occult means. Possibly you cannot; and no amount of theoretical explanation that I can give will satisfy you. You must wait until you yourself can learn something of occult dynamics. But first satisfy yourself that such a thing can take place, though you cannot form a clear conception of the *modus operandi* involved in the phenomenon. Your inability to conceive it does not however disprove the phenomenon.

6. Madame B.'s temper is bad enough, as you say, in some respects. However she happens to be the only agent that can be employed by the *Mahatmas* for the purposes of the T. S. Had it not been for this bad temper, she would have been somewhere else by this time. Please recollect also that the person inhabiting Madame B.'s body (who is a Hindū *Chela*) has tremendous difficulties to cope with, and is not always able to keep in check the influence of the auric impressions of that body left there by the former personality with which it was associated. She is now in Italy. She was not expelled, as you imagine, but was requested to go there

for the sake of her health, as advised by Mrs. Scharleb who treated her during her late sickness. You say that in addition to genuine phenomena she might have shown some tricks. Quite possible ; but no one has yet been able to point his finger to any particular phenomenon and say, "Here is a trick" ; and I cannot do it either. The question however is not of any importance when you admit the genuineness of but one phenomenon. The question at issue as between the Theosophical Society and the public is not whether Madame B. is honest or dishonest, but whether occult science is a reality or a fiction. Even a single genuine phenomenon must procure a finding in our favour. My client is the Theosophical Society and not Madame B.

7. The Committee's report has been withdrawn, it is true ; not because he got desperate, but because owing to the carelessness and mendacity of Dr. Hartmann several serious mistakes and misrepresentations had crept into the report. We did not re-issue it corrected, as we decided after consulting Mr. A. O. Hume and others that the Society as such should not make it its duty to defend Madame B. It will take a long time to give all the details about the matter. Do not suppose that we came to this conclusion as we found it impossible to defend Madame B. If we make it the duty of the Society to defend the phenomena assailed and take up its stand on them, its time and energy will have to be wasted in answering a thousand attacks every day. It is not proper also to attach an undue importance to phenomena. The Society has acted wrongly up to this time in making so much fuss about these phenomena each time they occurred. Such interest cannot be kept up for any length of time. We therefore thought it proper not to take any further official action in connection with that report.

8. Mr. Hodgson's report is adverse, no doubt. We are not responsible for it however. The result is further due to

the mis-statements of a few unscrupulous men in our camp. I cannot say anything more about it now. Further explanations will be forthcoming when we meet.

You say that the Coulombs must be very learned if they could have forged all the letters. Are you quite sure that they have not had the assistance of learned men in preparing their ammunition for the intended attack?

9. Colonel Olcott might have made some careless statements in a spirit of bravado. The accounts of the Society hitherto published show that such statements mean nothing very serious.

Now I have dealt with all your questions. My dear friend, do not take a desponding view of the matter. I can give you my assurance that occult science and the Theosophical Society have got some basis of truth to stand upon. Be calm and composed; and your difficulties will disappear in course of time. I send you a small book by book-post today as a present. It is dictated by an Initiate to an English lady—the daughter of an eminent English poet—in England. It deserves careful study, and you will no doubt be profited by it. The Government of India have after all decided the Civil Service question against me on a silly ground. More in my next letter about it.

Yours fraternally,
T. SUBBA ROW

THE LIGHT THAT RISES OVER THE HIMĀLAYAS

By AN IDLER AT CAMP

III

DAWN upon the Himālayas! This was to me the first realisation of the presence of my Beloved. It took me to his Patience, Wisdom, Gentleness and Love, and as I sit here at Ommen, outside the confines of the camp, this light upon the fields is advancing towards high-noon, and again I feel the Presence of my Beloved. I had thought that I had left Him there and only there in memory could I find Him.

As that dawn sank into my being and took me to itself, so am I now part of its more vibrant active hours of the approaching noon. This ever-growing radiance calls to me for response and unity. I rejoice in its calm vigor. I become an instrument for light and sound and colour.

I am as a harp to its vibrations, my body, mind, emotions, with their various blending notes, respond to its light-rays . . . I seem to be creating music . . . I hear it not, . . . I *am* the music. Tuned by unflinching love and intuition, I am in accord with my Beloved and am sounding forth His deep strong glory.

This ever-growing Light plays upon me as the gentle breeze plays upon an Æolian harp in the mellowness of an Indian night; so as I sit motionless, invisible hands play upon my strings. I glow to the strength and tenderness of my Beloved.

No jarring note of light or colour can be detected by the Angels of Light Themselves.

The dawn rose over the Himālayas, and I was as one sleeping in the arms of my Beloved; but now I realise this Light, that warms my body and urges me to action . . . I am awake! I thrill with the expectant clash of noon and with the advancing turmoil I find I am not alone. He is here, not only there. We are one, and I pulse with His great message of joy and life.

My music swells to the climax of high-noon, the trombones sound and the bugles call, the drums resound. . . . Hunt, O men, for your Beloved in the strife of life. The notes of pain and anguish that you hear must needs ring out. They are the bugle calls of sympathy with your Beloved, and with Him ever near, they blend in conscious harmony to enrich the music of your lives . . . A single note, clear as a tolling bell, yet silent as suspended breath, denotes the hour has struck . . . The message has been heard! It awakens by His Love and Light the sleeping souls of men, that they may learn, as I, to be responsive, and strike no note of discord in the high-noon of their lives to mar the beauty and separate them from *their* Beloved.

The out-going breath has ended. The active theme of the earlier melody is now repeated, but in a lighter, more joyous vein . . . it seems the message is being answered; I feel the echo mingle with the rays that move my harp to melody. Soon the tones will die away into the more delicate ones of lengthening shadows, . . . but the siren in the distance sounds shrill notes of warning to the wanderers from Camp, that the workers have prepared the midday meal. Krishnaji would have none late and seemingly thoughtless. Yet I hesitate, . . . fain would I sit and feel the finish of the symphony of Light. But my Beloved seems to lift me slowly, and with my harp well tuned I rise to join my fellow

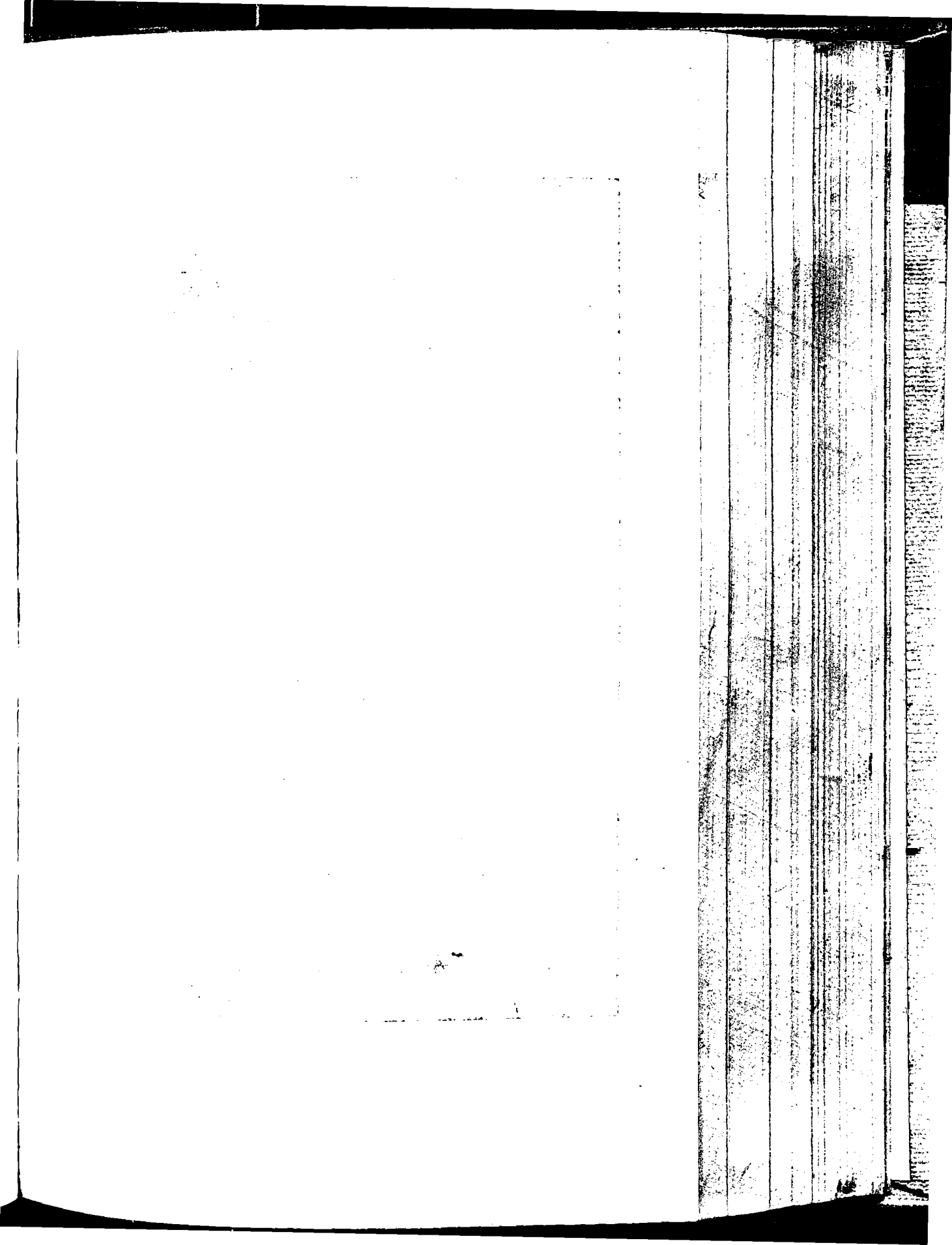
campers. Such sweet music playing as I go; assured I am, it may continue in peace until the end; assured of the coming calm of sunset, distant still; assured of the Silence back of Krishnaji's voice, as we shall sit about the Camp Fire; assured of its echo when he leaves us there to our silent meditations; assured that I shall lay aside my harp, and sleep once more in the arms of my Beloved.

Through Krishnaji I have seen the reflected glory of His Face and Form! So play on in unity and love, O harp, with each new dawn, unwearied. Naught of thy music can be lost, for from thyself alone it did not come. It cannot die. It is the music of my Beloved. Other harps may take up the Light-rays in more distant fields, but well I know some travellers have stopped to hear thy strains and answered back and gone their ways refreshed.

I too am better for thy unquestioning faith, O harp. Together shall we make sweet music daily, ever receptive to the touch of my Beloved.

Ommen, 10-8-27

An Idler at Camp





CEREMONY OF UNVEILING THE STATUE

TWENTY YEARS' WORK

This article may be considered as a sequel to the article appearing in the year 1891, it deals only with Annie Besant's social activities, not with her life in general. The notes and episodes were compiled by Mr. Hodgson-Smith, and published in the 10th Number and Supplement of THE THEOSOPHIST, London, 1911.

Very soon after joining the Theosophical Society, Annie Besant was called then, began to speak and write on Theosophy. Many of these articles can be found in *Lucifer* for 1890-91. At the end of her autobiography she writes:

And thus I came through storm to peace, and found an inner peace that outer troubles may not avail to ruffle. It carried me scatheless through the terrible spring of 1891 when death struck down Charles Bradlaugh in the prime of his usefulness, and unlocked the gateway into Theosophy for H. P. Blavatsky.

It was during this spring that Annie Besant paid her first visit to America, attending the Theosophical Convention at Boston, besides lecturing at Washington, Springfield, and New York, whence she returned to England, reaching London after H. P. B.'s death.

She continued lecturing in England with Mr. W. O. Judge, on such subjects as "What Education Should Be," "Civilisation and Human Happiness," "A Page of Forgotten Eastern History," "Theosophy," "Theosophy and the Law of Population." She lectured also before the Spiritualist Federation on "Where Materialism Breaks Down."

She refused to stand for re-election to the London School Board, and intended to devote her life wholly to the Theosophical Movement. In August she published the first instalment of *Manual I, The Principles of Man*, and continued monthly till it was finished; she being chiefly responsible for the editing of *Lucifer*. She wrote the editorial of *Lucifer*, July 15th:



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During the remainder of the year she continued lecturing, and wrote a vigorous editorial in the December *Lucifer* on "Ought Theosophists to be Propagandists?" urging all those who had received Theosophic knowledge to pass it on.

But her health suffered from her overwork.

In February 1892, the first instalment of Manual II, *Reincarnation* appeared in *Lucifer*, which continued monthly till finished. In July appeared her *Rough Outline of Theosophy*, and there was held in that month the Second Annual Convention of the European Section of the Theosophical Society. In September Mrs. Besant began to publish *Death and After*, which was continued monthly and formed Manual III.

Plans had been discussed as to the possibility of a visit to India in the autumn of 1892, but the visit had to be postponed, Mrs. Besant sending the following letter:

TO INDIAN THEOSOPHISTS¹

19 AVENUE RD., LONDON, N.W.,

October 21, 1892.

DEAR FRIENDS AND BROTHERS,

I am told much disappointment is felt because I cannot yet visit India; and as India is to me, as to every Theosophist, the "Sacred Land," I earnestly desire that no harsher feeling

¹ THE THEOSOPHIST, Vol. XIV.

may mingle with that of regret. Last year I promised to visit India, if possible; but there were two conditions necessary of fulfilment: (1) That my health would bear the climate; (2) That as I live on what I earn, and use my earnings for the support of Headquarters left in my charge and that of others by H. P. B., enough money should be raised in India to cover the cost of the tour and to pay towards the maintenance of Headquarters that which I should have paid out of my earnings if I were working in Europe or America. Neither of these conditions was fulfilled. The physician who attended H. P. B. while she lived in London stated positively that if I went to India and lectured as I proposed, I should not return alive; that, overstrained by the trouble of that year and the heavy work that fell on me, my strength would not bear the hot climate and the complete change of life-conditions; that, while I might get all right again working in England or America—the latter being especially advisable because of the sea-voyage and bracing climate—a lecturing tour in India must mean a hopeless breakdown. Apart from all else, this opinion was enough to delay my visit.

But the second condition remained unfulfilled. There was not sufficient interest at first felt in the proposed tour to raise the necessary funds, and this by itself rendered delay imperative. Some hasty members have spoken of breach of contract on my side in my not visiting India this year. I made no promise to do so. I promised to go last year if certain conditions were fulfilled, one of which depended on members of the Society. The members did not fulfil that condition, so the arrangement lapsed, and since then I have made no promise and can therefore commit no "breach of contract". Now apart from all questions of promises, I am deeply and earnestly desirous of visiting India; but I cannot consult my wishes only. I have work placed in my hands

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But the second condition remained unfulfilled. There was not sufficient interest at first felt in the proposed tour to raise the necessary funds, and this by itself rendered delay imperative. Some hasty members have spoken of breach of contract on my side in my not visiting India this year. I made no promise to do so. I promised to go last year if certain conditions were fulfilled, one of which depended on members of the Society. The members did not fulfil that condition, so the arrangement lapsed, and since then I have made no promise and can therefore commit no "breach of contract". Now apart from all questions of promises, I am deeply and earnestly desirous of visiting India; but I cannot consult my wishes only. I have work placed in my hands

which I am bound to carry out, and you, my dear Indian brethren, cannot be the judges of my duty. While I shall be grieved if you are angry with me for my absence, the anger would not move me from doing what is right. It may be that circumstances next year will permit me to visit you; and if so, it will not be my heart or will that will place any obstacle in the way. But I can make no definite promise . . .

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

ANNIE BESANT, F.T.S.

The second American tour took place at that time, Mrs. Besant landed in New York on November 30th, 1892, after a very rough passage; and was met on her arrival by W. Q. Judge, Mr. Neresheimer, Dr. A. Keightley and others. Her lecture programme was as follows: New York, Toledo, Fort Wayne, Chicago, Milwaukee, St. Paul, Minneapolis, Sioux City, Omaha, Portland, Tacoma, Seattle, San Francisco, Oakland, San José, Los Angeles, San Diego, Kansas City, St. Louis, Indianapolis, Cincinnati, Columbus, Pittsburgh, New York, Boston, etc. She herself writes¹:

Landing at New York, I found the Āryan Branch as active as ever and considerably stronger in numbers than on my last visit, and the effective nature of the propaganda carried on was evidenced by the large audiences. The new Headquarters is a splendid acquisition, and it is good to see the General Secretary (W. Q. Judge) in his office like a spider

¹ *Lucifer*, Vol. 12, p. 105.

in the middle of his web, and all the strands running out in every direction . . . This floor may be said to be the backbone of the Headquarters; above it are meeting-rooms, and yet above again the dwelling-rooms of bachelor members; below it is the Hall of the Aryan Lodge, and below this the printing office where John, the brother of James Pryse, does for the American Section the work done in England by his brother. The Aryan Press and the H. P. B. Press are mighty twins without which the literary side of the movement would be sorely handicapped.

At every place it was much the same thing: first a flight of reporters alighting on the train, platform, house, as the case might be; then a stream of visitors, broken by lectures, Branch meetings and any other local gatherings thought useful to the work. From Milwaukee westwards to St. Paul and its twin-city Minneapolis, very cold as to weather—oh, so cold!—very warm as to friendliness. I am naming no names in all these towns, for I cannot mention each who did me kindness, and to mention some and not others would be to misrepresent the gratitude I feel towards all.

At Omaha I committed myself to the tender mercies of the Union Pacific Railroad, which prides itself on being the first railway company that spanned the vast tract between the Central and Western States. It appeals strongly to the imagination, that single line thrown across 2,000 miles of land, with never a big town for a resting-place, and for hundreds of miles crossing barren tracts, the speeding train along that slender track being the only link between the outposts of civilisation on either side. It is worth while to travel along that line, if only for the strange feeling that the train that bears you is that only link, and that the world you know has sunk somewhere out of sight.

We had, however, a little too much of our train, comfortable as it was; for having triumphantly passed by miles

of snowsheds, over Rocky Mountains, and other impediments, we were ignominiously snowed up within ninety miles of Portland, our goal. We should have reached it early Saturday morning; we did reach it fifty hours later, on Monday morning, the interval being spent in lounging about among snowdrifts, trailing after a snowplough, in fact, being "snowed up". On Christmas Eve some good-natured and energetic passengers organised a Christmas Tree—pulled up from beside the track—for the youngsters who were bewailing the absence of Santa Claus, and the good saint himself perambulated the cars, to the great glee of the small passengers. On Christmas Day, the evening entertainment was a lecture on Theosophy by myself to as many hearers as the car could hold.

After lecturing in Portland, Oregon, I went northward into the new State of Washington, through big forests and fire-blackened clearings. From the far North a sweep of about 1,000 miles southwards to San Francisco, to the Golden Gate, from pines to palm-trees, from snow and storm to sun. Here is the great Theosophical centre of the West, strong in numbers and, more important still, strong in energy and in devotion. Southwards still to Los Angeles and San Diego, where roses were blooming and strange trees flourishing in a sub-tropical climate. Great was the change on speeding northward from San Diego, from burning sunshine into snow-storm and blizzard yet again; but in the warm car one could laugh at the cold outside, till it was forgotten in the magnificence of the scenery and marvel at the engineering skill which could carry a train over such mountains and through such ravines. For I was on the famous Rio Grande line, which soars upwards 11,000 feet, climbs along river banks, plunges into canyons, bearing its passengers through scenery that has few rivals in grandeur on our globe. And so onward to Kansas City, once more on the hospitable Union Pacific, re-met after so many days, and five days and nights of

travelling landed me again in more thickly populated lands. . . .

Then eastward to Pittsburgh, into the Black Coal Country in course of making there. In Pittsburgh only, in the States, did I find the same types of working-class depression so familiar to us in the old countries; pale, livid faces, sad-looking men and women, shoulders bowed with the constant burden of anxiety for daily bread. In the big cities, indeed, there are misery and starvation, chiefly if not wholly among immigrants; but the type of worker who is anxious all his life I saw nowhere save in Pittsburgh, where conditions like our own are now being made. . . .

And then across the sea in the swift "New York," to take up the threads of work that spread outwards from Avenue Road.

Mrs. Besant wrote to Col. Olcott on April 27th, 1893, that she would be able to make the Indian tour in the autumn; and the President-Founder promised her a hearty welcome. But before that, in May, Mrs. Besant paid the Netherlands a visit of four days, during which much work was done and for which the little staff at the Dutch Headquarters feel that they cannot be thankful enough. She spoke on the "Evolution of Man from the Animal to the Divine" and on "Theosophy, Its Teaching and Its Meaning," the lectures faithfully translated into Dutch by Mr. Fricke. On both occasions, the hall—one of the largest in Amsterdam—was fairly filled with an earnest, attentive and greatly impressed audience. There were many enquiries afterwards, in person or by letter. The two lectures were mentioned appreciatively by all the newspapers, in which were detailed reports, quite a new departure in the Netherlands.

In September of that year there was held at Chicago the first Parliament of Religions; and on Saturday, August 26th, Annie Besant, Miss Müller, G. N. Chakravarti, Mrs. Cooper-Oakley and H. Dhammapala sailed for New York in the "City of Paris," where they safely arrived the following Saturday. The Theosophical Congress as part of the great Parliament of Religions was an extraordinary success. The people were evidently hungering for some teaching which would satisfy their needs, and it was clear that this hunger was met by the Theosophical doctrines. One story may illustrate the feeling expressed: "We have been for years spending millions of dollars," said one man, "in sending missionaries to convert these men and have had little success. They have sent over a few men and they have converted everybody". What caused most surprise was the

lofty spirituality that shone forth in the Eastern conception of religion; while these conceptions were strong from the intellectual standpoint, subtle and profound, they were illuminated so brilliantly by the light of spirit that the Western minds were a little dazzled by the unaccustomed radiance. The vivid reality of the spiritual life impressed itself on the listeners as they felt the touch of a power, at once so gentle and so strong that they were captivated despite all prejudice and all preconception. If the Parliament did no other work than that of opening the public mind to the knowledge of the existence of the spiritual treasures of the East, it rendered a service to human progress for which profound thanks are due.

(To be continued)

THE WORLD-MOTHER IN HINDŪISM¹

By G. SRINIVASAMURTI

ओं जगदंबायै नमः ।

OM, SALUTATIONS TO THE WORLD-MOTHER

सृष्टाखिलं जगदिदं सदसत्स्वरूपं ।
शक्त्या स्वया त्रिगुणया परिपाति विश्वं ॥
संहृत्य कल्पसमये रमते तथैका ।
तां सर्वविश्वजननीं मनसा स्मरामि ॥

I recall to mind the great Mother of all the worlds, who creates this universe of both Saṭ and Asaṭ nature, protects the same by her own Shakti of triple gunas and withdraws the same at the close of every kalpā and remains disporting Herself in Her Oneness.²

ACCORDING to the Hindū Shāstras, it is the Second Person of the ever-blessed Trinity that is specially associated with those divine manifestations that occur, in every age, in swift response to the call for help sent forth from the suffering worlds of gods and men; and according as our object of adoration is the masculine or feminine aspect of what is both Father and Mother, both Deva and Devī, we are seen to be worshipping now at the shrine of Mahā Vishṇu or Kṛshṇa Bhagavān and now at that of Mahā Lakshmī or Devī Bhagavati. There is a number of works, both exoteric and esoteric,

¹ An address delivered at the Easter Conference of the South Indian Theosophical Federation held at Adyar during April, 1928. Perhaps this article will enlighten the rash person who told a newspaper that the World-Mother was unknown to Hindūism. Ed.

² *Devi Bhāgavatam*, Skandha I, Chapter II, Verse 5.

in which the stories of these manifestations form the main theme; the most popular among these are the two *Bhāgavata Purānas*; one is called the *Vishnu Bhāgavata* or simply *The Bhāgavata* while the other is known as *Devi Bhāgavata*. In the *Vishnu Bhāgavata* are sung the glories of our Lord Shri Kṛshṇa, the Jagat Guru, and of His many incarnations undertaken, age after age, manvantarā after manvantarā, and kalpā after kalpā, in conformity with the Great Law and the gracious promise proclaimed in *The Bhagavad-Gītā* in the following words:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहं ॥

Whenever there is decay of Righteousness, O Bhārata and there is exaltation of unrighteousness, then I myself come forth.¹

In the *Devi Bhāgavata* are sung the glories of "Our Lady," Devi Bhagavati, the Jagadāmbā, and of Her many incarnations undertaken in conformity with the Great Law and the gracious promise proclaimed in the "Devi Sapta Shaṭi" in the following words:

इत्थं यदा यदा बाधा दानवोत्था भविष्यति ।
तदा तदावतीर्याहं करिष्याम्यरिसंक्षयं ॥

Whenever there arise disturbances caused by beings of demoniacal nature, then shall I come down into incarnation and bring about the destruction of the enemies of righteousness.²

Our Purānas also say that when our Lord Shri Kṛshṇa took birth in Mathura as the son of Devakī, "Our Lady" Māyāshaktī also took birth simultaneously in Gokula, as the daughter of Yasodā, that being the plan previously decided upon and revealed to the Devas and the Ṛshis when, years before His advent, they were asked to incarnate in this world and remain here preparing the way and waiting for the

¹ *Bhagavad-Gītā*, IV, Verse 6.

² *Mārkaṇdeya Purāna*, Devi Sapta Shaṭi—Chapter II, Verse 55.

great Coming. The following extracts from *The Bhāgavata* may be usefully cited here :

भूमिर्दत्तनृपव्याजदैत्यानीकशतायुतैः ।
 आक्रान्ता भूरिभारेण ब्रह्माणं शरणं ययौ ॥
 ब्रह्मा तदुपधार्याथं सहदेवैस्तया सह ।
 जगाम सत्रिनयनस्तीरं क्षीरपयोदधेः ॥
 तत्र गत्वा जगन्नाथं देवदेवं वृषाकपिं ।
 पुरुषं पुरुषसूक्तेन उपतस्थे समाहितः ॥
 गिरं समाधौ गगने समीरितां । निशम्य वेधास्त्रिदशानुवाच ह ।
 गां पौरुषीं मे शृणुतामराः पुनः । विधीयतामाशु तथैवमाचिरं ॥
 पुँसैव पुँसाऽवधृतो धराज्वरो । भवद्भिरंशैर्यदुषूपजन्यतां ।
 सयावदुर्व्यां भरमीश्वरेश्वरः । स्वकालशक्त्या क्षपयंश्चरेद्भुवि ॥
 वसुदेवगृहे साक्षाद्भगवान्पुरुषः परः ।
 जनिष्यते तत्प्रियार्थं संभवन्तु सुरस्त्रियः ॥
 वसुदेवकलानन्तः सहस्रवदनः स्वराद् ।
 अप्रजो भवितादेवो हरेः प्रियचिकीर्षया ॥
 विष्णोर्माया भगवती यया संमोहितं जगत् ।
 आदिष्टा प्रभुगांशेन कार्यार्थं संभविष्यति ॥

When hosts of Daityas were born on this earth in the guise of arrogant kings, then, Mother Earth, oppressed under the heavy burden, sought refuge in Brahmā. Thereupon, Brahmā, being duly appraised of the trouble, repaired to the banks of the ocean of milk, along with the three-eyed Lord, the Devas and Mother Earth in the form of a cow. There, with perfect concentration, He worshipped the Purusha by the Purushasukta hymn, that Purusha who is Lord of the world, God of gods and the bestower of all good. Then Brahmā having heard in His Samādhi a voice resounding in the Heavens, said to the Devas: O Amaras! (Immortals), listen to the words of Purusha now heard by me, and act accordingly without the least delay. Even before our appeal was made, the Lord hath known of the distress of Mother Earth. Go forth and take birth among the Yadus by your Amshas until the Lord of Lords traverseth the Earth freeing her of her burdens by His Kalashakti. Ere long, the Supreme Purusha Himself, the Almighty One, will be born in the family of Vasudeva; and let the Deva women take birth on earth to do His pleasure. Desiring to do His pleasure, the great Ananta of thousand-faces, a fragment of Vasudeva, will be born as His brother. Devi Bhagavati, Vishnu's Māyā, by whom the worlds are fascinated, will also take

birth on earth, being directed to do so for the purpose of carrying on the Great Work.¹

भगवानपि विश्वात्मा विदित्वा कंसजं भयं ।
 यदूनां निजनाथानां योगमायां समादिशत् ॥
 गच्छ देवि व्रजं भद्रे गोपगोभिरलंकृतं ।
 अथाहं स्वांशभागेन देवक्याः पुत्रतां शुभे ।
 प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि ॥

The Almighty Lord, the Soul of the Universe, having known of the dangers from Kamsa to His own people, the Yadus, directed Yogamāyā thus: O Devi, O Blessed One, go to Vraja, beautified by the presence of the Gopas (the cow-herd class) and the cows . . . Then, O auspicious one, in fulness of my own Amsha, I will assume sonship of Devakī and thou shalt be born as daughter of Yashodā, wife of Nanda.²

अथ सर्वगुणोपेतः कालः परमशोभनः ।
 यर्हैवाजनजन्मर्क्षं शान्तर्क्षगृहतारकं ॥
 दिशः प्रसेदुर्गगनं निर्मलोद्गुणोदयं ।
 मही मङ्गलभूयिष्ठपुरग्रामव्रजाकरा ॥
 नदयः प्रसन्नसलिलाः हृदा जलरुहश्रियः ।
 द्विजालिकुलसन्नादस्तबकावनराजयः ॥
 ववौ वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः ।
 अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥
 मनांस्यासन्प्रसन्नानि साधूनामसुरद्रुहाम् ।
 जायमानेऽजने तस्मिन्नेदुर्दुन्दुभयो दिवि ॥
 जगुः किन्नरगन्धर्वास्तुष्टुवुः सिद्धचारणाः ।
 विद्याधर्यश्च ननृतुः अप्सरोभिः समं तदा ॥
 मुमुचुर्मुनयो देवाः सुमनांसि मुदान्विताः ।
 मन्दं मन्दं जलधराः जगर्जुरनुसागरम् ।
 निशीथे तम उद्धूते जायमाने जनादेने ॥
 देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः ।
 आविरासीद्यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥

* * * *

¹ *Vishṇu Bhāgavata*, Skanda 10, Chapter I.

² *Ibid.*, Chapter II.

ततश्च शौरिर्भगवत्प्रचोदितः ।
 सुतं समादाय ससूक्तिकागृहात् ।
 यदा बहिर्गन्तुमियेष तर्ह्यजा ।
 या योगमायाऽजनि नन्दजायया ॥

Then came the time, attended by blessings of every kind, and most delightful to behold—when the Asterisk Rohini rode ascendent while Ashwini and all constellations and planets radiated peace ineffable.

Peace reigned in all the quarters of the globe; the sky was glorious with starlight shining bright and clear; on earth, there was fullest benediction everywhere—in the towns, in the country side, in the pastures and in the mines. Rivers overflowed with water, sparkling and clear; lakes were glorious with their wealth of lotuses and the forests appeared in great floral beauty and rang with welcome songs of birds and bees.

The winds wafted pleasant and laden with auspicious perfumes. The holy fires of the regenerate ones burnt bright, radiating peace; the minds of the pious (the enemies of the demoniacal beings) were wrapt in peaceful ecstasy. Then sounded the Kettle drums of the Devas, heralding that the birth of the Divine Being was about to take place; the angelic hosts of Kinnaras and Gandharvas sang in ecstasy; the Siddhas and Charanas hymned in praise; the Viḍyādhara Devis and Apsaras danced for joy; the sages and celestials dropped, in high delight, flower-offerings from the sky.

Softly and softly, did the rain-clouds rumble on, reverberating with the rejoicing echoes of the responsive seas when there came the silence and the darkness of midnight when Janārdana, the Lord of the Universe, was to be born. Then did Vishnu, the indweller of all hearts, issue forth from Devaki of divine form, like unto the moon rising in full glory in the East.

* * * * *

Just as the father Shauri, being impelled by the Lord, was about to go forth from the puerperal chamber with the Divine Babe in his arms, then, just at that very moment, the birthless Yogamāyā was born to the wife of Nanda.¹

In occult treatises like *Soundarya Lahiri*, Devī or Shakti is referred to in the following manner :

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं ।
 न चेदेवं, देवो न खलु कुशलः स्वन्दितुमपि ॥

Only when united with Shakti has Shiva power to manifest; but without Her, the Deva cannot even stir.²

¹ *Vishnu Bhāgavata*, Chapter III.

² *Anandalahari* portion of *Soundarya Lahiri*, Verse 1.

A little further on, in the same work, we have the following addressed to Deva and Devī—the *two-in-one* :

उमाभ्यां एताभ्यां उभयविधिमुद्दिश्य दयया ।

सनाथाभ्यां जज्ञे जनकजननीमज्जगदिदम् ॥

O Father-Mother! this world of ours was created by the compassion of Your joint-protectorship, to the end that by Your mutual help, Your joint-design may fulfil itself.

To the Hindūs, the World-Mother is not only the supreme embodiment of the tenderest love and wondrous compassion, ever brooding over Her children and providing them the protection and the sustenance that they need but She is also the Warrior-Queen of invincible Power and Majesty, who keeps a ceaseless vigil over Her offspring, manifesting Her mighty Mother-Strength whenever it is needed to drive away or destroy those demoniacal beings who cause evil to Her children, the objects of Her wondrous Mother-Love. Hence it is that the Hindūs are seen to offer their adorations not only to Mahālakshmi, Mahāgaurī, Mahā-sarasvatī, Mahā-Mohinī, Tripurasundarī, Annapūrneshvarī (bestower of nourishment), Vishvambharī (preserver of the universe), Shakambarī (preserver of the plants), Sreyas-karī (giver of all good) and such other manifestations of Supreme Peace, Gentleness and Beauty but also to others like Chandī, Chāmuṇḍī, Durgā, Mahākālī and the like, where the Great Mother, roused by the dangers threatened to Her children by the evil ones, shows Herself in Her awe-inspiring form of invincible Power and all-conquering Strength, striking terror and causing destruction to beings of demoniacal nature.

The Spirit of the World-Mother abides in the whole of Her creation, even in the fiercest tigress-mother who becomes tender and gentle as a dove, as she lovingly suckles her newborn cubs; but presents a picture terrible to behold as she springs mightily at the slightest indication of danger to her offspring and seeks to tear the enemy with her teeth and

claws. The World-Mother has Her representatives in every order of Her manifold creation. Our Purāṇas narrate the story of the sorrowing Kāmaḍhēnu (the Divine Cow-Mother milking boons to the worlds of gods and men) who being questioned by Indra why hot tears were dropping from her eyes, stated in reply that it was because she could not help weeping at the sight of the many cruelties inflicted by human beings on the children of Her womb. So, too, we read of Divine Mothers of the race of Nāgas (Serpents), Garudas (holy eagles), and other orders of Her manifold creation. We read too of Mother-Spirits brooding over towns and cities, countries and continents, the seas and the woods. We read in the Rāmāyaṇa of the grief of Laṅkā-Devī (Mother-spirit, guarding Laṅkā) at Hanumān's approach to that city, as she knew that that was the sign of the future downfall of the mighty Rāvaṇa and his city. To those who have eyes to see, Mother Adyar, Mother Brindāvan, Mother Mathura, Mother Kāshi, Mother India and Mother Earth are not mere names but great realities, most mighty and beautiful to behold. Nor does the Hindū view stop with this universe of our Ṭrimūrṭi (Triple Logos) and Triple Shakti. We are told that, round our universe, there blaze many other universes of many grades, each universe having the Ṭrimūrṭi and Triple Shakti appropriate to its own order. Each universe may be looked upon as being at once the central Sun of its own system, as also a planet fitting into its proper place in a system of a mightier Sun with mightier Triple Logos and Shakti; and so we have the conception that the smallest particle of dust and the greatest Ishvara are *one* in their nature, both being manifestations of Deva and Devī, Father and Mother, Bhagavān and Bhagavaṭi. "As above, so below." Above, we go from vast Brahmāṇdas to vaster Brahmāṇdas, from vast immensities to vaster immensities, from vast manifestations to vaster manifestations. Below, we go to Brahmāṇdas of ever

lessening order ; but all are Brahmāndas—Cosmoses ; all are Father-Mother, Deva-Devī, Triple Logos and Shakti, though in the language of relativity, we speak of one as a Kshudra Brahmānda (Microcosmos) as compared with another, designated as Mahaṭ Brahmānda (Macrocosmos).

I may usefully close this paper by citing the following extracts from the *Devī Bhāgavata* where these several points concerning the Mother aspect of Divinity are well brought out in the story of the visit of the Ṛimūrṭi to Devī Bhagavati; the scene is in Mani-ḍwīpa, the "Jewel Island" where the Devī reigns in all Her glory; the divine Vyāsa who narrates the story relates that, once upon a time, the Ṛimūrṭi while wandering through the cosmoses in their aerial cars found themselves on this wondrous island where reigned the Devī "shining with the lustre of ten million suns". As the Ṛimūrṭi got into the presence of the Devī, They found themselves in youthful feminine forms of wondrous beauty. They stayed there for one hundred years adoring the glories of the Devī; during this journey and sojourn, Bhagavān Vishṇu, being impelled, on occasions, to sing in praise of the Devī, expressed himself to the other members of the Trinity in the following manner :

धन्या वयं महाभागाः कृतकृत्याश्च सांप्रतं ।
 यदत्र दर्शने प्राप्ताः भगवत्याः स्वयं त्विदं ॥
 सैषा वरांगना नाम या दृष्टा वै महार्णवे ।
 बालभावे महादेवी दोलयन्तीव मां मुदा ॥
 शयानं वटपत्रे च पर्थके सुस्थिरे दृढे ।
 पादांगुष्ठं करे कृत्वा निवेश्य मुखपंकजे ॥
 लेलिहन्तं च क्रीडन्तं अनेकैर्बालचेष्टितैः ।
 रममाणं कोमलांगं वटपत्रपुटे स्थितं ॥
 गायन्ती दोलयन्ती च बालभावान्मयिस्थिते ।
 सेयं सुनिश्चितं ज्ञानं जातं मे दर्शनादिव ॥

कामं नो जननी सैषा श्रुणुतां प्रवदाम्यहं ।
अनुभूतं मया पूर्वं प्रत्यभिज्ञा समुत्थिता ॥

Now that we have obtained, O illustrious Ones, this glimpse of Bhagavatī Herself, we are indeed blessed and have our highest objects duly accomplished . . . I now remember that it was this all-excellent Lady that was seen by me before, in the Great Ocean—this same Mahādevī who, in my then babyhood, rocked me to and fro with great joy. At that time, when I was sleeping in the cradle of the well-fixed and firm banyan leaf, having my great toe in my hand, placing it in the mouth-lotus and playing many similar baby-pranks, it was She that gently rocked my playful and tender body as I lay on that banyan leaf in my baby state. Now at Her sight, there is born within me the certainty of knowledge; now the recollection of all that was experienced by me in the past has again arisen. Therefore listen; I proclaim that this Great Lady is verily our Mother.¹

नमो देव्यै प्रकृत्यै च विधात्र्यै सततं नमः ।
कल्याण्यै कामदायै च वृध्यै सिध्यै नमो नमः ॥
नत्वामृते किमपि वस्तुगतं विभाति ।
व्याप्यैव सर्वमखिलं त्वमवस्थितासि ॥
शक्तिं विना व्यवहृतौ पुरुषोप्यशक्तः ।
बंभण्यते जननि बुद्धिमता जनेन ॥

I bow to Devi Prakṛti; I bow always to Her who is Vidhātri (creator); I bow, again and again, to Her who is Kalyāni (auspicious one), Kāmadā (giver of desires), Vṛiddhi (power of growth and increase in all things), and Siddhi (power of achieving success and obtaining attainments of all kinds.)

O Mother, without thee no object would become manifest. Having verily pervaded the entire universe, Thou art remaining imminent in all things. Hence, it is proclaimed by the wise that without Thy aid, O Mother, even the Highest Purusha is unable to act.²

अस्माभिरत्रभुवने हरिरन्य एव ।
दृष्टः शिवः कमलजः प्रथितप्रभावः ।
अन्येषु देवि भुवनेषु न सन्ति किं ते ।
किं विद्म देवि विततं तव सुप्रभावं ॥
याचेंऽत्र तेंऽन्निकमलं प्रणिपत्य कामं ।
चित्ते सदा वसतु रूपमिदं तवैतत् ॥
एषावयोरविरता किल देवि भूयात् ।
व्याप्तिः सदैव जननी सुतयोरिवार्ये ॥

¹ *Devi Bhāgavata*, Part III, Chapter III.

² *Devi Bhāgavata*, Part III, Chapter III.

O Devi, in this universe, unfolded by Thee, are seen by us another Vishnu, another Shiva and another Brahmā of celebrated greatness. Who knows, O Devi, how many other such Brahmās, Vishnus and Shivas exist in Thy other universes. Verily, O Devi, Thy glory is infinite.

O Mother, bowing again and again to Thy lotus feet, I pray that this form of Thee may ever dwell in my mind. O noble Devi, may this relationship of Mother and Son exist unbroken between Thee and me, now and for evermore.¹

नमस्ते सर्वलोकानां जननीमब्धिसंभवां ।

श्रियमुन्निद्रपद्माक्षीं विष्णुवक्षस्थलस्थिताम् ॥

Salutation to Thee, the Mother of all the Worlds, the daughter of the Sea, Lakshmi with eyes of full-blown lotus, and seated in the heart of Vishnu.

P. S. This address was followed by a discussion when a question was asked whether it was not likely that the conception of Jagadāmbā presented in this paper was really not so much a presentment of the ancient Hindū teaching itself as the result of my conscious or unconscious reading into the ancient scriptures the modern Theosophical conception of the "World-Mother," whose advent was announced to us by Dr. Besant recently on the last Annunciation Day. Obviously, the most satisfactory answer to a question of this description could only be that which is obtained by the best exercise of one's own faculties of reasoning and intuition. As far as I am concerned, I have not the least hesitation in owning, with profound thankfulness, that, in my study of this subject as of many others, the modern Theosophical teachings have served as the most illuminating commentaries on the ancient Hindū texts; I am more than grateful, and more grateful than I can tell, to those Theosophical leaders, the light of whose teachings have enabled me to obtain glimpses, according to my own measure, into that wondrous wisdom which is Hindūism and that Eternal Truth which is Sanātana Dharma. Nor have I the least hesitation in owning that, while I have no personal experiences in the matter, I rejoicingly accept the glori-

¹ *Devi Bhāgavata*, Part III, Chapter III.

tidings, regarding the advent of the World-Mother, brought to us by her who is the blessed bringer of many glad tidings and the great mother and promoter of many good causes. In domains such as these, where I have not yet learnt to verify things for myself, I gladly accept as my working hypotheses the teachings of those whose powers of contacting and sensing truth are, to the best of my knowledge and reasoning, vastly greater than my own. Some day, I too will learn to verify such things for myself; I shall then be able to speak of what I have myself *seen* and known; till then, I can only say: "Thus have I *heard*, pondered and understood."

I was also asked to explain why it was that the use of the particular term "Jagadāmbā" as applied to the World-Mother, was comparatively infrequent in our śtoṭras and other such literature. The answer was and still is: "At present, I do not know." The use of the word "Jagaṭ Guru," as applied to the World-Teacher is perhaps even more infrequent; why? Again, at present, I do not know; but, in due course, I hope to know.

G. Srinivasamurti

TO RUKMINI

SWEET singing bird, sounding the note
Of His inmost harmony
Surely the sound of your song so sweet
Will bring us His Purity.

His Wisdom pours in fragrant waves
From the depths of your heart of flowers,
While your sweetness seems to shroud your strength,
So we scarcely suspect your powers.

So, singing bird, sing on
His song of Wisdom and Love,
For its fragrant sweetness ever brings
Our hearts close to His Above.

DOROTHY E. OTIS

A HINDŪ CHELA'S DIARY

From *The Path*, 1886¹

In the month of December he arrived at Benares, on what he hoped would be his last pilgrimage. As much as I am able to decipher of this curious manuscript, written in a mixture of Tamil—the South Indian language—with Mahrathi, which as you know, is entirely dissimilar, shows that he had made many pilgrimages to India's sacred places, whether by mere impulse or upon actual direction I know not. If he had been only any ordinary religiously disposed Hindū we might be able to come to some judgment hereupon, for the pilgrimages might have been made in order to gain merit, but as he must long ago have arisen above the flowery chains of even the Vedas, we cannot really tell for what reason these journeys were made. Although, as you know, I have long had possession of these papers, the time had not until now seemed ripe to give them out. He had, when I received them, already long passed away from these busy scenes to those far busier, and now I give you liberty to print the fragmentary tale without description of his person. These people are, you know, not disposed to have accurate descriptions of themselves floating about. They, being real disciples, never like to say that they are, in a manner quite contrary to that of those famed professors of occult science who opportunely or inopportunely declare their supposed chelaship from the house top.

. . . Twice before have I seen these silent temples, standing by the rolling flood of sacred Ganges. They have not changed, but in me what changes have occurred! And yet that cannot be; for, the I changeth not, but only the veil wrapped about is either torn away or more closely and thickly folded round for the disguising of the reality . . . It is now seven months since I began to use the privilege of listening to Kunala. Each time before, that I came to see him,

¹The original MS. of this Diary, as far as it goes, is in our possession. The few introductory lines are by the friend who communicated the matter to us.—(Editor, *The Path*.)

implacable fate drove me back. It was Karma, the just law, which compels when we would not, that prevented me. Had I faltered then and returned to the life then even so far in the past, my fate in this incarnation would have been sealed—and he would have said nothing. Why? Happy was I that I knew the silence would not have indicated in him any loss of interest in my welfare, but only that the same Karma prevented interference. Very soon after first seeing him I felt that he was not what he appeared exteriorly to be. Then the feeling grew within a short time into a belief so strong that four or five times I thought of throwing myself at his feet and begging him to reveal himself to me. But I thought that was useless, as I knew that I was quite impure and could not be trusted with that secret. If I remained silent I thought that he would confide to me whenever he found me worthy of it. I thought he must be some great Hindū Adept who had assumed that illusionary form. But here this difficulty arose, I knew that he received letters from various relatives in different parts, and this would compel him to practise the illusion all over the globe, for some of those relatives were in other countries, where he had been too. Various explanations suggested themselves to me . . .

I was right in my original conception of Kunala that he is some great Indian Adept. On this subject I constantly talked with him since—although I fear I am not, and perhaps shall not be in this life worthy of their company. My inclination has always been in this direction. I always thought of retiring from this world and giving myself up to devotion. To Kunala I often expressed this intention, so that I might study this philosophy, which alone can make man happy in this world. But, then, he usually asked me what I would do *there* alone? He said instead of gaining my object I might perhaps become insane by being left alone in the jungles with no one to guide me;

that I was foolish enough to think that by going into the jungles I could fall in with an Adept; and that if I really wanted to gain my object I should have to work in the reform, in and through which I had met so many good men and himself also, and when the Higher Ones whom I dare not mention by any other names, were satisfied with me they themselves would call me away from the busy world and teach me in private. And when I foolishly asked him many times to give me the names and addresses of some of those Higher Ones he said once to me: "One of our brothers has told me that as you are so much after me I had better tell you once for all that I have no right to give you any information about them, but if you go on asking Hindūs you meet what they know about the matter you might hear of them, and one of those Higher Ones may perhaps throw himself in your way without your knowing him, and will tell you what you should do. These were orders, and I knew I must wait, and still I knew that through Kunala only would I have my object fulfilled . . .

I then asked one or two of my countrymen, and one of them said he had seen two or three such men, but that they were not quite what he thought to be *Raj Yogs*. He also said he had heard of a man who had appeared several times in Benares but that nobody knew where he lived. My disappointment grew more bitter, but I never lost the firm confidence that Adepts do live in India and can still be found among us. No doubt too there are a few in other countries, else why had Kunala been to them . . .

In a letter from Vishnurama it was said that a certain X lived in Benares and that Swamiji K knew him. However for certain reasons I could not address Swamiji K directly, and when I asked him if *he* knew X he replied: "If there be such a man here at all he is not known." Thus evasively on many occasions he answered me, and I saw that all my expectations in going to Benares were only castles

in the air. I thought I had gained only the consolation that I was doing a part of my duty. So I wrote again to Nilakant: "As directed by you I have neither let him know what I know of him nor what my own intentions are. He seems to think that in this I am working to make money, and as yet I have kept him in the dark as regards myself, and am myself groping in the dark. Expecting enlightenment from you, etc."

. . . The other day Nilakant came suddenly here and I met Swamiji K and him together, when to my surprise K at once mentioned X, saying he knew him well and that he often came to see him, and then he offered to take us there. But just as we were going, an English officer who had done Kunala a service at some time, arrived at the place. He had in some way heard of X and was permitted to come. Such are the complications of Karma. It was absolutely necessary that he should go too, although no doubt his European education would never permit him to more than half accept the doctrine of Karma, so interwoven backward and forward in our lives, both that now, that past and that to come. At the interview with X, I could gain nothing, and so we came away. The next day X came to see us. He never speaks of himself, but as "this body". He told me that he had first been in the body of a fakir, who, upon having his hand disabled by a shot received while passing the fortress of Bhurtpore, had to change his body and choose another, the one he was now in. A child of about seven years of age was dying at that time, and so, before the complete physical death, this fakir had entered the body and afterwards used it as his own. He is, therefore, doubly not what he seems to be. As a fakir he had studied Yoga science for 65 years, but that study having been arrested at the time he was disabled, leaving him unequal to the task he had to perform, he had to choose this other one. In his present body he is 53 years, and consequently the inner X is 118 years old . . .

In the night I heard him talking with Kunala, and found that each had the same Guru, who himself is a very great Adept, whose age is 300 years, although in appearance he seems to be only 40¹! He will in a few centuries enter the body of a Kshattriya, and do some great deeds for India, but the time had not yet come.

Yesterday I went with Kunala to look at the vast and curious temples left here by our forefathers. Some are in ruins, and others only showing the waste of time. What a difference between my appreciation of these buildings now, with Kunala to point out meanings I never saw, and that which I had when I saw them on my first pilgrimage, made so many years ago with my father . . .

A large portion of the MS. here, although written in the same characters as the rest, has evidently been altered in some way by the writer, so as to furnish clues meant for himself. It might be deciphered by a little effort, but I must respect his desire to keep those parts of it which are thus changed, inviolate. It seems that some matters here jotted down are related to secret things, or at least to things that he desired should not be understood at a glance. So I will write out what small portion of it as might be easily told without breaking any confidence.

It is apparent that he had often been before to the holy city of Benares, and had merely seen it as a place of pilgrimage for the religious. Then, in his sight, those famous temples were only temples. But now he found under the instruction of Kunala, that every really ancient building in the whole collection had been constructed with a view to putting into imperishable stone the symbols of a very ancient religion. Kunala, he says, told him, that although the temples were made when no supposition of the ordinary people of those eras leaned toward the idea, that nations could ever arise who would be ignorant of the truths then universally known, or that darkness would envelop the intellect of men, there were many Adepts then well known to the rulers and to the people. They were not yet driven by inexorable fate to places remote from civilisation, but lived in the temples, and while not holding temporal power, they exercised a moral sway which was far greater than any sovereignty of earth. And they knew that the time would come when the influence of the dark age would make men to have long forgotten even that such beings had existed, or that any doctrines based on the material rights of *mine* and *thine* had ever been

¹There is a peculiarity in this, that all accounts of Cagliostro, St. Germain and other Adepts, give the apparent age as forty only. (Ed., *The Path*).

held. If the teachings were left simply to either paper or papyrus or parchment, they would be easily lost, because of that decay which is natural to vegetable or animal membrane. But stone lasts, in an easy climate, for ages. So these Adepts, some of them being really themselves *Mahārājas*, caused the temples to be built in forms, and with such symbolic ornaments, that future races might decipher doctrines from them. In this, he says, great wisdom is apparent, for to have carved them with sentences in the prevailing language would have defeated the object, since languages also change, and as great a muddle would have resulted as in the case of the Egyptian hieroglyphics, unless a key-stone had also been prepared; but that itself might be lost, or in its own turn be unintelligible. The ideas underneath symbols do not alter, no matter what may be the language, and symbols are clear immortally, because they are founded in nature itself. With respect to this, he writes down that Kunala informed him that the language used then was not Samskr̥t, but a far older one now altogether unknown in the world.

From a detached sentence in the MS. it is shadowed out that Kunala referred to a curious building put up many years ago in another part of India and now visible, by which he illustrated the difference between an intelligent construction and an unintelligent one. This building was the product of the brain of a *chandala*¹ who had been enriched through a curious freak. The Rajah had been told upon some occasion by his astrologers, that he must give an immense sum of money to the first person he saw next day, they intending to present themselves at an early hour. Next day, at an unusually early hour, the Rajah arose, looked out of the window, and beheld this *chandala*. Calling his astrologers and council together and the poor sweeper into his presence, he presented him with lacs upon lacs of rupees, and with the money the *chandala* built a granite building having immense monolithic chains hanging down from its four corners. Its only symbology was, the change of the chains of fate, from poor low caste to rich low caste. Without the story the building tells us nothing.

But the symbols of the temple, not only those carved on them, but also their conjuncture, need no story nor knowledge of any historical events. Such is the substance of what he writes down as told him by Kunala. He says also that this symbology extends not only to doctrines and cosmology, but also to laws of the human constitution, spiritual and material. The explanation of this portion is contained in the altered and cryptic parts of the MS. He then goes on :

. . . Yesterday, just after sunset, while Kunala and X were talking Kunala suddenly seemed to go into an unusual

¹ A low caste man, a sweeper. Such a building can now be seen at Bijapur, India. (Ed., *The Path*).

condition, and about ten minutes afterwards a large quantity of malva flowers fell upon us from the ceiling.

I must now go to . . . and do that piece of business which he ordered me to do. My duty is clear enough, but how am I to know if I shall perform it properly. . . . When I was there and after I had finished my work and was preparing to return here, a wandering fakir met me and asked if he could learn from me the proper road to Karli. I directed him, and he then put to me some questions that looked as if he knew what had been my business; he also had a very significant look upon his face, and several of his questions were apparently directed to getting me to tell him a few things Kunala had told me just before leaving Benares with an injunction of secrecy. The questions did not on the face show that, but were in the nature of inquiries regarding such matters, that if I had not been careful, I would have violated the injunction. He then left me saying: "You do not know me but we may see each other." I got back last night and saw only X, to whom I related the incident with the fakir, and he said that it was none other than Kunala himself using that fakir's body who had said those things, and if I were to see that fakir again he would not remember me and would not be able to repeat his questions, as he was for the time being taken possession of for the purpose by Kunala, who often performs such things. I then asked him if in that case Kunala had really entered the fakir's body, as I have a strange reluctance asking Kunala such questions, and X replied that if I meant to ask if he had really and in fact entered the fakir's person the answer was no, but that if I meant to ask if Kunala had overcome that fakir's senses, substituting his own, the answer was yes, leaving me to make my own conclusions.

. . . I was fortunate enough yesterday to be shown the process pursued in either entering an empty body or, in using one which has its own occupant. I found that in both cases it

was the same, and the information was also conveyed that a *bhut*¹ goes through just the same process in taking command of the body or senses of those unfortunate women of my country who sometimes are possessed by them. And the *bhut* also sometimes gets into possession of a part only of the obsessed person's body, such as an arm or a hand, and this they do by influencing that part of the brain that has relation with that arm or hand; in the same way with the tongue and other organs of speech. By any person but Kunala I would not have allowed my own body to be made use of for the experiment. But I felt perfectly safe, that he would not only let me in again, but also that he would not permit any stranger, man or *gandharva* to come in after him. We went to . . . and he . . . The feeling was that I had suddenly stepped out into freedom. He was beside me and at first I thought that he had but begun. But he directed me to look, and there on the mat I saw my body, apparently unconscious. As I looked . . . the body of myself opened its eyes and arose. It was then superior to me, for Kunala's informing power moved and directed it. It seemed even to speak to me. Around it, attracted to it by those magnetic influences, wavered and moved astral shapes, that vainly tried to whisper in the ear or to enter by the same road. In vain!

They seemed to be pressed away by the air or surroundings of Kunala. Turning to look at him, and expecting to see him in a state of *samādhi*, he was smiling as if nothing, or at the very most, but a part of his power had been taken away, . . . another instant and I was again myself, the mat felt cool to my touch, the *bhuts* were gone, and Kunala bade me rise.

He has told me to go to the mountains of . . . where . . . and . . . usually live, and that even if I were not to see anybody the first time, the magnetized air in which they live would do

¹ An obsessing astral shell. (Ed., *The Path*).

me much good. They do not generally stop in one place, but always shift from one place to another. They, however, all meet together on certain days of the year in a certain place near Bhadrinath, in the northern part of India. He reminded me that as India's sons are becoming more and more wicked, those Adepts have gradually been retiring more and more toward the north, to the Himālaya mountains . . . Of what great consequence is it for me to be always with Kunala. And now X tells me the same thing that I have always felt. All along I have felt and do still feel strongly that I have been once his most obedient and humble disciple in a former existence. All my hopes and future plans are therefore centred in him. My journey up country has done me one good, that of strengthening my belief, which is the chief foundation on which the grand structure is to be built . . .

As I was walking past the end of Ramaling's compound I saw a small lamp of European make, and while there was no wind, the light there several times fell low. I could not account for it. Both Kunala and X were far away. But in another moment, the light suddenly went out altogether, and as I stopped, the voice of revered Kunala who, I supposed was many miles away, spoke to me, and I found him standing there. For one hour we talked; and he gave me good advice, although I had not asked it—thus is it always, when I go fearlessly forward and ask for nothing I get help at an actual critical moment—he then blessed me and went away. Nor could I look in what direction. In that conversation, I spoke of the light going down and wanted an explanation, but he said I had nothing to do with it. I then said I wanted to know, as I could explain it in two ways, *viz.*, first that he did it himself, or second, that someone else did it for him. He replied that even if it were done by somebody else, *no yogi will do a thing unless he sees the desire in another yogi's mind.*

The significance of this drove out of my mind all wish to know *who* did it, whether himself or an elemental or another person, for it is of more importance for me to know even a part of the laws governing such a thing, than it is to know who puts those laws into operation. Even some blind concatenation of nature might put such natural forces in effect in accordance with the same laws, so that a knowledge that nature did it would be no knowledge of any consequence.

I have always felt and still feel strongly that I have already once studied this sacred philosophy with Kunala, and that I must have been, in a previous life, his most obedient and humble disciple. This must have been a fact, or else how to account for the feelings created in me when I first met him, although no special or remarkable circumstances were connected with that event. All my hopes and plans are centred in him and nothing in the world can shake my confidence in him, especially when several of my Brahmin acquaintances tell me the same things without previous consultation.

(To be continued)

JOYOUSNESS AT ADYAR

FROM OUR OWN CORRESPONDENT IN THE ASTRAL PLANE—A. B.

[The following is a record of a little talk given to Adyar by the President. Notes were taken of the ideas, and are reproduced.]

I WANT you all to be very joyous, for joyousness is indispensable both to a happy Adyar and to an efficient Adyar. As the great world-centre both for brotherhood and specifically for the Theosophical Society and the many movements our Society has mothered, Adyar occupies a unique place in the life of the world. By the force of strong example, Adyar can almost compel the world to follow the path to happiness in the sense that a strong example from such a centre as Adyar would be so compelling in its power and attractiveness that the rest of the world would be irresistibly drawn to follow the example.

Let us try to make Adyar irresistible, so that every one who visits Adyar feels "compelled" to take away with him his spirit, to implant it in his own home and surroundings. That we may achieve this, joyousness must be the rule and all forms of depression very much the exception. What reason have we to be otherwise than supremely joyous? We live in the Home of our Masters. We dwell in one of the great Centres established by Them for the service of the world. We are indeed called to live here that we may be of use to Them. What more could we desire? We may have our difficulties, our troubles, our anxieties; but how small should these loom as compared with the wonderful privilege of living at Adyar and of so intimately participating in the Masters' work. Even if from time to time depression steals over us, here at Adyar we ought to be able to throw it off very

quickly, so that it is no sooner here than it is gone. I know that sometimes our residents, generally in the beginning of their stay, have some difficulty in accommodating themselves to the great pulsations of Power that surge through Adyar. Stimulating the whole of the nature, these forces stir into activity both quality and defect, and people sometimes become depressed, feel unworthy, have the feeling that they are much worse than they thought they were. If they are wise, they will recognise this to be the natural effect of living in a magnetic field highly charged with Life, Life which penetrates into the inmost recesses and vitalises every part of one's being. The wise course under these circumstances is to recognise that certain weaknesses which may have been lying dormant still have a slight hold, and the best method of getting them out of way is to ignore them, concentrating the attention on the positive of which they are the negative. "You are still there, are you? Very well, I will busy myself about that which will elbow you out by taking all the place you at present occupy in my consciousness." We may well thank Adyar for drawing our attention to the weak spots that remain in our character, so that by turning our attention away from them to the qualities of which they are the defects we shall starve them into non-existence.

But Adyar also draws our attention to our strong points, and we should employ these to the utmost in the service of that for which Adyar stands. We are here because of the use that can be made of these in the Masters' work. Let us then use them so that by being used they themselves grow and stir other qualities, less developed, into growth. In this way we gain an all-round development, giving us balance and wisdom.

There is one point to which I would like to draw your special attention. Your joyousness must not merely be vague and general joyousness. Indeed, it must not at all

either vague, or just general without any specific direction. It must be a joyousness which permeates your daily life and all your activities, whatever these may be. It must be a joyousness which radiates from you and is as irresistibly compelling to your fellow-residents as Adyar itself must be to the outer world. Your joyousness must be "compelling". Your fellow-residents must be unable to resist the infection of your own joyous radiance. No one must be able to be otherwise than joyous in your presence. Your sparkling life must stir the lives of all your comrades to sparkle with joyousness. You must be an antidote to dullness, to depression, to peevishness, to all that narrows and hardens. Sadness, unhappiness, the sense of incapacity, worry—all must give way before your joyousness.

Whatever be the circumstances of your lives at Adyar, difficult or easy, comfortable or somewhat uncomfortable, never allow joyousness to suffer even a temporary defeat, the slightest obscuration. Some of you may remember the character of Mark Tapley in one of Dickens' novels. He was always saying that there was no credit in being happy if there were no difficulties in the way. To be happy when it would be difficult to be otherwise than happy has no special merit; but to be happy when every circumstance pushes you the other way shows that you know what happiness really is, and know that true happiness is independent of outer circumstances. None of you living here at Adyar are in the midst of circumstances pushing you the other way. You may have difficulties, but what is any one of these compared with the inestimable advantage of living at Adyar? I think Mark Tapley would have said that there is no particular credit in being happy at Adyar. The happiness, the joyousness, of our Masters is in the very atmosphere we breathe in this wonderful place. Let, therefore, no cloud darken what should be the clear, bright sky of joyousness; and if a cloud now and

then appears upon the horizon, let it be scurried away without the loss of a moment.

Whatever be the nature of your duties at Adyar, be very happy and joyous in them. They may appear to you important, or they may appear unimportant. The words "important" and "unimportant" are very relative terms. In reality there is nothing that is unimportant, for even a little thing which we might be inclined to call unimportant has, or should have, importance given to it by the way in which we do it. What the world might call important may well be robbed of its value if it be not done as it should be done. A really important piece of work may lose most of its importance, become valueless, if it be not done as it should be done. And a little thing, to which, perhaps, the world would pay no attention whatever, or a little thing which of itself may have no special importance, may gain immense importance from the way in which it is done, from the care, from the love, that is put into it. So the importance of a piece of work is much more dependent than we might ordinarily think, upon what we put into it. We can confer importance upon it. No matter what you may be doing here at Adyar, however obscure and of little value it may appear to be, it may have an importance equal to much more showy work, may in fact be much more important than work which seems to loom larger in the activities of Adyar, because you do it with your whole heart "as unto the Lord". Work at Adyar has indeed its own importance because it is work done at Adyar. All that happens at Adyar has the special significance of being done at Adyar. The slightest thought, the slightest feeling, the most casual word, the most careless action, has an importance which it might not have elsewhere, which it probably would not have elsewhere. It is charged with the Power of Adyar. Never forget this fact. It should make you careful as much of the little things as of the bigger things, and should make

you realise that at Adyar there is nothing which is little or unimportant. And if you will do the little things so as to make them important things, you will be adding to the importance they already have. Thus even a very little thing, done at Adyar and done by you "as unto the Lord," may become a powerful instrument for the service of the world. It is one of the great advantages of living at Adyar that the little things count for much in service.

But I ask you not merely to do your own work, to perform your own duties, joyously. I ask from you something more, something which you ought to be able to do if you are worthy of the privilege of living at Adyar. I ask you to be no less joyous, no less happy, in the work in which others are engaged. Every one ought to be happy in his own work. There is nothing out of the way in that. Can you add to this by rejoicing in the work that others are doing? Can you take as keen an interest in their work as you should be taking in your own? Do you realise clearly that it is all one work, that every piece of work done here at Adyar is part of the service Adyar exists to render to the world? Do you think you could manage to be proud of the work of others, be very, very glad that they are doing their own work—work as necessary to Adyar's service as is your own? Can you look upon the way in which they are doing their work in a spirit of happy appreciation, never in a spirit of criticism? Are you not doing the best you can? Are you not trying hard to do your duty? Give them the same credit you have the undoubted right to ask to have given to your own work. It will be of immense help to Adyar when you can take as much interest in the work of your fellow-residents as you take in your own. You may think I am asking much. I do not think I am asking more than you ought to be able to give. I do not think I am asking more than you ought to give, considering the position you occupy as part of the great channel

through which the Masters' force flows into the outer world. We are all working for them. All the work we do here is Their work, of whatever nature. Each piece of work done here is necessary to Their Plan. Each worker here is entrusted with his share of the work, and he is doing the very best he can. We must not be so foolish as to think we could do his work better than he is doing it. Possibly we could, though this is very doubtful; but it does not happen to be our work, and we shall be better employed in trying to do our own work better rather than to waste our time in criticising someone else about work of the difficulties of which we probably have no conception. We must not be busybodies, for a busybody is the most inefficient person I know. He is generally busy about other people's business because he is neglecting his own. If he were hard at work about his own business he would have no time for criticising other people's. You may be sure that all our workers are doing their best, just as you are doing your best. Help them with appreciation; do not hinder them with ignorant criticism. Help them with understanding; do not hinder them with what is certainly misunderstanding. We must all work together in the utmost harmony, in the utmost mutual appreciation, eager to help each other, going out of our way to lend a friendly hand where we have reason to believe that a friendly hand would be welcome.

All work is one work. All work is Their work. All work is HIS work. Each one of us is called to the work he is doing. Each one of us is doing his work under the eyes of Those who watch over us, who oversee the work. We need not then trouble ourselves about the way in which others are doing their work. It is under Their watchful care. Let us rather see to it that we are able to render a good account of the work entrusted to ourselves, so that the Master may have good cause to say: "Well done."

THE TIBETAN BOOK OF THE DEAD
"BARDO THÖDOL"¹

By C. RAWDON BRIGGS

I wonder if we Theosophists know how much sympathetic study of Eastern Wisdom is going on among students who are in no way associated with the Theosophical Society?

The name of Arthur Avalon we know well for his voluminous works on *The Tantra*, but as Sir John Woodroffe he may be strange to us. Under this name he contributes a notable foreword to the above work, which has, he observes, the purpose

to serve as spiritual strand in an unbreakable bond of goodwill and universal peace, binding East and West together in mutual respect and understanding, and in love such as overleaps every barrier of creed and caste and race.

It certainly came as a surprise to the writer to learn that an American, Dr. Evans-Wentz, had actually become a pupil of Lama Dawa-Samdub, an honour few white men would either covet or obtain.

The purpose of the *Book of the Dead* is to help those who "pass out" to get quickly and easily through the lower mento-astral planes into the world of Nirvāṇa. Dr. Evans-Wentz speaks of

a long succession of Saints and Seers of the God-protected Land of the Snowy Ranges.

¹ Translated by Lama Kazi Dawa-Samdub and given out as a book by Dr. W. Y. Evans-Wentz.

Good!—so it seems that after all the popular idea of Tibet as the land of dirt and squalor and of ignorant Lamas will need modification.

What seems to me to be of the greatest importance is that (as says Dr. L. A. Waddell) the Lamas have keys to unlock the meaning of much of Buddhist doctrines which have been almost inaccessible to Europeans.

There has been a secret international symbol-code among the initiated which affords a key to the meaning of such secret doctrines as are still jealously guarded by the religious fraternities in India, Tibet, China, Mongolia and Japan.

The lamb, the dragon (serpent), the dove, the triangle, the fish, the ever-burning fire—and architectural symbols such as orientation and cross—the colours and shapes of robes of priests, bishops and pope, are witness to the survival of pagan symbolism.

But the key was unconsciously thrown away. That which was surely esoteric was called heresy. The late Lama Kazi Dawa-Samdub says that

despite adverse criticisms directed against H.P.B.'s works, internal evidence shows her to have been intimately acquainted with higher lamaistic teaching.

That is not only interesting but vital, for it tells us that there is a higher, jealously guarded, teaching as well as a popular variety suited to the needs of the multitude.

Very familiar to us are the following :

Seven degrees of *Māyā* within the *Saṅskāra*. Seven globes of the physical chain. On each globe seven rounds of evolution, making the seven × seven stations of active existence.

Then, the comparison of the emergence from bodily life to the pre-natal state is not strange to any student of Theosophy, nor the statement that there are four kingdoms of living creatures of (1) Fire, (2) Air, (3) Water, (4) Earth. Over these myriad forms of life man is King ; if a Great King (completely knowing or knowing) or a triumphant Yogi or Saint, the elemental subjects themselves place in his hand the *Dorje*—sceptre or thunderbolt.

When in man, made as perfect as human life can make him, the stupidity of his animal nature and the illusion of shape and personality are transmuted into right knowledge (Divine Wisdom) there shines forth in his consciousness the all-pervading wisdom of the *Dharma Dhatu*—Wisdom born of the Voidness, which is, all-pervading.

Bar-do means "between" (*Bar*) "two" (*do*)—between death and rebirth.

Proper instruction as to after-death conditions, far from being forbidden, "peeping and prying" as some Christian ministers have called it, should be the accompaniment of all religious instructions. Even one who has been well-taught will need help and reminding of what he has perchance allowed to become over-laid with worldly thoughts and activities.

So a

Setting face-to-face to the Reality in the Intermediate State

is essential to one who would progress towards peace in the beyond.

So the Lama, after due preliminaries, such as covering the corpse with a white cloth, and not allowing it to be touched,

for it takes three and a half or four days for separation of *Bardo* from the physical,

commands the spirit to quit the body and its attachments to living relatives and goods. He examines the aperture of *Brahmā* to see if the spirit has gone. (Does this not imply clairvoyance?)

The Lama's aim is to restore to full consciousness the deceased, after the swoon-state which follows the death of one who is not "fully emancipated". The defunct may have heard but not recognised the teaching; or, though having recognised it, he may not have been thoroughly familiar with it. A theoretical knowledge of swimming will not be of much use to one who has never practised in water.

The practical lesson to be drawn from the instructions in *Bardo* is that here and now we should learn to know and trust our higher nature, weakening the bonds of personality, raising the mind to spiritual consciousness. Having done this, one need fear no evil in the dark valley, for all we meet there is but the creation of our own mentality.

And the devout religionist will see right soon, if he be fitted for it, the vision of the Lord he loved and served on earth. So the Christian will find Christ, the Buddhist his Lord and, in short, every man will meet the "Beloved" in the form he so ardently loves.

Forms change and pass, but the "Beloved" is One, and with Him we are in the Kingdom of Happiness.

C. Rawdon Briggs

“LONG AGO . . . !”

LONG ago, when 'mid primeval slime,
Great paddle-footed monsters writhed and splashed,
We wallowed, you and I in filth of lust and flesh.
Yet in the darkened caverns of our soul,
Lurked some dim spark of Fire, that ne'er could die.

The ages rolled with long and silent might,
Day after day, night after moonlit night,
Until some myriad æons had gone past.
Then from some solemn height,
The riotous hues and clouds of sunset sky
We netted, bore triumphant to our hearts :
The spark grew into flame,
Now bright, now dim and trembling still,
Now red, now green, now cold and flickering blue—
Yet ever burned.

Some thousand ages passed,
Then trumpets in the Dawn blared out,
'Mid clash of swords and clanging chariot-wheels,
To greet the brazen fanfare of the Day.
The flickering Fire, now bright and strong and fair,
Leaped at the sound and rushed to greet its Lord.
'Twas done !
In one great blinding Flame the Twain were One.

L. J. B.

THE PILGRIM'S PROGRESS

A BRIEF STUDY

By DUNCAN GREENLEES

BUNYAN'S HYMN

*He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.*

*Who so beset him round
With dismal stories,
Do but themselves confound—
His strength the more is.
No foes shall stay his might,
Though he with giants fight:
He will make good his right
To be a pilgrim.*

*Since, Lord, thou dost defend
Us with thy Spirit,
We know we at the end
Shall life inherit.
Then fancies flee away!
I'll fear not what men say,
I'll labour night and day
To be a pilgrim.*

WHEN the light of Theosophy is thrown upon all things
around us, a new vision of their meaning is often born.
Although John Bunyan wrote his greatest work, some two

centuries and a half ago, few have yet studied it with minds open to the wonderfully suggestive hints, in very full detail, he gave on the path that leads to Perfection. It is true that the author, a staunch Protestant, would have been horrified by the idea that his book conveyed teachings identical with those of heathen religions, but inspiration is often truer and wider than we dream and his work loses none of its charm when read in the light of occult knowledge.

The story of the Pilgrim's Progress claims to be a dream of the famous tinker while he lay in Bedford Gaol, and tells how a Christian was led from death to immortality. We shall compare his adventures with those we all experience on the same Path, as described in modern Theosophy.

Christian has long lived comfortably enough in the City of Destruction (the changing world of illusion) till he learns that one day the City will be destroyed by God. Then is he much distressed and wonders how he may escape from that coming doom, but after a while he is told by one, called Evangelist, who seems to represent the Messengers of the White Lodge, they who carry the Light to those in darkness, that he may be safe if he passes through a little Gate in the distance and follows the road to which it leads.

Attracted by the description of the glories of the Heavenly City to which Christian is now turning his steps, one, Pliable, accompanies him some way joyfully but they have not gone far together before they reach the first trial on the Path. Their Goal seems so far away and they are so feeble that they fall easily into the Slough of Despond which lies waiting to devour those who set out for the Kingdom of Happiness. Here they struggle for a time in the mud, sinking deeper in their efforts to be free, while Pliable scolds Christian for leading him into such misery on a wild-goose chase. When at the point of complete despair, Christian at last is aided to

clamber out of the marsh on the further side while Pliable, having escaped on the side he entered, runs off home laughing at Christian's madness. Now all this time Christian has been greatly handicapped by a huge load he has to carry on his back, this representing the weight of karma he has accumulated during his long stay in the world of unreality.

After several difficulties and several temptations to wander from the road so that he has to be sent back by Evangelist with a reproof, Christian comes at last to the narrow Gate of Probation. There he finds Interpreter, the Teacher, who explains many things to him and comforts him with advice about the journey he has undertaken.¹

Sent on his way with encouragement,² Christian proceeds along the Path. He is prevented from going astray at this stage by a wall on either side, for all who have entered the Path are guarded till they have seen its Symbol, the emblem of Love and Sacrifice, the Cross, and are freed from their karma. And so he comes to the little hill whereon the Cross is set that all who travel there may see, at the beginning of the journey, the purpose of its treading. And at the foot of the hill there is a tomb, for Sacrifice is loyal even to the bitterest end, and the lower self must die before the Way may be truly trodden or the Goal attained.

Now when Christian comes to this Cross, the love and joyous devotion which the very sight of this emblem of his Goal pours over him, burst the bands that tied his burden to him. It falls to the ground, rolls away into the oblivion of the tomb, and is never seen again. For in the presence of the Beloved Lord, devotion to Him destroys all karma and the Soul is born anew pure as a little child and unhindered by unhappy memories.

¹ It is interesting that here the Master and the Gate are found *before* the heavy karma is discharged.

² The Master cannot travel with the pupil but only points the way. He is a "Signpost" only.

Then come three Angels to him to bless him with true peace and to acknowledge him as a true Pilgrim or Wayfarer. The first assures him that he is free from the burden of his sins and may proceed with a light and joyous heart upon his way, the second gives him a clean raiment, symbolising the pure body required for the actual treading of the Path, the third sets the mark of the Pilgrim upon his brow,¹ and gives him a sealed roll of private teachings for the newly-pledged brother on the Way, the recognised disciple. This he is only to read "as he runs," for occult knowledge is a danger to those who possess but do not practise it.

Happy and refreshed by the encouragement thus received in the First Initiation, Christian goes on his way but soon comes to the first difficulty that assails those who try to go along this road. To strengthen himself for this trial he drinks a little from a clear spring of water, thus drawing on the unfailing fountain of strength within his own heart.

At first his courage makes it an easy task to climb the Hill Difficulty and he runs on his way, but presently his enthusiasm wavers a little and his speed drops until he can barely advance even by crawling. Halfway up the slope is one of those shelters whereof Krishnaji speaks,—the retreats of many temples and many creeds. The Lord of the Hill has built this arbour for a little rest to the weaker pilgrims who cannot climb the Hill without such aid. Here Christian proposes to study his scroll of inner wisdom and soon begins to admire the beauty and purity of the new raiment (body) given him at Initiation beside the Cross, and so he soon slips into the snare of pride and self-satisfaction. As the result of this he falls asleep and his secret teaching wherein he finds such comfort drops unnoticed from his grasp and rolls out of sight.

Suddenly, towards sundown, he is aroused by a voice, (one of the Invisible Helpers who watch the travellers),

¹ The Star of Initiation that shines upon the "little child".

and springing wildly to his feet begins to run to overtake the time he has lost by foolish laziness.

Near to the hilltop he meets two strangers running like himself but in the opposite direction, and they explain that they are wearied as the difficulties of the road continually increase, and so they are returning home. But Christian resolves to continue on his way and seeks encouragement from his precious scroll which is to be his passport into Heaven. To his horror he finds it gone and he has to return slowly to the arbour to seek it again. He weeps there awhile and then seeing the missing roll by chance is overwhelmed with joy. But by now the light is fading and Christian has to face in the dark the lions whereof the two strangers had told him.

He finds them harmless and in Palace Beautiful is much cheered by the company of Graces and Virtues and armed by them with many weapons (good qualities) for the struggles he must face. This happy time is the Second Initiation. These fair Virtue-Maidens go with him till he begins to descend the Valley of Humiliation—for virtues lead to pride and pride to shame. In this Valley he has a terrible struggle with the Destroyer, escaping only by an Angel's aid, for in the storms of slander and disgrace that often assail the young Parivrājakas, some are overthrown. Christian struggles on to the Valley of the Shadow of Death, for disgrace leads to desertion, loneliness and fearful agony of soul. Overwhelmed with darkness and the terrible dangers on every side he staggers on through this Night of the Soul till, near the dawn, he hears another Pilgrim, Faithful, singing ahead of him. It cheers Christian greatly to know that others have preceded him in, safely, and in the morning he calls to the other Pilgrim and they travel on together.

They cross a great desert and then come to the City of Vanity that was built there by the Evil One, to tempt wear

Pilgrims to desert the road to Heaven, by offering all that Earth can give. All Pilgrims, safely through these two dread Valleys, have to pass the temptation of worldly glory and ambition, for all men hasten to do them honour and seek their friendship. Those who would avoid this trial "must needs go out of the world," entering the forest life that leads to God indeed but is remote from human comradeship.

The two Pilgrims are here received with much excitement and when they refuse to buy anything but the Truth and want none of the vanities of the Unreal that are to be had in this Fair, fury and riot rise against them. For they speak the language of Heaven (the Initiates'), not understood by worldly men, and their garments (bodies) seem strange to worldly men, so that they are laughed at and called fools or foes. A few support them, most attack them, and the Ruler of the Fair arrests them and sentences them to death. So is it always with true Pilgrims in this world.

Faithful is burned at the stake, in the flames of devotion wherein the whole Path may be passed in one moment, rushing in a fiery chariot to his Lord without tasting further sorrows. This is the Direct Path to the Celestial City that purifies the Soul by the inner, spiritual, martyrdom of Love. But Christian is rescued by an Angel and flees from Vanity followed by one convert, Hopeful his pupil, who *hopes* to reach Heaven with Christian's guidance, for we cannot tread the Path alone.

After a while the Pilgrims reach a place where a smooth and easy road runs beside the stony Path and behind a hedge. So they follow this softer road until, overtaken by a storm and darkness while endeavouring to return, they take shelter and go to sleep. They have wandered and are lost and so are captured by the giant Despair, on whose lands they are, and are presently shut in his dungeons in Doubting Castle. Because

they have despaired of finding again their way they begin to doubt the promises of God's guidance and the truth of Heaven, and are tempted to destroy themselves in renewed sin. At last Christian remembers his Key of Promise, given him by God. This opens all the castle doors and they are free.

So they come to the Delectable Mountains of the Third Initiation where they meet the Shepherds, the Masters, who live ever on those heights to guide Pilgrims to the Celestial City that can now be seen afar. These noble Shepherds warn the Pilgrims against delay and against all straying from the narrow Path. Far as they have come in thus reaching the delights of the Causal Plane the journey is not yet done.

Hardly have they resumed their travels than they are met by Flatterer, for all pay lip-homage and give deep *namaskāram* to those who seem to have advanced so far and by subtle flatteries tempt them to an easier road. The Pilgrims are led astray and soon fall into a net whence they are only rescued by the intervention of an Angel who chastises them well.

They cross the Enchanted Ground with its drowsy pleasant air in which Hopeful is only saved from slothful sleep by Christian's sturdy efforts, and then enter Beulah Land with its beautiful flowers and birds. Here they are among the glories of the Buddhic Plane in which Nature acquires fresh and undreamed of beauties. Swiftly they draw now into full sight of their Goal, the Heavenly City of their King, for they have herein tasted the mystery of the inner unity of all.

The River of Death is crossed that makes the mortal deathless—easy of passage to those full of hope and faith, deep and dangerous to those weighed down with too much virtue-armour. And on its further side the two Arhat-Wayfarers are met by Shining Ones, the Gates of Zion are thrown open before them, and as they enter into the

presence of their Lord they are transformed into the perfect radiance of the Adept, the glorious Servants of the King of Heaven.

A vision of wonderful joy and splendour blinds the human Seer as the age-long journey ends at last, and the Gates of Heaven close again upon the youngest Citizens who are transfigured into the likeness of their Lord.

Thus is the story of the Pilgrim's Progress told by Bunyan in the days of the Stuarts. It is the eternal story of the Soul's long pilgrimage to the Real from the world of Destruction and Sin. Verily, Truth clothes herself in many forms and dwells in every Temple, though its priest be often blind to her and never sees her unveiled Face.

Duncan Greenlees

THE MODERN MOVEMENT IN WESTERN ART

By ALICE E. ADAIR

A standard of value and a justification for the work of the artist existed in the past, both in the East and in the West; and even up till the eighteenth century, in Western Europe, there still remained a formula, a standard to determine what was art and what was not, a standard regarded as right and genuine and therefore satisfactory to the people of the time. It is not so in our day. Never before, perhaps in the whole history of art, has there been a period of greater complexity; never has there been such diversity of opinion, such conflict of ideas in criticism. Within the last few hundred years the varieties of art, national, classical and exotic, discovered through freer international communication and archæological research, have made the determination of a set criterion more and more difficult.

Add to this complex variety of national and racial forms of art expression, the further puzzle of temperamental viewpoints, the bewildering confusion of an epoch of rapid changes and the artists' quick response to these, their revolt against expression that has become, for them, stale, their struggle to express the vital, the new; add again, the distraction of the clash of critical opinion, often a blind leading of the blind; and the cause, and the inevitability of the ordinary layman's confusion are sufficiently obvious.

It follows that both the serious student and the interested amateur—not necessarily unintelligent, even though uninstructed, as critics frequently imply—desire some light upon this intricate problem, some theory at least that will help in unravelling the tangle of ideas in modern art criticism. In this connection an illuminating book was published a year or

more ago. The author does not pretend to bring the whole problem within the compass of his enquiry, but limits himself to the discussion of one phase of it, the "modern art movement," and even within that limitation restricts himself to plastic art—architecture, sculpture, painting, pottery and the like. These articles originate from a sincere appreciation of the value of Mr. Wilenski's work and a desire to make it better known. Their object is to give to those readers who have not time or opportunity to study his book for themselves, a digest that will be brief, simple and illuminating. No criticism of the book will be attempted, no comments upon the opinions of the author will be made; and for the sake of brevity and clarity all that may tend to distract attention from the main argument will be omitted.

Mr. Wilenski begins by combatting the modern æsthetical doctrine that Art is Art, One and Indivisible, and the self-evident inference from that doctrine that all the arts and all the form of each one of them are the result of the same kind of human activity. If there is one special kind of activity that produces works of art, he says, the nature of it has never been finally and fully defined. Each art and each form of each art results from a different kind of activity on the part of the artist, and the attempt to explain one in the terms of another only leads to confusion of thought.

The true character of a work of art can only be rightly determined by the attitude and motive of its creator. If the attitude and motive of the artist are religious, the work of art produced will, for that reason, have a distinctive religious character, and will differ from the works of art produced by artists with a different attitude and motive.

I am yet to be convinced by æsthetic critics who tell me that the savage, carving an image to scare the devil or bring down rain, is engaged in the same kind of activity as the sculptor who looks at a woman who attracts him and makes a statement of her form's attractiveness; I cannot bring myself to believe that the Buddhist sculptor who raised the palm of Buddha because the upraised palm is an emotive religious gesture was doing the same thing as the sculptor

who raises the palm because the formal relations of a raised palm accord better architecturally with the rest of the figure; . . . or that the artist who painted the Louvre "Pieta" from Villeneuve les Avignon, and Mathias Grunewald who painted the "Christ Mocked" in Munich, were doing the same thing as a modern architectural artist painting aubergines and onions on a plate.

Religious Art, art produced in the service of a religion, must therefore be placed in a class by itself. This class includes the majority of the works of art of the world. The service of religion gave to the artists who produced them justification for their work and a criterion of its value, and with these, peace of mind and a sense of security. For centuries this spirit of religious service dominated artistic production in the West as in the East.

The art of the early Gothic cathedrals, which represented the culmination of mediæval art in Western Europe, was the mirror not only of the religious, but also the mirror of the scientific and the moral concepts of the mediæval Christian world, of that world's experience of past and contemporary history, and of its perception of architectural form.

Art in that epoch was not only linked with religion, but was bound up with the whole social structure. After that period it began to lose its composite character; one by one its constituents took on an independent life. Religion was the first to go. Religion was regarded as something distinct from art and the service of religion as a separate activity. Science, morals and social history followed in the wake of religion; and to-day the separation is complete. Each of the constituents of mediæval art is given over to specialists who have now attained a detailed and expert mastery in their own fields quite beyond the range of the artists. In the hands of specialists, the camera, the cinema, and camera-sculpture have further invaded what had been hitherto regarded as artists' territory.

The divorce of religion and art was gradual. The artists felt themselves, as time went on, becoming bound by ecclesiasticism and flung off its chains completely in the High Renaissance. The commonly accepted idea has been that this severance was wholly beneficial to the artist, widening his

outlook on life and giving greater freedom of thought. Mr. Wilenski argues that the change meant no real increase of freedom. Having cast off one set of chains, the artist at once set to work to forge others for himself. Why? Because the peace and sense of security so essential to his work could and can only rest on the sure foundation of that work's justification and a criterion of its value in service of some kind—if not of religion, then of something else. It is, he says, the search for this justification and this criterion which has been a source of suffering to every intelligent artist in Western Europe during the last five hundred years.

Since the Renaissance, with the growth of the non-religious art that it fostered, efforts have been repeatedly made to build up an art in the service of a consciously-held idea of Art. The Romantic, which seems to have originated in the Middle Ages, was one such consciously-held idea of art. The latest and most valiant attempt to build an art based solely on service to the romantic idea was made in the nineteenth century. The modern movement came into existence because certain leading artists felt that that attempt had failed, that the idea behind the Romantic movement was inadequate as a substitute for the idea of service to a religion; and they set out to find the justification for their work and the criterion of its value in a different consciously-held idea of art.

What is this idea which the artists of the modern movement consciously serve? It is the idea of architecture as typical art. The next article will give the substance of Mr. Wilenski's answers to the questions: what is architecture, why do we call it art, and why do the modern artists hold the idea of architecture as typical art? For the present we have the beginnings of a classification:

- (a) Religious Art, finding its justification and criterion of value in the service of religion;
- (b) non-Religious art finding its justification and criterion of value in the service of some consciously-held idea of Art.

Alice E. Adair

THEOSOPHY AND COMMERCE

OR

WHY NOT A MERCHANT LODGE?

THE object of this article is to set forth some ideas and problems that have occurred to the writer with the hope that before long this essay will be followed by a series of lectures and brochures in which experts, men properly qualified to do the work, will take their specific branches of commerce, and treat them as integral parts of that evolving Life of whose manifestations we, as Theosophists, claim a little more systematised knowledge than many of our fellows and contemporaries. This might lead the way to an exposition by Theosophist lawyers, doctors, engineers, etc., of the way they view their special activities in the light shed on their lives as seekers after the perfect service of mankind. In that way we might also learn from them how they intend to perfect their own services so as to make them worthy to lay at the feet of the Elder Brethren of humanity, and how, moreover, we, their public and supporters, must adjust ourselves so that the improvements they suggest may be made with our sympathy and co-operation. Henceforth there must be less of the voice crying in the wilderness.

If brotherhood be a reality we must be taught the illuminating faiths that direct the purposes of *all* who serve in their day and place the *Manu* of Civilisation in His marvellously intricate plan. The science and theory of Theosophy are good, we need them, we have many books, honour be to all pioneers and teachers of pure knowledge, but perhaps we study too little the ways in which hundreds of Theosophists are fulfilling their terms of enlistment in the army of Activity. It is time we undertook that study. There is a shelf or two of our libraries yet to be filled with studies of that nature, which would in skilful hands be made the means of pointing out new orientation for the activities of mankind. The ordinary pulpits are dumb in this regard. Occasionally some preacher wakes up his congregation by asking: "What would Jesus do in this or that case?" Here and there an idealist tells us how he would like to carry on his business. Economists and Utopians, of course, talk much "about it and about," but their ideal is often too high or it is out of touch with evolution and the Good Law of self-sacrifice. We could do well what others do unskilfully. We may yet see adequate treatment of such

subjects as, "What it feels like to be a Theosophist and banker or tea-merchant." Why not? If no other good came of it at least we should learn to appreciate the way in which God's servants fulfil His behests. That would be to increase the wonder and beauty of life. Is not that itself worth much? When the great Teacher comes, the faith He will find in modern Israel, namely the Anglo-Saxon race, will be the faith of men who build bridges, and buy and sell, and it is they who will have to help in a thousand ways to make practical the religion of Joy. So let this essay be the first of a series.

Ultimately one hopes to see the formation of a Lodge, whose name would be Merchant Lodge, and whose activity would be to deal with the application of Theosophy to commerce. Why not? "God fulfils Himself in many ways."

All this, by the way, is not apology but is explicative. If higher authority is demanded for these ideas, turn to the *Letters on Occult Meditation*, where one of the Masters is emphatic in His statement that a first-rate business-man thinking with concentration on his problems is practising meditation as valid as any other, and as useful. He also says in the same place that certain initiates will incarnate as business-men. So, not only for our immediate needs, but for the sake of these initiates, for their guidance and early training, and for their use in the maturity of their powers, we need the books, lectures and Lodges that I suggest.

Not only has this Fifth Race still to reach its greatest development, but there must be countless ways of development yet undreamed of which will be revealed in the days to come, and some of them must be connected with the work of commercial activity, especially in so commercial a sub-race as the Anglo-Saxon; and for all this the Masters will need co-adjutors here, men and women intimately in touch with the work that needs doing and already plotting out the field of activity and framing solutions of manifest difficulties. We know that the Masters have many channels for Their beneficent activities outside our Society, but it does seem the right thing that we should do the work ourselves, and not let outsiders think that Theosophy is a sort of thing for poets and their idle moments or an anodyne for the world-weary. If it be objected that Theosophy aims rather at teaching the general principles that lie at the back of all activity and that we must not particularise our teachings for fear of compromising them, it may be answered that that danger is incurred every moment an avowed Theosophist utters an opinion on any matter involving his beliefs as a Theosophist. Also I reply that truth cannot be compromised, and emphatically I repeat that we must provide some means of study of what is of the greatest moment to mankind and to civilisation, namely, in what way can the commercial activities of mankind be brought into line with the activities that will spring from the presence of the World-Teacher in our midst.

Prepare ye the way of the Lord. Make ready His path.

It is a command.

The necessity, the prime necessity of a Lodge for business-men must be emphasised. As to the scope and detail of its studies, that must be left to business-men to decide for themselves. Such a Lodge would be of a pioneer nature, with a constitution and practice that would define itself as it went on. As to whether it would be able to include in its activities anything like an intimate connection with the Masters, and Their personal direction of its studies, the future would show; it would depend on whether the members were able to create the necessary conditions and whether they were fit to be instruments for wide-reaching efforts.

Many objections to such a Lodge suggest themselves, one is that we have already enough works on Economics and Commercial Practice, enough congresses and clubs, international and local. Yes, and we have enough works on Physics and yet we have studies on occult Physics. Moreover we have studies in our reviews of the correlation between the findings of chemists, astronomers, historians, etc., and the occult teaching on the same matter. In the same way we want the correlation shown between what is being said by modern writers and speakers on economics and what the Masters and their disciples might say on the same subject. Our President has sketched forth in bold outline the direction our commercial activities ought to take, but there is a crying need for detailed and scientific study. The only way to do the work successfully is to have a body of men who shall gather together special sets of facts that will form a sufficiently varied and wide system for classification along the lines suggested by what we have learnt as Theosophists about the constitution of man, his past and future development, the origin and particular nature and occult aim of Races and sub-races, the needs of groups of incarnating egos, together with those relating to the actual methods of commercial practice and all data concerned with impending changes both in humanity and in the configuration of the earth, whether arrived at by the process of reason or through clairvoyant investigation. All this study to lead to the working out of practical amendments of the present systems in favour of the most harmonious development of the whole of humanity.

It is evident that a Theosophist would view a number of problems differently from the ordinary economist, belonging as he would to no special school of thought. He would, however, be the most practical-minded of all theoreticians, and his solutions would be found to have a way of meeting life organically, as it were, moving always with the Good Law. We have to act as did the Lord Kṛṣṇa when he was adviser to kings. He moved things on in the direction of the will of God rather than initiating anything new. There should be a neatness and appositeness about our solutions that would commend them to many men of common sense. There would be something more, however, and that would be an implicit reference to other needs than those of the immediate present.

Now it seems to me that in default of a Theosophical school of economists, the Masters have had to infiltrate Their ideas past the

idiosyncrasies of so many individuals that much of the usefulness of Their teachings and suggestions has lost its pristine clarity, and has been so falsified that men have had no such clear call as convincingly summoned them to unselfish traffic. They have been induced, even the best of them, by the glitter of prizes to do for themselves what might have been done for the good of humanity. They have been led to make improvements by violent revolutionary offsets to capitalism like the half-digested and unequal theories of Karl Marx, or have framed the kind of equally ill-balanced teachings of the Manchester school of *laissez-faire* and its descendants—which are many. Economics should be the expression of what is right and wrong in the world of practical affairs as run by men of business and those with whom they have relations, and what is needed is that the problems should be studied *anew* by those of us who are of no party or camp, but primarily Theosophists, who are like Browning's Pope, who see the right thing, do it, and thank God when it is done. The men we want for this work should be humanitarians whose self-expression comes through business activity, who like the life because it suits their development and intellectual needs, and who want very much to lead that life in the service of a Master of Wisdom. Do we degrade our beliefs when we assert that they can lever the world, when we want the Kingdom of Joy to become an earthly reality through the contributory service of this special gift of our Race?

Is this to make commerce too important? Consider. Nearly the whole world is engaged in buying and selling. What an army of folk are peddlers of goods and what an army they command of transporters and men of law and other professions, what a pull they have in the legislatures and in the press; what a nexus they have woven round the world by ship and train. Their ambassadors, the commercial travellers, penetrate everywhere, creating and satisfying needs that awaken faculty of enjoyment and increase labour the wide world over. Think for a moment of just shop-keeping. Exercise imagination for a few moments and you will agree that this cannot change into God's service at the bidding of fanatics, but that the men of God's service must deliberately take it in hand, with conscious purpose and co-operative study. This is indeed the Masters' new battle-ground. Shall we leave it to the huckstering minds who exploit for private gain or shall we induce the best minds from among the merchant class to study the solutions that we can offer them? "The Time-Spirit will probably do more than we," you say. Need it? Did the Time-Spirit found the great philosophies? Was it not done by the deliberate and personal participation of the great Teachers by means of the materials gathered and laboriously prepared in the previous generations? With regard to commerce materials have been abundantly gathered, but what we need is a further sifting and classification to know what data should be prepared in order that a great Initiator may come to teach us the ways of noble trafficking.

We must not let the brethren (so-called) of the black order get hold of the exponents of economic change, or allow fiascos like the revolution in Russia, or excesses such as are imagined by the

impatience of all countries. Half-knowledge, such as prevails outside influence directly shed by the Masters, is bound to be dangerous.

At the risk of being over-emphatic one must repeat that the Masters of Wisdom have worked hitherto chiefly by impressing suitable minds from the mental region, but seldom by direct action: hardly at all directly with regard to Commerce, and not at all seemingly (at any rate in modern days) as regards the large number of details that are the expression of the lower mental life as shown in a mass of subsidiary commercial activities. In the main They have worked by breaking up false syntheses and getting out into the world here and there some of the theories and plans that co-ordinate best with the circumstances of each man and country. More than this is needed. We want, as a business-man would say, delivery of larger parcels of the schemes, and we want, as machinery for dealing with them, the suggested Lodges.

The next objection would be: "Are you not neglecting the large mass of work already done in this field?" What of the work of such men as Adam Smith, Bentham, Ricardo, Hartley Withers, or of men like Bernard Shaw and Wells? These are good in their way, and have done good work as "office-boys of the gods," but we do want thinkers who are closer yet to the great verities of terrene and cosmic evolution and who have studied the intentions of the Manu of Civilisation in regard to racial and geographical change, as well as the psychology that the Theosophist formulates.

I suggest a few of the greater verities which the Merchant Lodge would study.

THE LAW OF ECONOMY . . . not of economics . . . the law that governs all life, which is briefly: that which is useful in any entity or part of it must in any changes in the entity be conserved if possible, and if modifications cause its apparent disappearance, it must be so adapted to new conditions that the result of æons of planning is not thrown away.

Another law, or a section really of the former, is that which is the cosmic form of the retention in the evolving individual of the permanent physical and other atoms.

THE LAW OF INERTIA as obeyed by the Logos Himself when He starts a Solar System with matter impressed by the qualities impressed on it by one higher than Himself. In another form it becomes the law of Karma, but is of particular application as a law of Adaptation and correlative variation. (Is any work on economics known that even mentions racial karma, or adaptation, or is anything but incoherent in regard to correlative variation, and the last-named only in regard to the physical plane?)

THE LAW OF REACTION . . . the great law of Rhythm, which in one of its forms teaches the lesson that the course of life is a series of returns of apparent good and evil, which can be symbolised as a spiral, which, lying on its side nearly, and screw-like mounting

upwards, shows how the tendency of all activities is to descend more and more rapidly to the lowest point, then to mount upwards, at first rapidly; then more and more slowly till the highest point be reached before another descent. How far has this cyclic law been studied in works on economics? And if it has been studied, has it been with any reference to the larger cycles? Such phrases as "Caught short" or "Speculating on futures" show how even on the physical plane most men are children playing with counters whose value they have never learnt. This ignorance we must dispel.

Then there are such laws as that of solidarity, whose special form is Brotherhood, and especially that law concerned with the method spoken of by one of the Masters, when He talks of using time as a factor.

These few suggestions show how little has yet been attempted in scientific way on the lines on which a Theosophist could work.

A beginning has been made of good statistical work, as in America, the pooling of knowledge in various trades and organisations; experiments made in organisation and standardisation, the study of fatigue, notable work on vocational fitness, the encouragement of self-development and initiative. This is all, however, too narrow in scope. Here in this island some few employers like Cadbury and Mond have learnt something of the great law of Brotherhood, and leaders of labour are coming into line with them. These efforts and studies must be canalised; and sporadic efforts shown as part of larger plans. Gaps need to be filled in. And all in a spirit of disinterested service for humanity and its development as part of the mind of God. For, when the great Initiates take over the business activities of mankind, that will be the law on which they will insist without any qualification; we are our brother's keepers. Cain, the father of craftsmen and traders, has done good work, and his day is not past, cannot be as long as there is anything to be fashioned in practical wise or any form of exchange to be made, but he must allow the Lord of joyful Activity to enter his chamber as co-regent.

Suppose for a moment that a set of first-rate business-men had had the necessary influence at the time of the Great War or just after, men who were in touch with the hidden directors of history, and who knew the laws spoken of above, should we have been in the muddle out of which we are only struggling with the greatest difficulty? We want to rope such men into our movement and instruct them, by showing that we *do* try to found all our actions, commercial and otherwise, on the measure of the special knowledge we have acquired as Theosophists, which knowledge we must show them they cannot do without.

It may be that you think there is no need to worry over this sort of thing; that commerce will disappear with the coming of the new age, etc. You are wrong. You will see from our President's addresses on Civilisation that she says expressly that much of our present system will be carried on into the future, but modified, of course. Moreover you would be forgetting that there are a large

number of egos awaiting incarnation for whom practical life of the commercial sort, with its need for swiftness in judgment and alertness, for a special kind of self-assertion, must be catered for, and why invent another sort of game for them when the gods have already invented this quite clever game. For much of life is a beautiful game given by the gods, and all that matters is the spirit in which it is played, and the amount of concentration and joyfulness thrown into the game.

(To be continued)

CORRESPONDENCE

WE regret to say that an error has been made in ascribing the authorship of an article "The Brotherhood of Man" in the January number of THE THEOSOPHIST to Mrs. Bayly. It should have been E. P. Ward.

We publish a reply by Mr. E. P. Ward to a question raised by Mr. Bhagavan Das in the March number.

REPLY TO MR. BHAGAVAN DAS

For reasons which should have been obvious in the article itself, partial experiments would be valueless as tests of the system. A National or Governmental Unit is the natural one for the practical demonstration of the principle; it cannot be otherwise when our fundamental premise is that the land of a country belongs to *all* the people of that country, and we bear in mind that the system is simply a technique for the outworking of Brotherhood ideals. This would have appeared so much the clearer in the article had it been printed as it left my hand. Mr. Bhagavan Das's request for a supplementary article would be met if the Editor would kindly print the missing portion of the article, which reads as follows: Practical details of the outworking of that natural law of land which I have already indicated are summarised in the following declaration of principles made by the Commonwealth Land Party:

1. Every human individual, by the mere fact of *being* has an equal and inalienable right to life—and a liberty bounded only by a like liberty of every other human being.

2. No legal enactment can deprive any individual of these inalienable rights, even with the consent of the individual; they are always and for ever inalienable.

3. No individual, therefore, can have or obtain any exclusive right to ownership of the earth, the source of all sustenance, the mother of all wealth. It is always and forever the inalienable property of all its inhabitants.

4. Security of tenure and exclusive occupation—not ownership—of portions of the earth are necessary for the better production, transportation and exchange of those things—wealth—upon which mankind depends.

5. Security of tenure and exclusive occupation of portions of the earth can be in conformity with the natural inalienable equal rights of all, only if the value of such exclusive occupation is taken annually by an Authority representing the whole community, and expended by that Authority in the service of and for the benefit of the whole community. This value is Rent, and it is the measure of the difference in desirability, from any cause, of any portion of the earth, as compared with the least desirable portion.

6. This Rent, or value of the bare site, appears as the result of the presence of human beings, and grows with the growth and industry of the population.

7. The collection of Rent for private use is a denial of the right of access to the means of life; and denial of the justice of equality of opportunity; and has no sanction in equity or in natural or moral law. It is, in fact, the assertion by some of a greater right to life and liberty than that right which should be enjoyed by all.

8. This denial of the equality of the right to life has led to a denial of the real right of property in the things produced by labour, by the imposition of unequal, unjust and arbitrary taxation on industry, to meet public needs, in the view that "Necessity knows no law," which is the denial of the right of the producer of wealth to retain it for his own use. This denial of the right of property, together with the failure to collect for public use the annual value—Rent—created by the community, is the real cause of wars, revolutions, involuntary poverty, unemployment and most of the disease and crime of the world.

9. The Rent created by the presence of the community is sufficient in normal times, under just conditions, to meet the expenses of all public services, and to enable the administrators of the public business to take care of the incompetent and the aged, and to provide educational facilities for all—not as charity, or benevolence, but as mere Justice.

10. No generation can bind a following one, and it is the right and duty of the living to do justice, even if some who profit by unjust conditions suffer temporary hardships.

11. No legislative enactments of the past that are contrary to the natural law of simple justice can be regarded by the living as valid; where there are any such, they should be ignored or repealed.

12. No individual can acquire, by purchase or otherwise, any fundamentally valid title to the right to exact toll from other individuals in exchange for permission to use the earth. All claims to such, or to compensation, on the part of individuals claiming to "own" portions of the earth, for loss of power to confiscate public rent, as above defined, should be denied.

13. Whoever exercises labour on land when opportunities are equalised by the collection of the rental value of the bare land for the public Treasury, has an exclusive right to *all* the products of such labour, free from any arbitrary confiscatory deductions by any persons whatsoever.

14. Proposals for the control of human activities by the State or Government are in the direction of economic slavery; any such, and any interference with the right of the individual to self-development and self-sustenance—bounded only by the similar rights of all other individuals—are no substitutes for a freedom based on the fundamental principles above stated, and which alone lead to a natural and voluntary extension of that harmonious co-operation under which alone society can peacefully prosper and endure.

Lelant, Cornwall
England

E. P. WARD

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We are asked to draw the attention of our readers to an article: "Humane Slaughtering," reprinted from *The Medical Officer* in the *Vegetarian News* for April, the organ of the London Vegetarian Society. To read may lead to practice.

PEACE STREET, ROTORNA,

New Zealand,

24th December, 1927.

I AM a new Theosophist, being of less than two years' standing, and have just received my first number of your Magazine, that for November, 1927. I was especially struck by the letters of Mr. Hare and of Jagganath Rao as both expressed a state of mind which I found gathering in myself—though I had better warn them at once that my conclusions are very different from theirs. Taking Mr. Hare's letter first, it is sufficient to say briefly that I have not so far been able to feel any personal interest in Co-Masonry, the World University, or the Liberal Catholic Church. Turning to Mr. Rao I reluctantly admit that slight as my personal connection with the Society is (we have no Lodge locally) I realise that there is still a great deal of discontent

among the members, and that it is quite possible that this may lead to another upheaval. Now, as I say, I am new to Theosophy, so this required a good deal of thinking over. Was the fault in Theosophy—or where? Gradually the answer came. The fault is not in Theosophy. The writings of our leaders are authoritative writings: one feels that. The interests opened up by their teachings easily over-master other interests in our lives. We, members, nearly all have recognised many occasions on which we have been helped both on the physical plane and on the mental plane by the Invisible Helpers; we can see that the plan of our lives has aimed steadily at the development of our higher selves. So I concluded that I was satisfied with the teachings of Theosophy. Yet I still didn't want to join a Lodge, attend lectures, join any organisation, or "cluster round," as Mr. Wodehouse puts it. So I went on meditating. What *did* I want to do? The result I arrived at depended on a result previously arrived at in meditation and external to the subject at present under discussion, namely that in many lives, especially in the lives of Theosophists, a complete break should occur at middle age. The first part of one's life is mainly devoted to working off karma, developing certain faculties, earning one's living, bringing up a family, and so on—really living for one's self chiefly. Most of this should be over by middle age, and one should then turn to helping the world in general and to developing one's intuitional powers. We have left the downward curve of our circle for the upward curve and may have to turn our back on our accustomed pursuits also. And now for the result I arrived at. All these new developments of our Society are right, but it is neither needful nor desirable that all of us should be engaged in them. Perhaps the "Elder Brother" meant us to take his beautiful message literally, and not only admire it but try to live it also. He says we should be where ignorance, poverty, sin and suffering are found, and try to make things better. Now very few of us have developed sufficient Spiritual power to be able to do this by lecturing or writing, even if the right people came to our lectures or read our books, as of course they don't. But I see many Theosophists living in little communities and looking to their Lodge for all their social life—all the discontented ones seem to be doing it, or wanting to. They need to meditate long and earnestly and most humbly on how they can best carry out the Elder Brother's advice. I am quite certain too many of us want to be writers and lecturers, and equally certain that most of us, if we'd choose a small house in a slummy or very poor street, and make it a pretty, happy, and inexpensive home, could by our lives there offer to our poorer neighbours friendship and a practical example of a life that would tend to raise the standard of theirs, and which would little by little lead to our doing some really valuable work. At any rate I'd ask the discontented ones to meditate earnestly with a view to ascertaining whether they themselves are doing the work the Masters really want them to do, or whether the discontent is a weapon being used by the Masters to stir them to some change they should be making and are not. When a high standard of spirituality is joined with discontent, it is probably divine discontent driving the man to his proper station. A man who is turning well developed

faculties to their right use is too happy to criticise others. The writers of both the letters under discussion seem to me to be men of unusual strength of mind and unusually gifted both mentally and spiritually; they should be pioneering in some way they have not yet discovered. Mr. Sutcliffe's article on Occult Physics suggests another thought—one force draws us to the Society to be taught and developed by our leaders, but always a companion force is acting in the opposite direction sending us to our own work in the world. If the individuals find their right work the Society can take care of itself.

ISABEL ROBERTSON,

M. A. University of New Zealand.

THEOSOPHICAL ACTIVITIES



THE THEOSOPHICAL WORLD-UNIVERSITY ASSOCIATION (INDIA) FIRST ANNUAL REPORT FOR THE YEAR 1927

THE Theosophical World-University Association (India) was inaugurated by the Right Reverend Dr. G. S. Arundale on January 25, 1927, and Dr. J. H. Cousins was appointed Honorary Organising Secretary. During the year it was affiliated with the International Theosophical World-University Association.

The number of Members enrolled during the year was 247.

During the year circular letters and pamphlets were distributed free to the members. The Organising Secretary made a tour in extension of his summer vacation, and lectured on subjects related to the work of the future World-University. Correspondents and members have spoken and written on the ideals of the University in various places. Sympathetic interest has everywhere been shown, and a watchfulness for the future embodiment of the University in tangible form.

The Organising Secretary is making a world tour, partly in furtherance of the work of the World-University. During his absence from April, 1928 to September, 1929, Mr. A. F. Knudsen will act for him.

All communications should be addressed to him at Adyar.

Adyar

JAMES H. COUSINS,

April, 1928

Organising Secretary.

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One of the activities of the Young Theosophists at Adyar is the publication of a monthly magazine: *The Young Theosophist*. It is the official organ of the All-India Federation of Young Theosophists whose President is Shrimati Rukmini Arundale.

The May number is a special Vaisakh number; it contains an article by Dr. G. S. Arundale on The Full Moon of Vaisakh. The words written by Shrimati Rukmini on THE WORLD MOTHER will lead many to a new point of view.

This number contains many illustrations. The Annual Subscription is only Re. 1. Apply to "The Young Theosophist" Office, Adyar, Madras, India.

The Magazine may well be a link between young Theosophists all the world over. Please help to make it a strong link.

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WORLD PEACE

GOODWILL DAY, 1928

The National World-Peace Brother for Wales writes as follows:

Since 1922, every year on May 18, the date of the first Peace Conference at the Hague, the school children of Wales have broadcasted to all other countries this message:

We, boys and girls of the Principality of Wales, greet with a cheer the boys and girls of every other country under the sun. Will you, millions of you, join in our prayer that God will bless the efforts of the good men and women of every race and people who are doing their best to settle the old quarrels without fighting? Then there will be no need for any of us, as we grow older, to show our pride for the country in which we were born by going out to hate and to kill one another.

This yearly gesture of Goodwill naturally creates a channel in the inner worlds of which we also might wisely make use, and not only on Goodwill Day, among our other World-Peace activities but every day we should all send special thoughts to those troubled countries whose traditional enemies are ever at their boundaries. May the radiant words of Dr. Besant's Daily Noon Peace-Prayer be true for them and for the whole world:

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.

If every lover of Peace all over the world continues to say daily and to pass on and on to others these winged words, a condition will be created in which war will be an impossibility.

* * * * *

A WORLD DAY FOR ANIMALS

The World League against Vivisection is trying to institute the observance of October 4th each year as a "World Day for Animals".

On this day it is suggested that every one shall make a point of doing *something* on behalf of animals, to whom the day is to be dedicated.

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A TOUR OF THE FRENCH CATHEDRALS

The Brother in charge of the Fellowship of Arts and Crafts in the Netherlands asks us to give publicity to an attractive scheme which is being organised by some young members of the Fellowship there.

They propose to arrange during the last fortnight in August a tour, visiting the old cathedrals in the South of France, accompanied by an architect and a sculptor, each of whom will contribute his specialised knowledge. The tour is to be made as cheap as possible so that young artists may not be debarred from joining, and it is hoped that it may be largely carried through in motor cars provided by Dutch members, and—if possible—by other members too.

Friends from other countries are cordially invited to join the tour and particulars will be gladly supplied by Miss Pauline Bolken, c/o Mrs. Brandt, Hobbenstr 14, Utrecht, Netherlands.

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Miss E. Orr, a former resident of Adyar, writes in *Theosophy in Ireland*: "Please note that the Theosophical Society at Belfast and its activities will now radiate from Vasantā House." Miss Orr has been elected Secretary of the Belfast Lodge, and under her Adyarian inspiration the Lodge has moved to new headquarters and many activities are being undertaken. Adyar sends its good wishes to its old friend.

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A member from New Zealand writes: "An aspect of Theosophy that has always fascinated me, is its unification accomplishments." He seems to put this into practice for he goes on: "I enclose a photo of our school workshop, with the young builders in front, who put in literally every nail. We raised funds for the cost, over £100, by concerts, etc. Although 'buried alive' in Maoriland we are embodying many of the ideas of the future. Our 100 young Maoris respond well, and we could do even better had we the children under our care all the time."

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Cuba.—The Governor of Santa Clara Prov. has allowed three hundred dollars for the purchase of Theosophical books, out of a grant of three thousand to Public Libraries. This is chiefly due to the efforts of the local Lodge Amor.

How many Lodges will make similar efforts?

Brazil.—*Lucifer*, one of the Brazilian Theosophical magazines, will henceforth appear under the name of *Sirius*. During its one year of existence *Lucifer* has done well and we hope that, in its new reincarnation, it will continue to be a *Light-Bringer*.

Porto Rico.—We are glad to announce, that the Theosophical Temple in San Juan, has been solemnly inaugurated. At the inauguration it has been alluded to by one of the speakers as the Temple of the Future. So may it be.

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The Theosophical Publishing House, London, asks us to mention the following:

The Theosophical Publishing House will issue on May 1st a cheap edition of the famous classic of the Theosophists *The Secret Doctrine* by Madame H. P. Blavatsky (3 Vols.). First issued in 1888 at three guineas and passing through many editions, the work will now be issued at two guineas.

BOOKS RECEIVED

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

Economics of Khaddar, by Richard B. Gregg (S. Ganesan, Triplicane, Madras.)

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophie in Ned.-Indie (April), *Modern Astrology* (April), *The Canadian Theosophist* (March), *The New Era* (April), *Bulletin Theosophique* (April), *The Indian Review* (April), *The World's Children* (April), *News and Notes* (April), *League of Nations* (March), *The Australian Theosophist* (March), *The Theosophical Messenger* (April), *Light* (April), *Service* (April), *Theosophy in New Zealand* (March-April), *Service* (April).

We have also received with many thanks:

The Mahā-Boḍhi (April), *The Young Builder* (January), *Teosofisk Tidskrift* (March), *The Kalpaka* (April, May), *Theosofisch Maandblad* (April), *Deendar* (April), *The Young Theosophist* (January, February), *The People* (April), *Toronto Theosophical News* (February, March), *De Ster* (April), *The Journal of Oriental Research*, Madras (January), *Theosophy in India* (April), *Teosofia en Yucatan* (January, February), *The British Budḍhist*, *Revista Teosofica Cubana* (March), *Theosophia* (April), *De Theosofische Beweging* (April), *Dharma Jagrati* (April), *The Vedānta Kesari* (May), *El Catolico Liberal* (March), *Theosophy in Ireland* (January, March), *The Vaccination Inquirer* (April), *Bulletin of the Museum of Fine Arts* (April), *The Occult Review* (May), *Headway* (April), *Fiat Lux* (April), *The Cherag* (April), *Bhārata Dharma* (May), *Prabudḍha Bhārata* (May), *Sirius* (January, February), *Peace* (April).

REVIEWS

The World-Mother. Edited by Shrimati Rukmini Devi. (The Theosophical Publishing House, Adyar, Madras. Price As. 8. Postage 1 Anna.)

Adyar is known to be the birthplace of many pioneer movements, and to the credit of its Publishing House are many Journals which work for great reforms. *The World-Mother* is the latest of such progressive organs, and presents features which mark it out at once as champion, ambassador, and priest, of the Woman's Cause.

This is said to be the age of Democracy. In its present initial stage it is perhaps inevitable that quality should fail to receive due recognition in the wholesale struggle for equality. The Feminist movement generally brings before one's mind the crash of window panes, the cry of "Votes for Women," and the later day scramble for jobs in offices and seats in legislatures. Many among those who are pledged to redeem Woman from legal tyranny and social exploitation, feel that the modern woman stoops too much to conquer.

All honor and gratitude, of course, to those valiant women who braved the first onrush of the storm, and sacrificed their finest sensibilities, and personal happiness, on the altar of Woman's Freedom. The joy of raising a beautiful edifice of the New Utopia falls to the lot of others. Theirs was only the hard task of filling up the foundations. But it is only wise to realise that the foundation stage is past, and that the time has come to take in hand the building of the superstructure.

The World-Mother seems to articulate this fuller and happier conception of woman's function in the coming Age, and to plead for the sanctity and greatness of motherhood in all its varied aspects, from that which reaches its consummation in physiological maternity, to that which transcends even physical Motherhood in Civic Motherhood, laying all its passionate love and protection at the service of the suffering and the sorrowful.

The World-Mother may not easily capture the militant section of the Woman's movement, for though it condemns in no uncertain terms the inequity meted out to their sex in the past, and in certain backward communities even to-day, it seems to stand less perhaps for equality than for the excellence of woman. Take this passage, for instance:

In the home, the Motherhood of woman has supreme place and has been honored from time immemorial, though false tradition and blasphemous custom have brought to her shameful dishonor in many evil practices, thus dethroning her from her rightful place, and bringing degradation both to the home and to the race. I call upon those who follow Me to restore her to her throne in the heart of the home, and to free her to be its glory and its most precious jewel. In the outer world no less must woman have her honored place, for the Nation needs her as a perfect example of the power and sacrifice of citizenship, purifying and ennobling its life, and by the purity of her Shakti burning away the dross of selfishness and unbrotherliness. Every woman must be a Star in the home and in the life of the Motherland, "shining more and more unto the Perfect Day". Where women are honored and fulfil their womanhood, there shall reign peace and prosperity. Then shall the young be happy in the joy and gladness of youth. Then shall the elders work as comrades in the service of the land which is the Mother of all, each contributing to the common stock the special richness of his individual faith and circumstance. Then shall the aged bless and fructify with their wisdom, and depart into their Peace honored and rejoicing.

In its idealism and sincerity, it is an echo of the passionate appeal which Tennyson's Prince makes to his bride:

—Woman is not undeveloped man,
 But diverse: could we make her as the man,
 Sweet Love were slain: his dearest bond is this,
 Not like to like, but like in difference.
 Yet in the long years liker must they grow;
 The man be more of woman, she of man;
 He gain in sweetness and in moral height,
 Nor lose the wrestling thews that throw the world;
 She mental breadth, nor fall in childward care,
 Nor lose the childlike in the larger mind;
 Till at last she set herself to man,
 Like perfect music unto noble words:
 And so these twain, upon the skirts of Time,
 Sit side by side, full-summ'd in all their powers,
 Dispensing harvest, sowing the To-be,
 Self-reverent each and reverencing each,
 Distinct in individualities.
 But like each other ev'n as those who love.
 Then comes the statelier Eden back to men:
 Then springs the crowning race of humankind!

The World-Mother is the organ of a new movement, which like all other movements sponsored by Dr. Besant, has a bedrock of certain spiritual convictions for its foundation. According to Dr. Besant:

There is a great Spiritual Being who represents the feminine side of Divinity in a concrete form—The Ideal Womanhood, as the Ideal Manhood is represented in the World-Teacher . . . Each member of the Hindū Trimūrti has His feminine side: Mahādeva and Pārvaṭī; Vishṇu and Lakshmi; Brahmā and Saraswaṭī . . . In the feminine movement of the West, the idea of God as Father-Mother has been reborn in the Catholic-Christian concept of the Madonna has instinctively preserved the Idea Womanhood—"Our Lady". Dr. Besant announces in another place: while I am

bidden to speak of this, it is not I who will be the leader of that movement. It is our Rukmini. It was for that she was chosen, that for which she was cared for through her yet short life on earth. It is she who is chosen by the World-Mother to spread through India and the world this recognition, which partly has been overlooked by western thought, of the sanctity, the greatness of motherhood in all its varied aspects.

There are very very few among us who can claim personal knowledge of the World-Mother. But many, we feel sure, will gladly range themselves on the side of a cause such as the one that is outlined in the columns of the Journal which seeks to serve Her. As to Shrimati Rukmini Arundale being the leader of the movement, those who have the privilege of knowing her (and there are many over the four quarters of the world) will agree that if there is such a Divine Entity as the World-Mother, She could not have chosen a more fitting individual to represent Her in the outer world. Whether one accepts the spiritual and personal basis of such a movement or not, one will have no hesitation in wishing it all success in its aims, and in offering co-operation towards their achievement. Neither Dr. Besant nor Shrimati Rukmini Devi will, we feel sure, claim more from any rational being.

D.

First Steps on the Path, by Geoffrey Hodson. (The Theosophical Publishing House, Adyar, Madras. Price Rs. 1-8. Cloth Rs. 2-8.)

The work of Mr. Geoffrey Hodson lies not only with the devas; nor with the healing of men's bodies, though that is his profession. In this little volume of 135 pages he shows us that he is also an expert in the cure of souls. It is simple, it is candid, it is therefore real. There is nothing but the earnest, simple account of what he himself lives, and therefore thinks.

The book consists of two long chapters on meditation and on the Path, and a few short chapters on the Ommen Camp, and the effect that Mr. Hodson has noted both introspectively and by means of his undoubted clairvoyant gift, from being there and in the presence of the Great Awakener, Mr. J. Krishnamurti. Those who know by experience Mr. Geoffrey Hodson's success as a healer of mental, moral and vital lesions, will gladly hail his excursion into this other field, an awakener of Aspiration.

A. F. KNUDSEN

Be Ye Perfect, by Geoffrey Hodson. (The Theosophical Publishing House, London. Price 3s. 6d.)

The Path, deep buried within one's self, is so difficult to find and the way is so difficult to climb that every illumination that comes from "behind the veil" is of the greatest assistance to aspirants. This little book is such an illuminant. The Light shines and can be interpreted by each in his own way, but it is Pure Light. Perhaps it will not be irrelevant or irreverent to say that the second part seems more helpful than the first. The first seems to cover the whole gamut of man's life on "Earth," from the Birth of the Soul to its attainment of Perfection and therefore will be a little difficult to apply to the mundane conditions of one's daily life—as the headings of the chapters seem to indicate—by those who have to toil in the burden and heat of mundane existence. For many souls are still young and will be young—babes—for many lives yet and these have to be tended too. Nevertheless it is a book which can give the key to life and the nurture of life (if we can understand) to all nourishers of life—not physical parents only—but the true fathers and mothers of humanity of whom there are many.

Perhaps if more general names had been given to the chapters, such as: childhood, youth, manhood, maturity, instead of specifying the decades of one life, an obstacle to understanding might have been removed. We are glad of another refreshing draught to man toiling on the upward road.

MERCURY

The Influence of Music on History and Morals, a Vindication of Plato, by Cyril Scott. (The Theosophical Publishing House, London. Price 7s. 6d.)

The publication of this treatise on the evolution of Music as the precursor of the evolution of society and as the leader of human thought marks a historical milestone in musical literature. One has often seen an artist look sideways at a landscape and say that the colours display themselves more vividly and beautifully from that angle. Mr. Cyril Scott surveys Music and Humanity from a similarly unusual perspective and the result is a freshness of criticism which amounts almost to a re-creation of musical values. His thesis is to show the truth of Plato's pronouncement that "The introduction of a new kind of music must be shunned as imperilling the whole State since styles of music are never disturbed without affecting the most

important political institutions". He writes as an out-and-out Theosophist who has assimilated all the thought, literature, revelation and vocabulary of Theosophy, and has added to it his own precious realisation of truth, gained through his musical genius and spiritual intuition. He is evidently a born occultist, and he has the unique distinction of being the first musical writer on "Occultise Music". His writing is a piquant combination of a manual of Theosophy, a history of sociology, a musical biography, brilliant journalistic reviewing, and a scripture of art.

The book is so full of original thought, of clever analysis, of novel interpretation that it is invidious to choose particular instances. Though here and there the argument seems perhaps a little strained the general line of reasoning is convincing and still better, inspiring. We hope particularly that musicians will read this book for it will open out to them a new world of thought and give them a vision of Life more abundant. It may be too strong meat for them; they may rebel against being "theosophised," but it cannot fail to stimulate new ideas in them. We hope also that all Theosophists will read it for they need to be "musicianised" and to add intellectual appreciation on to sentimental enjoyment of the classics and an almost early Victorian revulsion from the modern dissonances and apparent formlessness. In modern music we have to learn how to conquer a new element of tonality and rhythm as difficult to our ears as was the air to our scientists.

The world is entering a new Kingdom, the world of the Devas and nature-spirits. Apart from occultists, artists in general have been the first to span the gulf between the inner and outer worlds. Cyril Scott shows how musicians have built that bridge more securely than other artists because, paradoxically enough, their medium is the most tenuous and subtle. His exposition of Wagner, Ceasar Franck, Grieg, Debussy, Ravel and Scriabine as the reeds through which the Devas have held converse with humanity is masterly. This book forms a companion volume to Hodgson's *Brotherhood of Angels*. They are both significant of the effect on the world-thought of those artists in tone and colour who have been endowed with such specialised organisms and such other-world temperaments as to have opened the inter-communications with the Deva world.

This book is written for Western musicians. Much of it would be unintelligible to Indian or Chinese musicians, but it may stimulate musicians of other countries and systems to make a philosophical and analytical review of the influence the music of these countries has

had on its people. The chapter given by Scott to Indian music is entirely inadequate, yet the book may be safely recommended to all readers for it is so varied in character and so thought-provoking on every page, that it will interest all. The make-up and print of the publication is worthy of the subject and the author, and no student of psychology or music should fail to acquire it.

M. E. C.

Child Training in the Light of Theosophy. Compiled by Prof. R. K. Kulkarni and Julia K. Sommer, A.M. (The Theosophical Press, Wheaton, Ill., U.S.A. Price \$1.75.)

A helpful book of 205 pages for mothers and teachers dealing with Theosophy and the Child, Problems in Education and Education and the New Age.

There are articles by such well-known Theosophists and Educationists as Dr. Besant, C. W. Leadbeater, George Arundale, Dr. Henry Munro and Ellen Key.

A useful asset to the work is a list of worth-while books on Music, Sex Education, Dramatic Instinct and Education.

H.

An Introduction to Esoteric Judaism, by A. Horne. (The Theosophical Press, Wheaton, Ill. Price 50c.)

This is a priceless booklet for those who are earnest students of SPIRITUAL Judaism. It is an invaluable synopsis of the teachings of the mystic sects and the schools of philosophy which have risen from the bosom of Hebraism and affected most of all its national religious aspirations, since the time of its birth up to comparatively recent days.

Seekers will find in it a veritable guide into the vaster regions of literary research.

S. S. C.

Phrenology and its Relation to Occultism, by Carmen Mateos de Maynadé and Pepita Maynadé de Mateos. (La Frenología y su relación con El Ocultismo. Biblioteca Orientalista Editorial Teosofica. Barcelona, Spain.)

We have in this Spanish book in some 160 pages an excellent manual of a rediscovered science. It is, to our knowledge, the first book which deals with Phrenology and its teachings in the light of Theosophy. It is written in simple language and easy style, and it is pervaded by the author's understanding and brotherly love for "sinner and saint". The aim of this book is to help us in our own evolution. It teaches us how to know better ourselves, our family, our friends, and by knowing them better to help them more efficiently along the Path to Perfection.

A. G. F.

World Religion, the Church, the Creeds and Veracity, by G. F. Stutchbury. (Watts & Co., London. Price 3s. 6d.)

The author is a layman of the Church of England, keenly interested in the attempts to revise the Prayer Book, but of the opinion that the present attempts leave the most urgent matters untouched.

He accuses, most emphatically, both clergy and laity of "untruthfulness" for expressing in church a belief in things, which when out of church, they admit they do not believe. This he says, and very truly, creates a slovenly habit with regard to Truth, and saps at the morality of the nation.

In the interests of Truth he would exclude from the Creeds and from the Thirty-nine Articles all that cannot be proved scientifically: the Bible account of creation, the existence of angels, of hell, of heaven, the efficacy of prayer, etc.

With regard to these matters he takes up the position that "the accumulation of knowledge since the creeds were formulated has rendered some of their clauses meaningless, some doubtful, many of them incredible".

The alternative, that at the time of Christ the knowledge of spiritual things of those who came into contact with Him was greater than that of the Churchmen in the following centuries and of the majority in these days, does not seem to have occurred to him. He takes it for granted that at no time in the past did man ever know more than now. The ebb and flow of scientific knowledge and of civilisation which is evident within historical times does not seem to

have struck him as a possible explanation of a similar ebb and flow in spiritual matters.

With regard to scientific knowledge his position is that of the layman who has no conception of the amount of faith and hypothesis exercised by the actual scientific worker; and this to a large extent increases his difficulties in dealing with his perplexities.

Mr. Stutchbury's desire is to see a synthetic religion founded on the beliefs common to the chief religions of the world, and he summarises such a common belief thus: "We can worship Him, idealised as a personification of Truth, Goodness, and Beauty, not with lips alone, but with heart and mind and deed—a sufficient basis for a universal religion tending to the love of God and man." He says: "Might not religion in these days be broadly and practically defined as worship by body, soul and spirit of the highest ideals of excellence?"; and he quotes a late Hebrew prophet's words: "What does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

In such a religion there would certainly be little left specifically "Christian". Nevertheless the author expresses his belief in the future of the Church of England, if only she will throw off what he calls the excrescences due to the ignorance of those who drew up her formularies 1,500 years ago and to the superstition of the Middle Ages. He also considers that it is necessary for her to continue as a State church.

This book is very interesting for the author's difficulties are those of thousands within the British Empire to-day, and a perusal of this book should be most valuable to those lecturers whose aim is to give the bread of life to the hungry. One can imagine that the liberty to be found within the Liberal Catholic Church, and the outlook on the past of *Esoteric Christianity*, and of *The Christian Creed* would be of service to those who share the author's difficulties.

E. J. H.

Religious Conversion, A Bio-psychological Study, by Sante de Sanctis. (Kegan Paul, London. Price 12s. 6d.)

Prof. Sante de Sanctis, of the University of Rome, has done the world of intelligent religion a distinct service in bringing out this very readable book. The translator, Helen Augur, also deserves our thanks, for the book does not read like a mere translation.

Every chapter is readable, but the most noticeable contribution to Religion and the world of Occultism, is Chapter V, *Sublimation*

This most difficult subject is given a most searching analysis and sympathetic treatment. "Sublimation" deals with the displacement or transference of affective energy to a second or "substitute" object. In general this is from one idea of God to a newer or better one. In some cases, from the negation of God to a recognition of Deity, in some form. In all cases the affectional, the passional, nature of the human being is stirred and concentrated on the new object.

There is the deeper transfer also, where the love nature in its entirety, from the love of the senses up to the highest known to man, becomes one great flame of devotion, and the animal passion ceases to manifest. This comes by training, by will-power and perseverance, and is generally a process covering a considerable period of time.

This is an everyday teaching in all the religions, and a *sine-qua-non* in most schools of Occultism, in all lands and in all ages. To find it fairly grasped and studied, and scientifically analysed is refreshing; later Prof. de Sanctis deals with Voluntary Sublimation. With great acumen he shows the inadequacy of Freud, and shows the real man of Will at work on the changing of his powers into other and self-chosen channels. The stages are all well recognised, not only from brute to man, but from man to super-man. Prof. de Sanctis is at home with the Saints, and therefore also with the point of view of the Yogi, he therefore also shows familiarity with the theory and practice of the actual practitioners of the process. There is not space to discuss every step of the way, but it is all carefully worked out and much correlated that would be beyond the power of the ordinary student to collect.

The third part of this chapter is devoted to the Physiology of Sublimation, and that too is full of valuable hints to those who turn too soon to drastic asceticism and precipitate efforts to suppress the biologic evidences before the mental and spiritual currents of the Fire of Creation have been turned upwards.

Of course the clairvoyant and the Occultist will have other words for "projections" and "identifications" and many other terms and phrases, but nevertheless many should find the book most interesting. Our learned friend will find also much to enlighten him as to different stages of spiritual power if he were to apply Reincarnation as a "working hypothesis".

Should Such a Faith Offend?, by the Bishop of Birmingham, (Hodder & Stoughton, London. Price 7s. 6d.)

What can a Theosophist make out of such a book; it is full of thought, and by a notable in his sphere; but one wonders what it leads to. Is that all that a notable Christian can offer in this twentieth century? To-day there is a vast amount of experiential religion, true contact with higher planes of consciousness, actual, and therefore scientific, mystic touch with what in this book is still theory, still hearsay. Not only is any higher plane of experience untouched, it is even distasteful, ignored. Matters of wide experience, like re-birth, are actually dismissed with a word, as beneath contempt.

The book is of no value to the mystic, the dreamer, the healer, the occultist. No one who has tasted the reality of contact with higher or other phases of being, and other realms of matter, will find here the touch of a fellow-traveller in the realms of Light. That this "matter" that we walk in, talk in and breathe in, is too a "Realm of Light," seems to have missed the venerable Bishop's attention. As evidence of a strange intellectualism, of a word-realm in which words are the facts, not names of facts, the book is worthy of study.

The book successfully defends Free-will, turns down determinism, and in many smaller points is fully modern, and even progressive. But when we read: "Pantheism and magical sacramentalism are the twin dangers, within and without, against which, in loyalty to Christ, we must struggle," we see the lack of the scientific spirit of investigation. When we read later: "Magic is irrational, absurd," then we see that the author has made no study of it second-hand, to say nothing of an experiment or two in healing, suggestion, or simple amulet-making. Did the good Bishop ever bless a cross to be worn by a believer? That act is an act of magic. If he as Bishop can "give his angels charge over thee" why deny the power to the Christ, in the sacrament? It is too late in the scientific age to deny what even the trained scientist is doing, (*vide Psycho-analysis*) to say nothing of the avowed student of the Mysteries, in all the religions of the world.

The mysteries are coming to their own. Is not the Christ of the new age with us? Is He not giving the sign, as of old? Is He not again the iconoclast, the breaker of forms?

Let us respectfully suggest to the Bishop a study of Theosophy, and a few experiments in actual self-study. The God of Nature is mighty and will prevail even in this his footstool.

A. F. KNUDSEN

Āntrarāja Tantra, Part II, edited by M. Sadāshiva Mishra. (Samskr̥t Press Depository, Calcutta; Luzac & Co., London. Price Rs. 8.)

This valuable book is the twelfth volume of the Tāntric texts edited by Arthur Avalon. India owes a debt of deep gratitude to this great scholar, the great authority on Tāntric literature, the friend of India and the admirer of Indian civilisation. But for his efforts, this branch of Hindū civilisation would still have remained an unexplored desert.

The first part appeared as Volume VIII of the series, with a very elaborate commentary by Subhagananda Natha. This second part contains the chapters XIX to XXXVI, with the commentary. The subject matter is very abstruse, and the language is very technical. Even to a Samskr̥t scholar, the book is very difficult. But the general editor of the series gives a summary in English.

The Tāntric religion is a peculiar form of religion, full of allegories and symbols, and it will appeal only to those who are inclined towards ceremonials and rituals, and who believe in symbolism. Every sound uttered, every movement, every gesture, every line and curve has a significance.

The subject deserves close study.

Sāmkhya Philosophy of Kapila, by J. M. Lawl. (Orpheus Publishing House, Edinburgh.)

This is a word for word translation and a running commentary in English of the Sāmkhya Sūtras of Kapila. The Sāmkhya Philosophy is a purely rational philosophical system, and concerned with only that aspect of Reality which comes within the scope of reason. God and Revelation are outside the scope of this system, though it does not deny them. This purely rational aspect of the philosophy is dealt with in these Sūtras of Kapila. In the Epics, the same philosophy is dealt with in a theistic garb.

The Sūtras are explained by the author in a very simple way, and every one can understand the explanation. It is really a very valuable contribution to the study of Indian Philosophy.

Aitareya Upanishad. (The Ramakrishna Math, Mylapore, Madras. Price As. 6.)

This small book of a little over forty pages contains the Samskr̥t text of the Aitareya Upanishad, with a word for word literal translation, a free paraphrase in English and explanations and Comments. This book belongs to the Upanishad Series by Swāmi Sarvananda of

the Ramakrishna Mission. The translation is accurate, the explanations are lucid and the Comments and criticisms searching and scholarly. The book will be a great aid to those who want to understand the spirit of the Upanishad.

C. KUNHAN RAJA

The Christ of the Āryan Road, by the Señor Tutor. (The C. W. Daniel Company, London. Price 3s. 6d.)

The preface to this valuable booklet indicates that the contents are a synopsis of lectures given to University Students of Comparative religion, philosophy and science.

These lectures strongly mark the broader outlook of the present day, they point to traces of an underlying Plan in evolution and encourage us all to help forward the advance of the Āryan race and of all other races that contact it.

It is cheering that such lectures are given at Universities. May they prove useful to many.

B.

Life's Supreme Mystery or The Greatest Thing in Existence, written down by Annie Pitt. (L. N. Fowler & Co., London. Price 3s. 6d.)

The matter contained in this book is said to be received and written down by Annie Pitt. It is stated in the foreword that "members of the Love Circle," i.e., "souls passed from the earthlife" wish to give a helpful epistle on Spiritualism and they try to do this by means of a medium. Certain of their experiences and thoughts are given in the seven chapters which make up this book.

The Divine Law of the Sabbath, by A. M. Curtis. (L. N. Fowler & Co., London. Price 2s. 6d.)

The writer hopes that the publication of these notes of lectures given in London may lead many to a deeper study of the Sabbath Law and its benefits as set forth in the five books of Moses. A summary is given of the characteristics of the Sabbath in the Pentateuch, each of which is interpreted with reference to different texts.

Duality Eternal. (Edson Ltd., London. Price 3s.)

This booklet contains the story of a few past lives of Twin Egos, from mineral onwards. The Preface gives an interpretation of "reincarnation" and "twin-souls".

Sacramental Truth, by Recorder. (The C. W. Daniel Company, London. Price 6d.)

This Pamphlet is written by a lay member of the Church of England as offering a "a solution of the World-problems . . . of which the Church is taking but little account".

N.

Problems in Co-education, by Basil L. Gimson, B.Sc. (The New Education Fellowship, London. Price 6d.)

Another book from Bedales, whence we get so much. This booklet is very short, but sums up the experience and the methods of this well-known school. It is invaluable for the parent or teacher who has a problem, a difficult child. The book is the full paper read at the Locarno Conference on New Education, 1927, and covers the whole field of Co-education.

Economic Righteousness, by Archibald Stewart, C.A. (The C. W. Daniel Co., London. Price 4d. net.)

A leaflet, sixteen pages only, yet calling attention to the impossibility of the present system, and showing a way out that we all could follow, and thus help inaugurate the New Civilisation. A need exists for many such books, for no one is the last word.

Diet in Health and Disease, by Dorothea Hyams. (The C. W. Daniel Co., London. Price 6d.)

A very short, clear exposition of the needs of the body, the value of vitamine-bearing foods, the proper proportions of starch, oil, etc., for each meal. A valuable hand-book for those who would keep well, and for those changing to a vegetarian diet.

K.

Dasara in Mysore, by James H. Cousins, D.Lit. (The Wesleyan Mission Press, Mysore.)

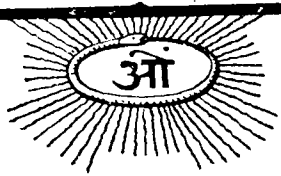
The compiler of this booklet says in the preface that it "has been prepared with a view to giving visitors to whom the festival of Dasara is a new experience some idea of the religious, philosophical and historical elements that are involved in the occasion beyond its externals of ceremonial, pageantry and hospitality".

Several illustrations are given, a pleasant reminder for those who have seen, a preparation for those who have not yet seen. The text given will help to understand. Every one going to Mysore should read this booklet.

Triveni. A Journal of the Indian Renaissance. A two-monthly magazine, edited by K. Ramakotiswara Rao, B.A., B.L. (Malabar House, Vepery, Madras. Annual Subscription Rs. 6. Post free.)

India is a land of ephemeral publications, but we trust that fortune will be kind to this new venture in journalism, for it is one of the first, if not the first, magazine that can lie beside the best of any part of the world with credit. Shape, quantity, paper, type, cover are all at the highest possible, and the contents are of equal attractiveness and importance. Problems of vital importance to India are well presented, and there are dignified and well illustrated articles on the arts and literature of India.

THE THEOSOPHIST



AUG

EDITED
BY
ANNIE BESANT, P.T.S.

July, 1928



UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY



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THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement page xviii



J. R. ARIA

Recording Secretary, T.S.

From March, 1909 to June, 1928

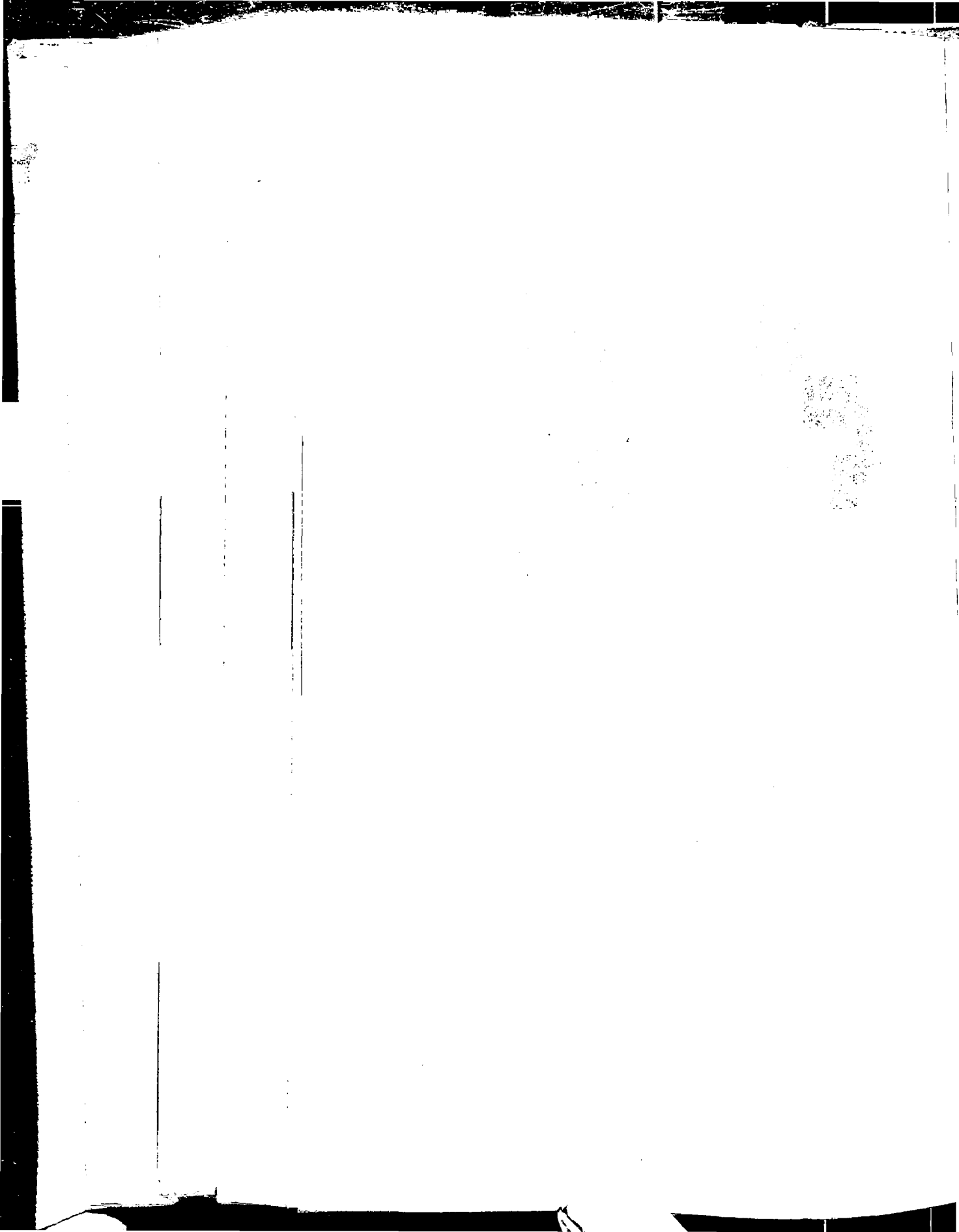


ON THE WATCH-TOWER

By GEORGE S. ARUNDALE

IN the absence of Notes from our President it falls to my lot to fill the statutory void. As a matter of fact, I asked her to send me matter from Aden, but in a letter despatched from that uncomfortable place she writes of the monsoon as being somewhat severe, so I presume that the monsoon took the place of the Watch-Tower Notes which I ought to have received.

Adyar and the whole of the Theosophical Society has been saddened, principles and theories notwithstanding, by the very sudden departure from our physical midst of Jai Anand Arya, Recording Secretary of the Society for nearly twenty years. His friends all over the world were innumerable and twenty years' practically uninterrupted living at Adyar made him an institution at Headquarters, loved and respected by all. Quiet and retiring, he was a man of remarkable business acuity, and his fellow-members of the Executive Committee of the Society bear eager testimony to the admirable management of his office, found to be in impeccable order with a clerk who has obviously been trained by an expert. Notwithstanding the rapid growth of the Society since Mr. Arya took charge, he has never asked for any increase in his staff and not content with working entirely honorarily he has in his spare time taken up outside





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work the proceeds of which he has handed over in their entirety either to the Society or to the Order of the Brothers of Service. Self-sacrifice and loyalty were with him supreme, and in him the Theosophical Society, in its physical plane department, has temporarily lost one of its most devoted servants. On the physical plane we are all deeply sorry to lose him, and we extend to his family, which has most generously supported him through all these years in his dedication to the cause of Theosophy, our most hearty sympathy in the great loss which they and ourselves suffer in common. A very touching incident marked the last few hours of his life. His great friend, Dr. Shivakamu, who was with him when he passed away and who he had always hoped would be with him in his last moments, tells us that shortly before he died he begged her to go home and get a good sleep. He told her he was surely passing away, that there was nothing more to be done for him, and that he would be happy to think of her resting quietly at home. Of course, Dr. Shivakamu refused to leave him, and was with him till the end; but his thoughtfulness at the supreme moment in his physical life was characteristic of a never-failing thoughtfulness which endeared him to all who knew him.

* * *

The voting with regard to the Presidential Election is not yet quite complete, and in any case the formal announcement of the result has to be made by the proper authority. I am, however, permitted to disclose the fact that in the thirty-four Sections from which returns have so far come—returns are awaited from eight—the total vote *against* Dr. Besant's re-election only reaches 45 in all, 17,600 votes having been cast *for* her re-election. The members of many Sections have evidently thought voting hardly worth while, while some Sections show very heavy polling as for example New

Zealand, Italy, Hungary, the Russian T.S., Burma, Egypt, Argentina, Bulgaria, Uruguay, Porto Rico, Yugo-Slavia. Yugo-Slavia has polled 100 per cent of those entitled to vote, all in favor of Dr. Besant's re-election, and is unique in this respect. The vast majority of the Sections from which statistics are so far available have cast no votes at all against her, as for example the United States of America, Australia, Germany, and many others. The United States has the largest number of members entitled to vote—8,520, India coming next with 5,196 and England a very close third with 5,150, France being fourth with 3,173 and the Dutch East Indies fifth with 2,028. India casts three votes against her, England nineteen, France three and the Dutch East Indies four. As the returns are still not quite complete, nothing more can be said. But all indications point to an absolutely overwhelming vote of confidence in our great Leader and President, Warrior and Mother. I am very thankful that she is not here to forbid these personal references in a journal which is her private property. If I may respectfully say so, while the cat is away the mouse may be forgiven for playing.

* * *

The latest mail from England brings accounts of a splendid English Convention vitalised by the chairmanship of Bishop Wedgwood and by the new General Secretary, Mrs. Jackson. The Queen's Hall was as full as it has ever been for a Convention, while the public lecture given by Bishop Wedgwood in the same hall on "What Happens after Death?" was delivered to a packed audience. There are now, therefore, two other Theosophical speakers, to be added to Dr. Besant, who can fill the Queen's Hall—Mr. Jinarājadāsa and Bishop Wedgwood, these apart from Mr. Krishnamurti, who could, I expect, like Dr. Besant, fill even the Albert Hall itself with its 10,000 seating capacity. But the Albert Hall is by no means an easy Hall in which to speak. It has blind

spots in which nothing can be heard at all. If only forty-nine other speakers could be found by the English Section able to fill the Queen's Hall, a Queen's Hall Theosophical lecture might become a weekly function, to the great benefit of the heart of the Empire and to the consolidation of our Commonwealth into a powerful brotherhood of Nations.

* * *

An interesting feature of this Convention was the setting apart of May 28th for the subject of "World-Peace". Reports tell us that this was one of the most successful parts of the programme. The following resolution was carried by acclamation :

That this public meeting held in connection with the Thirty-eighth Annual Convention of the Theosophical Society in England urges His Majesty's Government to give unconditional support to the proposal made by the United States of America for a multilateral treaty between the principal Powers of the world, open to signature by all Nations, for the renunciation of war as an instrument of national policy.

The resolution was proposed by Brigadier-General Crozier, C.B., C.M.G., D.S.O. and was seconded by our old friend, Professor James Scott. In connection with the resolution Professor Gilbert Murray, Chairman of the Executive Committee of the League of Nations Union, wrote :

All who desire to see World Peace firmly established will welcome the American proposal for the outlawry of war as the greatest opportunity that has yet been offered. Of course, preliminary discussions will be necessary to determine how the proposed pact will affect our obligations under the Covenant of the League and the American practice under the Monroe doctrine. But for any Government either to disregard Mr. Kellogg's offer or deliberately to put difficulties in the way of an agreement would be a crime unspeakable.

The example of the Theosophical Society in England might well, it seems to me, be followed by other National Societies, so that the World-Peace movement may have behind it the substantial backing of a Society which in

miniature exhibits that Peace which some day must come to the world. Not that within our Society there are not differences of opinion, but the Peace of Brotherhood enfolds them all. Dr. Besant's *New India* prints each day, both in the evening and in the morning editions, the Prayer for Peace written by her and now adopted by the World-Peace Union :

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.

The prayer is to be repeated at noon and should, if widely used, form a veritable rampart against the danger of war.

* * *

As in previous years we are again indebted to the U. S. Adyar Committee for the largest donation received this year for "Adyar Day" collections. Just before the President's departure a cheque for \$3,000—equal to Rs. 8,177-12—reached us, which, with her approval, we have distributed as follows :

Rs.	A.	P.	
2,500	0	0	to our Adyar Library,
3,227	12	0	„ „ „ Headquarters,
1,000	0	0	„ the Brothers of Service,
1,000	0	0	„ „ Theosophical Educational Trust,
300	0	0	„ „ Olcott Panchama Free Schools,
150	0	0	„ „ Women's Indian Association.

Rs. 8,177 12 0

Our heartiest thanks to the American Section for their generous support of the T.S. and other Institutions in India.

* * *

Theosophical friends travelling by any route that brings them through Marseilles will find a kindly welcome at 37 Boulevard des Dames, where Mlle Leblais lives with her

sister-in-law, the widow of our good and devoted M. Leblais, and offers them hospitality, while they break their journey. She recalls in her letter, in loving memory, that her brother called their home The Hotel of Brotherhood.

* * *

Dr. Besant acknowledges with grateful thanks the telegrams received from the following, bidding her God-speed on her mission for India :

Dr. Shikhare, Poona; Mr. P. K. Telang, Lonavla; Members of the Darjeeling Lodge, T.S.; Members of the Chittaldroog Lodge, T.S.; Members of the Baroda Lodge, T.S.; Members of the Surat Lodge, T.S.; Members of the Hyderabad (Sind) Lodge, T.S.; Members of the Madura Lodge, T.S.; Members of the Andhra T.S. Federation; Dharmavaram Taluk Congress Committee; Dharmavaram Theosophical Lodge; Professor R. K. Kulkarni, Gwalior; Members of the Gaya Lodge, T.S.; Benares Residents; Members of the Etawah Lodge, T.S.; Salem Lodge, T.S.; Sivaganga Lodge, T.S.; Bangalore Cantonment Lodge, T.S.; Negapatam Lodge, T.S.; Sanmarga Lodge, T.S., Bellary; Bezwada Lodge, T.S.; Dr. Gokhale, Poona; Ramachandra T.S. Lodge, West Godaveri; Conjeevaram Lodge, T.S.; Shanti Lodge, T.S., Murshidabad; Navsari Lodge, T.S.; Sukkur Lodge, T.S.; Broach Lodge, T.S.; West Godaveri Lodge, T.S.; Sir Tej Bahadur Sapru, Allahabad; Mr. V. C. Seshachari, Mylapore; Adyar Residents.

JAL RUSTOMJI ARIA

By G. S. A.

THE passing away of J. R. Aria is a severe blow to the Theosophical Society, for not only has he been its Recording Secretary for a period of nearly twenty years, but he was eminently fitted for an office which brought him into contact with people of all Nationalities and all Faiths. In him was there no trace of race prejudice, but a nature eager and ready to respond to all sorts and conditions of men. Visitors to Adyar found in him a very sympathetic host, and the officers of the various Sections felt that their Recording Secretary understood and appreciated the varying outlooks of their respective members. In addition, he was an admirable business man, trained his office staff most efficiently, and with a very small number of assistants managed with great skill the ever-growing department of which he was in charge. When he became Recording Secretary in 1909 there were fourteen Sections with a membership of 15,617. In 1928 there were forty-three Sections with a membership of close on 50,000.

He was born in August, 1868, and after an uneventful school career entered the Veterinary College at Bombay, taking its degree in due course, so that our Recording Secretary had the unusual profession of veterinary surgeon. He first took service in Bangalore, thence proceeding to the State of Morvi as its veterinary surgeon. He later settled down in Bombay as private secretary to Sir Dinshaw Petit, the first

baronet. Subsequently he became a broker on the Bombay Stock Exchange, and though his earnings were not large yet he managed to support his widowed mother, two brothers and a younger sister, and added to his already heavy responsibilities by marrying his cousin who proved a very noble and self-sacrificing wife.

Then came to him the dark shadow of grief, for after six years of unalloyed happiness he lost first his wife, then his youngest child and later on his eldest daughter. The result of these heavy blows was quickly to turn him from more worldly affairs and to quicken his already growing interest in Theosophy, the literature of which he had already been studying. He joined the Society as a member of the Blavatsky Lodge, Bombay, becoming its treasurer, and he was particularly active in forming groups of ladies for the study of Theosophy. He now began to give much of his time to Theosophy though he still continued a member of the Stock Exchange. Pressure was brought to bear upon him to remarry but his allegiance was pledged to Theosophy and he resolved as soon as possible to dedicate himself entirely to its service through the Theosophical Society. Since 1901 he never missed attending the Annual Convention of the Society, and became one of its most enthusiastic members. He never failed, however, to perform the duties to his family, and out of his comparatively meagre earnings he paid for the marriages of four girls belonging to his family, in addition to paying for their education, and for the education and marriages of his two brothers and sister and surviving daughter.

In 1907 he represented the Pārsī community at the cremation of the President-Founder, Colonel Olcott, on February 17th, and spoke the valedictory words on behalf of his co-religionists. Next year Dr. Besant, who had become President, offered him the post of Recording Secretary

which was about to fall vacant owing to the resignation of Mr. W. B. Fricke. For the time he was at a loss to know what to do, for while he eagerly desired to accept the post he did not see how to reconcile the proposed new duties with his obligations to his family. He took the problem to his younger brother who, with his wife, most nobly undertook all financial responsibilities so as to free him for the larger opportunities opening out before him. On December 14th, 1908, he came to reside at Adyar though he did not become the Society's Recording Secretary until March, 1909, passing away while still holding the office. He was not content, however, with giving his services honorarily. In his spare time he undertook life insurance work and earned a substantial income which he handed over in its entirety to the Society. The work of the Recording Secretary he would do mornings and evenings, spending the rest of the day in Madras earning what he could for the Society he loved so dearly. In April, 1917, he became one of the founding members of the Order of the Brothers of Service, thus taking only a bare subsistence allowance and handing over the rest of his income and all his earnings to the Order. He was also an original member of the Order of the Star on its foundation in India, and a mason of high standing, being also the Right Worshipful Master of the Rising Sun of India Lodge at the time of his passing away.

Though close on sixty years of age he looked and felt far younger, and only last year left India for the first time for foreign lands, spending a few months in Europe, attending various European Section Conventions and the Star Camp at Ommen. Everywhere he made close friends, doubtless renewing old ties, and he returned home laden with the goodwill of hundreds of his fellow-members, especially of the younger, for our brother Aria was a veritable *persona grata* with the young.

Needless to say, his departure from among those of us who have been living constantly with him here at Adyar was

a great shock, from which we are only slowly recovering, knowing that all is very well with him, and knowing that our sorrow is largely selfish since there is no need to sorrow so far as he is concerned.

I append two notes, one appearing in *New India* and the other in *The Adyar Notes and News*, and a tribute from one of his old comrades, Mr. A. K. Sitarama Shastri.

J. R. ARIA

(From *New India*)

The Theosophical Society throughout the world will mourn the loss from the physical world of a deeply loved member—its Recording Secretary, J. R. Aria. Returned but the day before yesterday from Bombay, he felt unwell yesterday afternoon, came home to Adyar in the evening, became rapidly worse, showing symptoms of cholera, and, on the advice of Dr. Srinivasamurti, was sent in an ambulance to the Isolation Hospital, in the care of Dr. Shivakamu, an old friend. There he passed away at about 1 a.m. this morning. His body was brought back to Adyar later, was received with loving care by his fellow-residents and was duly cremated at his express direction, given in writing some years ago. Our brother having been a high Mason, full Masonic honors were rendered near the funeral pyre. No more loyal servant had the Elder Brethren or the President than he, no comrade had his fellow-members more brotherly, more kindly, more true. He leaves a great and unfillable gap in the Adyar Fellowship, though we well know that he has but thrown off one garment to take on another in which once more he will serve with fresh and youthful vigor the cause to which he was dedicated heart and soul. All is very well with him, and we have no need to mourn. Yet the loss of the form cannot be ignored, and he will forgive a little sadness, happy though he be, since we loved him deeply, loved the form he wore. For the time being he has entered into a Peace he has nobly won through strenuous sacrifice on the battle-fields of this outer world: but he will soon return. *Vale—and Ave.*

“JAL”

(From *The Adyar Notes and News*)

I do not suppose many people would have known one of the great officials of the Theosophical Society, its Recording Secretary in fact, under the name which appears at the top of this note. Yet his

intimate friends always called him "Jal," while some of the younger folk expressed their relationship with him under the more dignified appellation of "Kakaji"—uncle. Whatever each one of us may have called him, one and all loved him, and his departure from our physical midst has been a wrench, quite wrongly, though none the less definitely, depressing us all at Adyar in defiance of the principle of constant joyousness which we heartily believe in theory but cannot help often setting at naught in practice.

But he left us so suddenly. Only the day before he had returned from Bombay, seemingly in good health though tired from the journey. On the very day when he was taken ill, he had had a little luncheon party before leaving for his duties in Madras. In Madras he was taken ill, hurried home to Adyar, became rapidly worse, was transferred to the hospital for better care, and passed away at 1.10 a.m. on the day following, in the presence of his old friend Dr. Shivakamu, whom he was so happy to have with him, and of a very faithful friend of 20 years' standing—his servant Poonuswami, who came to him first as a little boy, and then became his personal attendant and cook. Poonuswami grudged nothing in the service of his beloved master, and during the last hours was to Mr. Aria all that the most devoted friend could have been. Happy are masters who have such servants, but happy are servants who have such masters; for our brother treated Poonuswami as a friend and not as a subordinate, and watched over his welfare with tender care.

On December 14th next "Jal" would have completed 20 years of most loyal and devoted service as Recording Secretary of the Theosophical Society, for it was on this day twenty years ago that he came to Adyar and entered upon his duties. Heart and soul was he in every branch of the Theosophical movement: member of the Order of the Star from its foundation; prominent member of the Co-Masonic Order from its foundation in India, being Right Worshipful Master of the Lodge "Rising Sun of India" at Adyar at the time of his passing; a full brother in the Order of the Brothers of Service—living on a bare subsistence allowance and holding all his earthly possessions for the Order, being acting Treasurer, too, of the Order in the absence of Mr. Yadunandan Prasad in the United States. All these things he was, but he was much more. He was a generous and a very loving friend, counting no service a trouble, very efficient in his duties, very loyal to those in whom he placed his trust, and a delightful companion for those happy lighter moments which succeed the more strenuous periods of life. He won all hearts during his recent tour for the first time in Europe, and all

were glad to know at last their Recording Secretary. Only last mail letters were received here from European friends enquiring after "Kakaji"—the term seems to have followed him abroad—and sending him dear love. Like all of us he doubtless had his defects, but these were buried under a mountain of goodwill and generous friendship.

Well, there is nothing particularly astonishing in the affection in which we all held him and in which he held us all, for together we have worked from very long ago, together we have been once more to-day, and together we shall be in the future. Together we are even now, for death has no power over the ties of friendship, and though he is not physically in our midst he is with us and we are with him otherwise, far more truly wise. He has his place in the ranks of the servers of the Elder Brethren, and that place is not made vacant by the mere casting off of an outworn garment. "Jal" is with us as of old, and shoulder to shoulder we stand.

A cable was, of course, sent to the President to meet her at Port Said where she would be due on the 10th inst. and the following telegram was despatched to his brother:

**VERY DEEPLY REGRET TO INFORM YOU THAT JAL ARIA PASSED
AWAY SUDDENLY LAST NIGHT THROUGH CHOLERA OUR DEEPEST
SYMPATHY IS WITH YOU ALL WE OURSELVES MOURN A
GREAT COMRADE OF MANY YEARS WHOSE MEMORY WE SHALL
DEEPLY CHERISH AND HONOR REQUEST YOU INFORM HIS DAUGHTER
CONVEYING HER OUR PROFOUND SYMPATHY LETTER FOLLOWS**

Our brother's mother-Lodge in the Theosophical Society, the Blavatsky Lodge, Bombay, sent a telegram of heartfelt condolence.

G. S. A.

J. R. ARIA

There are certain bereavements which one has to bear in silence. One such is the unexpected sudden wrenching away experienced by Aria's friends. Instinctually, I felt a tearing-off which overwhelmed the knowledge acquired by study of Theosophy and Spiritual laws. For a moment, though for a moment only, I felt it as a shock to hear of his death.

Aria has been our close friend from March, 1909, when he joined Adyar as a worker. G. Subbayya Chetty, Ranga Reddy and together with our friend Aria used to wait at the room-door of our

Spiritual Teacher every morning whenever she was in Adyar. The "familiar four" for over 15 years sat at her door-step quite early in the morning with the one thought of devotion to our Chief. Thus our intimacy was great, not to speak of our membership in the various movements to which we all belonged.

Brothers Subbayya Chetty, Ranga Reddy and I became residents in 1907, but it was not earlier than March, 1909, that Aria was able to join us in Adyar.

Mr. Fricke was the Recording Secretary in 1907 and 1908, but desired to retire. So we read on p. 516 of THE THEOSOPHIST for March, 1909, in the Watch-Tower Notes that Mr. Fricke resigned in favor of a Pārsi Brother (J. R. Aria).

Since then he has been the Recording Secretary, and during his time he was able to see the growth of the Society quickened to an extraordinary degree by the advent to office of the present President.

In 1910 he purchased "Besant Grove" a parcel of our Theosophical Society's Estate enclosed by the Blavatsky Gardens, Olcott Gardens, the sea and the river, and presented it to the Society.

He had always been jovial, social and friendly and transparently brotherly and we would always joke and play with him dubbing him "Adyar Traffic Manager" and "Adyar Court Astrologer". He was from 1911 to the time of his death in charge of the motor cars, first of the President and then of the Theosophical Society as well. He was often consulted by residents when they wanted to purchase horses. He had a sound knowledge of Astrology.

Above all else Brother Aria had unswerving devotion to his Spiritual Teacher and temporal chief, and inasmuch as he repeated day after day the prayer: "Lead me from the unreal to the Real," surely is he now in the glorious region of the Real, basking in the Spiritual companionship of Great Souls and perhaps now and then turning a kindly smile upon his co-devotees down here.

In this thought that which I first called bereavement has no place and therefore do I say: "May Light perpetual shine upon him" and upon us with him.

SITARAM

“WE PREACH AS WE WALK”

THE story is told of St. Francis of Assisi, that he once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk, said: “Brother, let us go down into the town and preach.” The venerable father and the young monk set out together conversing as they went. They wandered down the principal streets, and wound their way through alleys and lanes, and even to the outskirts of the town and the village beyond, until they found themselves back at the monastery again. Then enquired the young monk: “Father, when shall we begin to preach?” And the father looked kindly down upon his son, and said: “My child, we have been preaching, we were preaching while we were walking. We have been seen-looked at; our behaviour has been remarked, and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach, unless we preach as we walk.”

THE MEANING AND REALITY OF BROTHERHOOD¹

By ANNIE BESANT, D.L.

NO word, perhaps, is more often heard with the profession of belief attached to it, than the word "Brotherhood". But while we have an immense amount of talk about it, we have but little of the reality amongst ourselves, and when a belief commonly professed is not acted upon, it is often for the simple reason that behind it there is no very definite understanding. I want to-night, if I can, to supply a little of that understanding, so that the profession of Brotherhood may tend to pass with some of you into the activity of Brotherhood.

I will begin by the simple statement that Brotherhood is a fact in Nature. We cannot help it; the fact remains, which we may ignore if we please; but if we ignore it, we suffer the penalty which follows on the ignoring of a fact in Nature—trouble and distress of all kinds. For on the facts of Nature are based what we call the Laws of Nature, and on this fact of Brotherhood is based what we may call the Law of Brotherhood, a law which may be worked with or worked against. If we work with it we prosper; if we work against it we suffer and we fail.

Now this great Law of the Brotherhood of Humanity comes out very strongly—in the way of failure—in the history of the past; for we find that all the great civilisations of the

¹ A lecture delivered at Finsbury Town Hall, London, July, 1905.

past have dashed themselves to pieces against the Law of Brotherhood, which they ignored, or actively denied. Take what great civilisation you will out of the numbers which stud the pages of the history of the past, and if you trace that civilisation you will always find that it broke down by the denial of the principle of Brotherhood. Over and over again we find civilisations based on indifference to, and the sacrifice of, the great masses of the people. And in the past, civilisations have been founded upon this sacrifice so definitely and so regularly, that people now take it as a matter of course that the masses of the people must be poorly educated, badly fed, and badly housed; and if anyone is rash enough to say that it is not necessary, then he is called "Utopian". And yet, if it be true that Brotherhood is a law in Nature, then the disregarding of it must always remain a peril to the society which disregards it, and history repeating itself will find always the same result of the lack of Brotherhood in modern days as it has found in the past. But as I do not believe that it will be possible to get rid of that lack of Brotherhood by simple appeals to feeling, it seems to me that it might be well to press on the attention of men and women the various detailed facts, which go to prove that Brotherhood is a reality, and that if we disregard it we disregard it at our peril.

Now this Brotherhood exists in the three worlds that we are all inhabiting—the physical; the astral or intermediate, the world on the other side of death (but which exists just as much around us at the present moment as it will ever exist around us), the world of emotions and feelings; and the heaven-world, or the world of the mind, the intelligence. In these three worlds we are living continuously, and receiving from them influences which are constant and unbroken. It is the recognition of that fact which has given the various religions of the world

so much of their power, because men have found by their own individual experience that certain things affect them which do not belong to the ordinary physical world, and influences come to them (and come the more fully as they seek them the more energetically) from those other worlds and enter into their lives down here. In modern psychology this thought is beginning to be perceived, and scientists are beginning to note the fact that you cannot explain our everyday waking consciousness except as you recognise it as part of a larger consciousness which is active in worlds other than the physical, but is only able to a very limited extent to make itself felt at present in the physical brain.

Let me now try to put before you the facts which show that the Law of Brotherhood exists—that both in your physical bodies, in your emotions, and in your intelligence, you can find proofs of the existence of this bond that ties us all into one body, no part of which can suffer without all other parts being the worse for that suffering. Take first the physical, the simplest and most obvious. Here we can prove by ordinary science that on the physical plane this Brotherhood of man exists; for no one of us has a body that belongs entirely to himself. The body that we wear is constantly changing itself; it does not remain the same for a single moment. Each person is throwing out in all directions a hail of minute particles. A moment before they were part of his body; the next moment they fall on the body of another and become part of his. So that in this hall at the present moment, to the eye of Science we are all of us changing and interchanging the particles of our own bodies, are in the most literal sense of the term brothers one of the other.

Now that fact is recognised to some extent as regards disease by the ordinary sanitary legislation of the country. When a man's body is in the condition in which the particles

he throws off are obviously diseased, and if they fall on another person are likely to give him that disease, then the law steps in and will not allow such a person to travel by the common means of communication, because such a one leaves behind him particles from his own diseased body, that another person may take up and so start a disease in his own body. But that is as true of every healthy or partly healthy person as it is of the smallpox or scarlet-fever patient. We cannot help infecting each other continually. The only choice we have within our control is : how shall we infect our neighbours, by health or by disease, by purity or by foulness ? It is this inevitability of choice which makes it so foolish a statement that we sometimes hear : " My body is my own, I may do as I like with it." Our bodies are not our own ; we may not do what we like with them, if what we like to do injures our fellow-men. No man but has the absolute duty imposed upon him to make his body a centre of health and strength to those with whom he lives. If the circumstances of his life make it impossible for him to discharge that duty, then he and those among whom he lives should never cease their efforts until they have made the discharge of this primitive duty possible.

Now of course that implies a duty on each of us. We cannot at once alter the conditions of our towns, but we can begin with our particular body and our particular house. One way of keeping the body as a centre of life and health is careful, critical cleanliness, and the feeding of it with pure food and drink, so that wherever we go we spread health and not disease. And on that turns a question which comes very near to all those who are compelled by the present arrangements of our towns to live continually in an atmosphere which is poisoned by the ignorance or the ill-doing of their fellow-men. How often it is said of a drunkard : " Oh, poor fellow he is nobody's enemy but his own." But he is the enemy everyone he approaches. The drunkard scatters around his

infectious disease of a very terrible kind; for all those particles he throws off his body are continually craving for the satisfaction of the drink with which he has fed them during their stay in his body; and as he scatters those around him and they fall on other people's bodies, there is a danger that they may stimulate a similar craving in the bodies on which they fall. It is true that, falling on the body of an absolutely temperate man, that craving will be starved out for lack of sustenance; but it is also true that when they fall on the body of a man not yet a drunkard but a drinker of alcoholic beverages, they may just carry him over the point which will make him a drunkard, and add to the craving already existing, a strength too powerful for his feeble will to resist.

And the sober people, too, have their health level lowered when this impure matter falls upon their bodies. They also suffer for that fault in their brother's life. It seems very likely, however, that as knowledge spreads, people who want to poison their bodies in this way will have to live apart from their more sober and cleanly citizens, only those who desire such surroundings being forced to live amongst them, the cleanly and the temperate not being obliged to go through the sickening fumes which are poisoning the streets around us at the present moment. And what is hardest of all, in this regard, is that those who are most liable to suffer from it are those on whom this unfairness is most continuously forced. The poorer the part, the more poisonous the thoroughfare; so that we find our poorer brethren condemned to the condition of a low level of health and of strength, no one being willing to interfere because it is said "the Drink Interest" is so strong that it is politically dangerous to oppose it.

That is one of the difficulties of having your ruling body created by a majority of heads, without considering their contents—one of the prices that men pay for what they call

Liberty. For the liberty of every man to act as he likes, to live as he likes, unless he is excessively criminal, is paid for by the misery that he inflicts on others, and that he himself endures. The misery that you see in our large towns, the frightful slums, the terrible thoroughfares reeking with filth of every kind, that is the result of a liberty which does not understand that there is no freedom until a man is himself free from ignorance and vice; and that while men are slaves to vicious appetites they may call themselves free politically, but that political freedom will only be bought at the price of the misery of the ignorant and of the degraded, and the lowered health of the whole community. There are sins far more mischievous than those which the laws brand as crimes.

Now suppose it be possible to make people understand how this poisoning is continually going on, not only from the drink habit, but from the many other evil habits which we see on every side—from profligacy and vice of every sort which defiles the body that ought to be so pure—when that is understood everywhere, men will be less patient than they are now with the avoidable ills that permeate our Society. And they will realise that to insist on certain broad sanitary lines, which have already done so much to improve the condition of our great cities is not enough, but that on exactly the same grounds they should insist on a number of things that poison the air, at first, having parts of the city where alone they will be allowed to be and, later, on their prohibition. Slowly the object lesson, which will be given by those who live more purely, will affect the thoughts of those who live in ignorance, and they will be more inclined to be energetic and to get rid of those sores on our civilisation.

Now we cannot entirely guard ourselves from this pollution which exists around us. It is part of the beneficent action of the great Law of Brotherhood that all must suffer so

long as any live under degrading conditions. We are but one body; the same life circulates in us all; and that life cannot be poisoned at any place without the whole body suffering; we, who desire that man shall rise and evolve, may be glad that not one of us can be thoroughly healthy, or thoroughly pure, or thoroughly happy, while there is one who is sickly, one who is ignorant, one who is miserable, among the myriads who make up the great Brotherhood of men.

But all this is not only true as regards bodies; it is true equally of emotions, sensations, feelings. Not one of us can have an emotion without affecting the people who come near to us; and that you can very quickly prove for yourself. A bad-tempered person comes into the room, and everyone feels a little irritable. A man in a temper speaks to you, and you at once feel a surge of anger. A person who is very depressed comes into your company, and you say: "What a wet blanket he is." And so with a person who is peaceful, contented, and happy; it is like a ray of sunshine coming into the room, and everyone feels a little happier for that person's presence. That law of emotions is a very interesting one to study, and one of the most practical that you can deal with in your own lives. For it is not a good thing to be simply an echo in the world of emotion, any more than in any other world, and those who are wise will gradually train themselves (although it is not easy) to answer every bad emotion with its opposite. When a person with depression comes near you, quietly throw a little added happiness into your own emotions. If an angry person comes, instead of allowing the surge of anger to come over you, meet him with peace and calm. One who is irritable should be met with serenity, one who is petulant with patience, one who is hasty with quietness; and if you would practise that for a few days you would soon convince yourselves of the reality of this Law of Brotherhood in the world

of emotions, for you would find that you could gradually share good emotions with those who come across you.

Now it is of course on that, that all those precepts as to returning good for evil are founded in the great religions of the world. A prophet of far-off China, speaking some 500 years B.C., declared, going through a list of vices, that in every case he answered them with the opposite virtue.

If a man brings falsehood, I answer him with truth. If he brings miserliness, I answer him with liberality. If he brings anger, I answer him with patience.

So also the Lord Buddha taught :

Hatred ceases not by hatred at any time, hatred ceases by love. And so also Manu, the great Hindū law-giver, declares that if a man uses evil language to you, you should meet him either with silence or with blessing. And so again the Christian Teacher proclaims that you should :

Bless them that curse you, and do good to them that hate you. No matter who the Prophet may be, He teaches the same, for it is a great Law in Nature. Just as a note of music on one string will be answered by a note of sympathetic vibration from a similar string, so all of us are like sounding strings and we play upon each other ; and the instinct to answer a bad emotion with the same emotion is to be gradually overcome by knowledge and by practice. It is only an extension of the same law that you find in music and in color, where you know that one sound can extinguish another, or one color extinguish another ; you are only carrying it on to a finer world, and applying it to the emotions that make so great a part of your life. Now it is easier to check yourself if, the moment a surge of irritation rises in you in answer to another who is irritated, you think to yourself : " If I answer with the same, then I shall only reinforce that evil wave of feeling, but if I send against it the opposite then I shall quiet that vibration." Do not wait for another to do it to you, but

do you begin to do it to him. Do not allow another to impose on you an evil emotion, but answer by the emotion that is good, in that way blessing both him and yourself. For happiness and misery grow more out of our emotional condition, than out of anything else. Where emotion is right, happiness follows; where it is wrong, misery is inevitable. And once you recognise the Law of Brotherhood as working in that world as well as in the physical, you may become centres of peace and happiness, as you may become centres of health in the physical world.

And so also in the world of thought. Few people know the immense extent to which every one of us is debtor to the thoughts of those around us. I do not mean debtor only to those great thinkers who enrich the whole thought atmosphere of humanity; but debtor to all those around us who are continually pouring their thoughts into ourselves. For very few of our thoughts are what are called "original". All our thoughts are modified by the thinkings of the people around us, and we draw to our own thought-world the thoughts which are in consonance with our own. Now for the thoughts that I send out I am responsible. Nothing avails it that my life in its actions shall be clean and pure, unless in the thought-world I am scattering the seed of good, which in the brains of others will spring up and yield a harvest of noble thinking for them. You will realise the thought Brotherhood the more strongly, if you study what are called National prejudices and see, if you cannot see it in yourself, how much other people are influenced by National prejudices. I know it is hard to realise that we are prejudiced, because we are in the middle of it; but it is very easy to see it in other people. See how prejudiced the Frenchman is, when he is judging a question between his country and ours. See how prejudiced the German is, as you can judge by all the attacks that he levels against our own admirable Nation. See how prejudiced

the Russian is, when he is thinking of English policy and English dominance. And there is just similar prejudice in the Englishman also, when he is looking at the other peoples, where their interests are other than his own.

The fact is we all live in this world of thoughts of others, and we cannot think quite outside them, even if we tried. The most we can do is to throw into our own thought-current, thoughts that come from minds largely differing from our own. And I know of nothing that would more surely tend to bring about the much desired peace between the Nations of the world, than, if it be possible, to spread through the peoples a knowledge of each other's tongues, so that they might read in every country the literature of other Nations, and try to realise how different their thought-atmosphere is from our own. And if you are not able to read largely in the various languages of the world, at least you may train yourself by reading translations of the literature of other peoples, and thus touch a little on their lines of thought, so that you may be affected by their thought-atmosphere and not only by your own. Especially is this important for those who are not able to travel. There is nothing breaks down prejudice so much as travel. I do not mean the sort of traveller who goes to the Continent, sure that the only wise and brave man in the world is the man of his own people, and who walks through other Nations' lands with his head high in the air, and his eyes full of contempt for everything that is not the custom of his own people; but I mean the wiser man who travels to learn, who mingles with the other peoples and tries to catch the atmosphere of their thought. And the more that can happen, the less danger is there of the misunderstanding that so often ends in war.

For in this recognition of likenesses and diversities we may gradually come to see this Law of Brotherhood as being at the present time amongst ourselves too much a law of National Brotherhood instead of International—too much

Brotherhood which limits each Nation in its own thought-atmosphere instead of letting the thought-atmospheres mingle, so that all may benefit by the interchange between each and the others. The great duty of the present day, which is made possible by the swift intercommunication and by the facilities which spread on every side for men of different Nations to mingle together, is to make our minds International, and not only National, and so spread the Brotherhood more widely. That is the great Brotherhood of thought, and if it be possible for you to meet men of other Nations and other races, try to get them to express their thought, try to understand. In this way you will learn many a lesson, and will grow into a nobler and larger humanity than one Nation alone can form. Take India, where the English and Indians mingle together. They do not mingle their thought-atmospheres. The Englishman often calls the Indians "niggers,"¹ and the other retorts by calling the Englishman "Barbarians, savages"; and these amenities do not tend to strengthen the great Indian Empire.

These are the small brutalities which dig great gulfs between the Nations, gulfs through which they may fall into the terrible catastrophe of war. And every man who loves and respects those who are not of his race nor his type, everyone who in the world of thought and of feeling tries to feel his neighbours' feelings and think his neighbours' thoughts, is one of those golden strands of Brotherhood that stretch from one Nation to another, and presently, as they grow more numerous, will make that mighty chain of Brotherhood which shall bind at last all Humanity into one. So that really this Brotherhood that I have been putting to you is, as you see, the most practical of all practical things, and there is no one, man or woman here, who cannot do something in his or her circle to make the Brotherhood—physical, emotional,

¹The Government of India has for some years prohibited the use of the term "natives," as being used in a contemptuous sense.

and intellectual—a bringer of good rather than a bringer of ill.

I come back to where I started. The Brotherhood is there, we cannot escape it. Only we can make it work for weal or for woe, exactly as we will. If we throw ourselves on the side of the Law, if knowing we are brothers we try, each in our own place, to live in the brotherly way, if we train our bodies well, if we control our emotions, if we liberalise and internationalise our thinking, then each one of us becomes a force in accord with the Law which benefits the community and the Nation, and lifts it higher and higher towards the light; but if each man or woman thinks: "I am but one. What matters it what I do?" and then lives in an unbrotherly way, and disregards the great Law, then the Nation to which such foolish and ignorant people belong sinks lower and lower into the darkness, into which the Nations of the past have vanished. For we are building history as much as were any people who went before us; and England will rise higher in civilisation, or fall backwards into decay, not according to the strength of her armies or navies, not in proportion to the spread of her conquering flag, but in proportion as her men and her women lead truly brotherly lives to each other and to Humanity. It is a work in which every man and woman is a builder, and the mighty edifice does not grow by magic, but by labor; each one of us who sets well the brick of a brotherly life is helping to build the great temple of the Brotherhood of Humanity.

Annie Besant

THE WORK OF PRESIDENTS OF THE THEOSOPHICAL SOCIETY

By G. S. ARUNDALE

THE Theosophical Society being in the nature of what we may call the spiritual pivot of the outer world, the outer world revolving round the Society, it follows that Presidents and their chief colleagues are chosen with some care for the particular work apportioned to the Society for the period of their Presidency. It is, of course, true that the President is elected, but he is also nominated, and if the nomination be accepted the Society retains its pivotal duties. I do not know how matters would stand if the nomination were rejected. The Society would, of course, remain; but presumably part of its effectiveness would be destroyed.

The first President of the Society stands inseparable from H. P. Blavatsky. The two were complementary to each other. Great work is always done in pairs. Their work was to draw down the new Life—new, that is, from the standpoint of the world—into the outer world, and to find in the world a resting place for it, a home for it. First, the West had to be opened up for the inflow of the new Life, and a connection made between East and West, the West recognising the East as the mighty spiritual reservoir of the world and thus making a readjustment in the relationship between the two hemispheres on the higher planes. This was duly done. Next, materialism must lose its sway, and Truth must be perceived

to lie as much in the unknown as in the known, only a fragment of Truth lying in the known—the greater part remaining to be discovered. Science must learn to say: "I do not know" rather than: "No." H. P. Blavatsky in her own person vanquished materialism and set Truth free from the fetters of materialistic ignorance and self-satisfaction. Third, religion must be vivified. The President-Founder accomplished this work so far as regards Buddhism and paved the way for its accomplishment in other Faiths. These three aspects of Brotherhood were the work of the great Founders of the Theosophical Society.

Then came the work of the new President. Her first work was to follow up the general lines of her predecessors. I think it is not too much to say that throughout her career as President H.P.B. has been her beacon-light, for H.P.B. showed her the Light in this life. Next, her work was to win for India her Freedom and her place among the Nations of the world, and this task fitted in admirably with another task, that of doing for Hindūism that which Colonel Olcott had done for Buddhism. If Hindūism holds up its head proudly to-day, it is in no small measure due to the present President of the Theosophical Society, though other agencies have, of course, been at work. And Hindūism being the dominant Faith in India it was imperative to vitalise it, so that India's Freedom might rest upon a spiritual foundation. Work in Islām, in Christianity, in Zoroastrianism, has also been undertaken; but the revival of Hindūism has been our President's task. India's Freedom is now sure. Thus two labors of our modern Hercules have been achieved—the freeing of India and the revival of Hindūism. But other tasks were given to her, the most important being the preparation of the world for the return of the World-Teacher, and the announcement of the disciple in whom He would take up His abode. It is clear that this task, too, has been successful!

accomplished. If Krishnaji is received as cordially as he is, it is largely due in the first instance to the President of the Theosophical Society. Had there been a Theosophical Society 2,000 years ago, what honor would have been paid to it to-day had it been able to ensure for Jesus-Christ that which the Theosophical Society is helping to ensure for Kṛshṇa-Maitreya. Would subsequent generations have condemned the then President for supposedly failing in neutrality, or the then members for following in large numbers Jesus-Christ? Subsequent generations would have thanked God for the vision of the Society and its head. It is the same to-day, but the Society is fortunate in that while standing for brotherhood it must needs stand against the persecution of the Great One who has come, as much against His persecution as against the persecution of anyone else, though no member is in any way constrained to believe in the return of the Teacher. On the contrary, he may actively disbelieve. Yet will he agree that the Society owes as much brotherhood to Krishnaji as to anyone else, and he will stand against the persecution of Krishnaji, he will include him in his Theosophical brotherhood as much as anyone else. Thus the brotherhood of the Theosophical Society defends the World-Teacher no less than all others, and the official neutrality of the Society is not imperilled thereby. In fact, this very neutrality involves the universal application of brotherhood to all without distinction of place, or function, or work, or belief, or character, or mission. No one can be outside the scope of the application of the brotherhood of the Theosophical Society. It is for this reason that neutrality is so important.

Dr. Besant is the modern John the Baptist, and will be known as such by the future. What honor she will have gained thereby for the Theosophical Society of the future! The World-Teacher is safe in His world, largely because of

the Theosophical Society—let the fact be frankly stated, even though it is equally true to say that the Theosophical Society as a Society is not in the least degree committed either to His teachings or to His Person.

Next, our President's work is seen to be that of preparing the world for the coming of the World-Mother, and the announcement of the disciple through whom She will work. This work is in course of being done. It will be accomplished as successfully as the work of preparing the way of the World-Teacher.

Inevitably, such Herculean tasks as these involve enormous strain upon the President herself, and no little strain upon the solidarity of the Theosophical Society. Some members choose one line, others choose another. Some choose their own lines. Some would have the work of the President colorless. As a movement begins, some will fanatically rush into it, others equally fanatically away from it. Some will say that the Theosophical Society has flowered in such and such a movement, and that its work is therefore done. Others will say that the Society's neutrality has been assailed, and that its usefulness is therefore over, that its work is undone. The Theosophical Society is, if I may be permitted the phrase, seething with movements its brotherhood has enabled to bring into existence. A strong hand, the hand of the author of some of these movements, is needed to preserve the unity amidst the diversity, to keep the Theosophical Society one great body, yet to encourage within it the most diverse activity, provided it be in the name of brotherhood. This is our President's next task, a task in which she has, of course, been engaged for some time. She is holding the Society together magnificently, as she alone can. Take her away, and the Society as given to the world in 1875 would disappear, though something else with the same name might be in existence. There is no one in the Society

to-day, or out of it, who could hold it together. For this reason, Dr. Besant's work as President is not yet over. Personally I should expect another fourteen years of the present Presidency, by which time the most important movements will have settled down and will have happily adjusted their relationships with the Mother-movement.

What will be the work of her successor, she herself remaining in the body to watch and guard? Looking at the notes sounded by her predecessors, the Co-Founders of the Theosophical Society, one seems to see them as Apostles supremely of Truth. They brought the Truth, and organised the foundations in the outer world for the Truth they brought. On these foundations of Truth Dr. Besant lays a great superstructure of Work, so I regard her as the Apostle of Work. This is not to say that she is any the less an Apostle of Truth. Those who have read *An Autobiography* and who know her, know that the epitaph she desires for her life is: She tried to follow Truth. And she has followed Truth in wonderful fidelity. But her Presidentship will be outstanding for Work, for building, for construction.

What then shall we predict of her successor? I am going to venture the prediction that he, or she, will be the Apostle of Co-operation and of Harmonisation. That is to say, our present President will have brought so many forces into being and will have provided so many channels for their expression that new activity along these lines will not be necessary. In addition, both the World-Teacher and the World-Mother will be pouring into the world mighty Life-streams which will take new and, let us hope, splendid forms. The work of Dr. Besant's successor will, therefore, be to help the various activities set in motion during the first half century or so since 1875, to co-operate with each other, help each other, understand each other, support each other, fit into each other. His or her work will be a work of consolidation, and within

such consolidation, of harmonisation ; so that the various Life-streams may flow smoothly together for the common good. It will be a settling down period—the calm of consolidation after the storm of work, the work itself having been preceded by the lightning flashes of Truth.

We thus see that the Theosophical Society would seem to pass through three stages—Truth, Work, Harmony. I venture to predict a great expansion for the Society in the comparatively near future, under the reign of our present President, so soon as the work in which she has been engaged is seen to fructify. When India actually attains Home Rule, when the Order of the Star becomes one of the dominating movements of the world in all departments of life, in every field, when the spirit of the World-Mother movement becomes potent, exercising profound influence upon the women of the world — bringing them forward less by organisation and more by virtue of their own awakened righteousness—then people will begin to look at the movement which prepared the way for these, and will gaze upon the venerable figure of the John the Baptist of the twentieth century. Thoughtful people will wonder whence came the vision, the prophecy, which saw these things and announced them with courage against the scepticism of the blind. Thoughtful people will perceive that the vision is justified by its results, and they will turn to the teaching, to the wisdom, which caused the vision to be. The few who are ready will turn to that Way of Holiness of which the Theosophical Society is verily the Outer Court. The many will join the Theosophical Society because they perceive that it is the world's Pioneer—leading the world on from Truth to Truth, from brotherhood to brotherhood. They perceive that the Theosophical Society ushered in the new age, and that having accomplished this task it passes on to further work in the service of the world. The Theosophical Society will become a movement highly

respected by all who are able to connect with the Society itself the mighty events of the close of the nineteenth century and of the beginning of the twentieth, and as time passes and events settle down more and more into their true perspectives the remarkable nature of the work accomplished by the Theosophical Society will appear in its true light.

Thus, before the end of the President's new term of office, present disharmonies within the Society will largely disappear, these are but the inevitable friction attendant upon the fact that a mighty work had to be set in motion within an inconceivably short time, and the Society will begin to settle down to the period of consolidation and expansion which will definitely begin in the fifth term of our President's reign if she decides to offer herself for re-election. Even if she does not so decide, the Society will now be able to progress of its own momentum, and, if I may say so without offence to her successor, it will not much matter who is President, for the Society will be at this time infinitely more independent of its President than it has been heretofore. So far, it has needed warriors as Presidents and their senior colleagues. The work hitherto needed could only be done by one, with, of course, the faithful co-operation of friends. H.P.B. had largely to work alone. Our present President has had largely to work alone. The pace has had to be forced, and work has had to be done which needed direction from above, and therefore had to be done by those who were in touch with the Elder Brothers, and would obey Them to the letter. This was inevitable at a time when new foundations had to be established in accordance with the Great Plan. The Plan must be known. By whom alone could it be known? By Those who are its Master-Builders. To whom could They entrust the laying of the foundations? To those alone who knew Them, and who would with scrupulous accuracy carry out Their commands. H.P.B., H.S.O.,

A.B., C.W.L.—these know the Master-Builders, and have well and truly laid the foundations, the plans for which were entrusted to them. This part of the work is all but over, and all is very well. Even superstructures are beginning to be raised, and a splendid building is in course of construction, in the free and ample spaces of which will dwell the new age from its youth to the coming age which shall succeed it.

G. S. Arundale

FOUR CLASSES OF HUMANS

THOSE that know, and know that they know ;
They are wise, follow them.

Those that know, but don't know that they know ;
They are asleep, wake them.

Those that don't know, and know that they don't know ;
They are ignorant, teach them.

Those that don't know, but don't know that they don't know ;
They are fools, leave them alone.

From Lord Buddha's Sayings

MASONIC WORK

By C. JINARĀJADĀSA, 30°, P.M., P.Z.

A remarkable fact about Masonry is that the longer one is a Mason, the larger is the number of interesting and suggestive things one finds in Masonic Ritual. The Ritual is not a mere empty form; it is not a mere ceremony. It is full of suggestiveness. What does it suggest?

The Ritual says that the deepest truths of life are taught in Masonry "veiled in allegory and illustrated by symbols". For myself, Masonic symbolism reveals two kinds of facts, one exoteric and the other esoteric.

The exoteric facts declare to us our relation as units or individual men and women to the Whole. This Whole is called the Great Architect of the Universe. Sometimes we call Him God, but He is not the Deity of any one religion. To show that God in the Masonic conception is the Author and Inspirer of all men, every religious man of every faith is accepted among Masons. So strong is this spiritual conception of God even outside of Co-Masonry, that in English masculine Masonry a Hindū is allowed to take his obligation on his Vedas, and a Muhammadan on the Korān. The Bible is the Volume of the Sacred Lore for Christians; but there are other Volumes also.

The G. A. O. T. U. calls all His children to work with Him. Therefore all who work for Him are Brothers in a very special way. All men are brothers, it is true; but Masons, as pledged to work with the G. A. O. T. U., have a

special bond of Brotherhood. The Masonic bond among brothers is a very sacred bond; that is the ideal of Masonry, though in practice they may not realise it as they should.

When therefore Masons meet together in a Lodge, it is a band of brothers who meet, and the sense of unity is more pronounced than in a similar number of men and women meeting in a literary or political association. I think I might truly say that the sense of unity in a good Masonic Lodge is stronger than in a similar number of people meeting in a church; because very largely in a church the spirit of individual praise and individual salvation is too strong to bring about an effective sense of unity. But in a Masonic Lodge, they meet especially in a collective capacity. The life of the Lodge as a whole is more important than the individual inspiration of members.

Then they meet as Masons to *work*. The purpose of a Lodge is not primarily prayer or meditation, or the general cultivation of their hearts and minds. All these elements exist in Masonry; but they are subordinated to the dominant thought, that Masons meet behind closed doors *to work*. What is the wonderful work needed in the plans of the G. A. O. T. U. which Masons are to do behind closed doors is not clearly revealed; many a Mason therefore does not consider a Lodge as more than a meeting place for the exercise of good fellowship. It is only when we examine the esoteric side of Masonry that we begin to realise what is their real work.

In order to understand the hidden truths in Masonry, let me take first one fact. The Master of the Lodge is installed in the chair of King Solomon. The Master is the representative of this King, just as we are told that a Lodge is intended to represent King Solomon's Temple. Every Mason, if he is a faithful brother, has the opportunity of becoming a Master of a Lodge; that is to say every Master Mason can become the representative

King Solomon. But Masonic traditions say that the Lodge or the Temple on earth is only a small copy of the "Grand Lodge above," that is to say, of a mysterious temple "not made with hands," where all brethren who have departed from this life work, and where the Grand Master of that temple is the Great Architect Himself. King Solomon is therefore only the humble representative of the Great Architect. What follows from this? That every Master Mason can become a humble representative of the G.A.O.T.U. Every candidate for initiation has in him the makings of a representative of the Great Architect. This truth is implied in Masonic Ritual, though it is nowhere taught to the brethren.

But the assertion that a Master Mason can some day be the representative of the G.A.O.T.U. tells us of that splendid truth in all the great mystery teachings, that man is a Fragment of Divinity. By a process of evolution, this Fragment grows till, in a mysterious fashion, it becomes conscious that it is itself the Whole whence it issued as a fragment. Masons do not meet for the study of philosophy but for the understanding of ethics; all the same, the fundamentals of Masonic ethics are those eternal truths concerning the relation of God and man which form the secret teachings of the great religions.

I have already alluded to the statement that a Lodge is a copy of King Solomon's Temple. But that original Temple at Jerusalem was itself built after the pattern of the Temple above. Slowly as we advance in Masonry, we shall discover that the original temple of the Masonic myth is the universe itself, for the Great Architect is its Builder. We are intended by Him to be the living stones of that Temple, whose building was only begun with creation, but which will not be completed till all mankind become true Masons, each a self-conscious stone offering itself with joy to be placed in the place assigned to it by the Great Architect.

means, with a symbolic ritual, a mental structure, and if that structure is true, that is, after a heavenly pattern, spiritual powers are conveyed from the realms above to the realms below. This is that "work" of which mention is constantly made in Masonic ritual, but which is never clearly explained. Masons meet behind closed door but they meet not for themselves; they meet to become a sacred Vase or Cup or Holy Grail into which a Power is poured. This Power is not primarily for their use; it is for the whole world. But the brethren are the channels for the time of what the Grand Architect has to bestow on all His workers of the past, of the present and of the future. For the millions in the outer darkness who know not of a Builder are nevertheless known by Him, and He will in His own time call them to His work.

It is because fundamentally a Lodge works for the world that its work is more effective because the workers are bound among themselves by sacred obligations, and work unobtrusively. The sense of unity becomes far greater among the builders because they are pledged brethren, than would be the case if all mankind were invited to work with them. That will happen some day in the future; but just now, since efficiency is more important than numbers or public recognition, Masons succeed best because they work in secret, though there is nothing in their secrets which may not be openly divulged for the benefit of the world. They will be so divulged, when all men and women are unselfish enough to desire to become builders who ask for no reward but the joy of the building.

Brother C. W. Leadbeater has explained in his works of Masonry something of its hidden side, how in the course of the ceremonies Masons build a real Temple in invisible matter and how this thought-form becomes charged by force contributed by two orders of brethren, the visible and the invisible. The earthly brethren with their enthusiasm and aspiration

charge that thought-form with force; but as they work, another order of brethren, the Angels, who belong to the "Grand Lodge above," co-operate with them, and also charge the thought-form with their force. Towards the closing of the Lodge, this force is distributed to the world by the Master of the Lodge, exactly as is done after the ceremony of the Mass by the priest when he says: *Ite, missa est*—"Depart, the Communion is finished". But apart from all that Brother Leadbeater has described, there is an aspect of Masonic work on which I desire to lay emphasis.

The value in quantity and in quality of the force distributed depends both on the enthusiasm and on the understanding of the brethren. It is not enough that they should feel with their emotions how pleasant it is to be in Lodge with the brethren, and to hear old familiar truths in beautiful language, and witness over and over again most interesting scenes. They must also understand the significance of what they see and hear. They must add the strength of intellectual realisation to their emotional warmth, when they are at work as Masons. For they work as Masons not for Masons alone, but for the whole world. *Non nobis, Domine, non nobis*—"Not unto us, O Lord, not unto us," is profoundly true of everything concerning Masonry. Every part of the ritual has a reference not only to the candidate but also to the millions in the outer world. Let me explain how.

The three great columns on which a Lodge figuratively rests, signify Wisdom, Strength and Beauty; the duty of Masons is to make the whole world rest on those same three great columns. Every invocation which is made to the G. A. O. T. U. is made not on behalf of the brethren only, but also on behalf of the whole world. Within the Lodge, Masons pray for the world, though the world does not know of their work. It is for the sake of the millions in outer darkness that they pray for the illumination

necessary for their work, the strength to sustain them in their ideals, and the beauty which shall dwell in their hearts. The symbolical use of certain tools is intended not only to illustrate to the brethren certain moral truths, but also to emphasise them in the outer world. What is said to the candidate is indeed a sermon to the millions. As each tool is explained, if each listens and gives his firm adherence to the truth, the reality of that truth in the minds of all men is more keen, because in the Lodge a certain number of brethren have affirmed it. The Lodge by its work releases in the minds and hearts of the millions who are not Masons a little of that power of the Great Architect in their nature which a Mason can call out of his own nature in such fulness. Masons work not for themselves. Again and again that truth must be flashed in letters of fire before their eyes.

Therefore they come to the Lodge not for themselves, but in order that more of Wisdom, Strength and Beauty may be released in the world. They must be brilliant in the ritual workings, because a ceremony brilliantly done not only adds to the sense of joy in those present, but releases more power. Every sacrifice of time and strength which they make in order to be perfect in word and gesture in the Lodge is repaid by the greater beauty which they call out both in the Lodge and in the world. It is not purely for sentiment that Beauty is one of the great Lights. Where a work is done with Wisdom and with Strength, that is, in a Lodge, for instance, with clear understanding of the significance of the ritual and with military precision in the ritual action, a quality of joy is released.

But it must not be forgotten that Masons in a Lodge are not in a church, however closely a Lodge resembles a church. Certainly they manifest a devotion to the work of the G. A. O. T. U., contemplating the wonders of His Plan. But their devotion must not be solemn to the extent of excluding

happiness. For Masons meet not only for profit but also for pleasure. They are intended to be happy in a Lodge. Their chants, their hymns must not be as those in a church, where a feeling of happiness is considered not quite reverent in such a place of God. My own experience is that the greater is the sense of happiness among the brethren, the more successful is the work which they do for the world in that meeting of the Lodge. I will emphasise again what I have tried to explain, that the more brilliant is the work done, the more precise, the more artistic that work, the greater is the amount of happiness released by the brethren in themselves and in the world.

I said in the beginning that we find more and more in Masonry, as we proceed from degree to degree. For Masonry is a miniature representation of the universe. The work of the Great Architect and our daily work are not two parts divided by a gulf. They form one work. It is always one work for Him, for He ever reigns within us; it can be one work for us also, from that moment when we pledge ourselves to meet all men "on the level" act towards them "on the plumb," and part from them "on the square". For who parts from another "on the square" meets him again as a messenger of the Great Architect bringing with him new wisdom, strength and beauty. The Great Light "which lighteth every man that cometh into the world," is in the hearts of all men. We can discover it more readily as it shines in the hearts of our Masonic brothers. But after finding that Light in them, we must find it in all men. The Great Architect sees His Light in all men and in all things, and His Beauty is made manifest in all things which He is creating. We are not true Masons if we attempt to be less than the Great Architect Himself in our vision of the world. That such a seemingly impossible task can be achieved by us is proved by the existence of Masonry itself.

For the Masonic Craft has persisted throughout the ages, only because the Great Architect needs it to teach us that lesson: To make the seemingly impossible indeed possible, is the object of Masonry.

C. Jinarajadasa

SPEAK well of a brother absent or present, but when unfortunately that cannot be done with honor and propriety, always adopt that excellent virtue—silence.

THE WOMAN-ASPECT OF DIVINITY

By HELEN KNOTHE

THERE is an ancient Hindū proverb which says: "Woman and wealth have drowned the whole world in sin. Woman is disarmed when you view her as the manifestation of the Divine Mother."

What is this Divine Mother to be looked for in woman, thereby saving the world from sin? Is it an aspect of Divinity, is it Divinity itself, or is it Motherhood in essence? God the Creator is usually spoken of as masculine, whilst God the Mother is practically an unknown quantity in modern thought. And yet in most of the ancient religions we continually find some one or other feminine aspect of the Deity worshipped.

In Hindūism every male Deity is thought of as having His feminine aspect or counterpart, His Shakti as it is called, and this aspect is in no way considered secondary to the masculine. They believe His Godhood not perfected until both sides of His being are manifesting. Although the Universe is founded in unity, in manifestation this unity shows itself as a duality: spirit and matter, positive and negative, male and female. The First Cause may be sexless, but our God is a perfect Being embodying male and female aspects. So has the Hindū always a recognition of the feminine aspect in everything, and especially does he reverence it in womanhood. Motherhood is held in high reverence in India, and the ideal of woman both as wife and mother is largely due to their conception of a woman-aspect in Divinity.

In Chinese Buddhism we find worship offered to Kwan-Yin, who is the consort of Kwan-Shai-Yin; she is termed the Mother of Mercy and Knowledge, and is prayed to by men and women alike. In Egypt Isis was worshipped as God the Mother. She was the Divine Spouse of Osiris, and with Horus, the Son, completed their Trinity. In Ancient Greece and Asia Minor we find many feminine deities, all worshipped in their productive, creative aspects, for their compassion and tenderness. In Christianity, the Virgin Mary, while not regarded as God the Mother, but rather as the mother of Jesus the Christ, yet is spoken of as clothed with the sun and having the moon under her feet, surely attributes of elevated Deity.

We even find in the very ancient systems antedating any of those already mentioned, the Holy Ghost and Creator of all is called the Mother, the Father being a far later invention. The earliest manifested Logos is spoken of as female—the mother of the seven planetary powers. I quote now from *The Secret Doctrine* :

The higher gods of antiquity are all "Sons of the Mother" before they become "Sons of the Father". The Logoi, like Jupiter or Zeus, son of Cronus-Saturn, in their origin were represented as male-female. Zeus is said to be the "beautiful virgin," and Venus is bearded. Apollo was originally bi-sexual, so is Brahmā-Vach in *Mons* and the *Purānas*. Osiris is interchangeable with Isis, and Horus is of both sexes.

When Sephira emerges as an active Power from within the latent Deity, she is female: when she assumes the office of a Creator, she becomes a male: hence, she is androgyne. She is the "Father and Mother, Aditi" of the Hindū Cosmogony and of the Secret Doctrine.

Bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung like Rudra from the head of Brahmā, "From the Brain of the Father and Bosom of the Mother," and then to have metamorphosed himself into a male and a female, *i.e.*, polarised himself into positive and negative electricity.

All these, the upper and lower Hierarchies included, emanate from the Heavenly or Celestial Virgin, the Great Mother in all religions, the Androgyne, the Sephira Adam Kadmon.

We see therefore a general recognition of the feminine aspect of Divine manifestation in the ancient religions and thought of the world. Behind this universal worship of God the Mother, which has existed throughout the ages, there must be some consistent reality. Can we find the nature of this for ourselves, and learn how this concept has helped in former ages, and whether it can aid us now? Perhaps from that ancient Hindū proverb we can gain a little light, and find the Divine Mother by taking woman in her divine aspect and seeing the Mother through her. Let us take the modern woman as she shows herself to us, and then see her as she really is.

As the earthly representative of the feminine aspect, woman, from Eve and Lilith onwards, has always been a provocative subject for discussion. She has been approached lightly, scientifically, lewdly, and reverentially. She has been enslaved, petted, maltreated, and adored. What is her real place in the world, and what is to be the attitude of this age and generation towards her who is the mother, wife and sister of our race?

The modern woman as a type tends to be free and easy, cool and capable. She can work, physically and mentally—more than heretofore. And yet her attitude towards life is more care-free. She has found new powers in herself, and delights in wielding them. Her boyish bob, her clothes, her talk, her smokes and drinks are all gay pennants hung on the line to celebrate her freedom and newfound independence. She struts blithely, the “new” woman: what lies beneath her insouciance?

We find beneath her mask a gentler face: this woman understands. She is not a pretty toy. She is friend to man, not dupe. She shares his life, in public and in private. His inner and his outer life she now can comprehend. But although having entered what was previously man's world

exclusively, and thereby having arrived at a measure of economic independence which had never before been thought possible, woman should not therefore lose sight of the greater work which she and she alone can do. Her supreme vocation in life is to be not only a capable woman but a mother.

Whether child-bearing or not, woman is essentially maternal, and only fully enters into her kingdom when she becomes a mother. Then in creating and building up a new form she takes part consciously in the great work of the Divine Creator who trustingly shares His Power with her. In motherhood a woman can express and fulfil the divine side of her nature: the ideal woman is the perfect mother. Motherhood will in time be looked upon as an initiation into a divine experience, generating and giving birth to form.

Every woman by reason of very sex enshrines a divine aspect, just as every man enshrines the divine male aspect within himself. This knowledge should bring power, should mean a spiritualising of the whole conception of man and womankind. The relation between the sexes would become more ideal, and would result in marriage becoming a spiritual as well as a bodily union, each sex being sacred to the other as a form in which the Divine is lodged.

A grand and noble work lies before us, nothing less than to co-operate with the divine will in the evolution, by lifting the level of humanity. To embark woman upon her real rôle as inspirer and helper to that end, all mankind can best help by looking always for the highest and holiest in her. Then will woman consciously use her tremendous power as inspirer of man and draw out the very highest that is in him. If she will lead in the right direction, he will surely follow.

So, as we look for and find the divine aspect of woman at the same time do we prove the essential woman-aspect of Divinity. This Mother Spirit exists not only in and through her children as an ennobling force, but is a living spiritua

reality embodied for us in the World-Mother, who is already known to many under the titles of Our Lady, the Virgin Mary, Consolatrix Afflictorum, Queen of Heaven. She is the embodiment of the quintessence of all feminine strengths and beauties. She is the perfect gentlewoman, the great and noble lady, the loving Ruler, yet Server of all. She who has been hailed as Mother for ages even now watches over the world, and to each of her children sends strength and blessing. When women realise their own inherent Divinity, then shall they occupy the place which is rightfully theirs and shall live in the full light of Her love.

Blind and dense with revelation
Every moment flies,
And unto the Mighty Mother,
Gay, eternal, rise
All the hopes we hold, the gladness,
Dreams of things to be.
One of all thy generations,
Mother, hails to thee.
Hail, and hail, and hail for ever,
Though I turn again
From thy joy unto the human
Vestiture of pain.
I, thy child, who went forth radiant
In the golden prime,
Find thee still the mother-hearted
Through my night in time ;
Find in thee the old enchantment
There behind the veil
Where the gods, my brothers, linger.
Hail, for ever, hail !

Helen Knothe

THE TRIUMPH OF SAPPHO

KNEELING before Thee, lost in adoration
Of Thee, most holy Lord,
I Touch Thy garment's hem, and all Creation
Responds! In one great Chord
A burst of music from Thy courts comes pealing
Upon my seeking soul
The glorious Light of Heaven comes softly stealing
And as an endless scroll
Unrolled before mine eyes, the Path of Duty
Stretches; far, far ahead;
Bright with the glow of Thine eternal Beauty!
Now is the darkness fled
That gathered thick around me—gone and scattered
By the great golden sun
That lights my way. All the old ties are shattered
A sweet, new life begun!

* * * * *

Thou art that Light, most Holiest! The glory
Comes from Thy wondrous Star,
That, rising in the East, tells me the story
Of the great Gates ajar!
Into Thy heart It draws me! O so tender
That refuge for my soul!
The Universe is flooded with Thy splendour!
I have attained the Goal!

M. BRIGHT

A SEARCHING OF THE SOUL

By ONE WHO ASPIRES TO BE TRUE

[We should like our readers' opinion upon this strange record of a spiritual surgical operation. The writer feels it is an attempt to break through the bonds of the unreal and the conventional, and has not noticed any morbidity about it. Are there some who could subscribe to much of that which is set forth?—ED.]

I have so much to look forward to. I know so much. Above all, I know that trouble cannot last, for even if one trouble succeed another, still there is happiness in between. And I know, too, that the time will soon be when there will be no more sorrow or trouble for me. How do I know? What does that matter? If I know, I know. And I do know. It would be useless for anyone to say to me: You do not really know; you think you know but you do not know. True, someone else may know something different. He may think he knows that which denies what I know. But I do not know this. I know what I know, and though I am not happy now, though I am anxious now, though I am fearful now, though I am in darkness now, yet do I know that the time will soon come when I shall be happy, when anxiety and fear and darkness shall cease. I know I am on the threshold of a Peace which, when at last it comes, will never leave me. I know I have but to stretch out my mind and my feelings to this Peace, just a little way, and I shall reach it. I am still the slave of my mind and of my feelings, and thus it is that I am not yet happy, and that anxiety and fear and darkness still have power over me. But the time will soon

come, it will come during this lifetime, when all of a sudden I shall be the master and these will vanish. All of a sudden it will be, for I am working towards this, and it will be as in a flash that the victory will be won, so that at one moment I shall feel myself still the slave, and the next moment I shall know myself the master. I shall then wonder how I could have been a slave so long when it is so obviously easier to be the master. This happiness will come before many years have passed, for I have intimations of it. For a moment even now from time to time I find myself the master, and then I sink back into slavery. And while I am in the fleeting moments of mastery I know that they herald the eternal mastery. I know that slowly yet surely I am drawing near to my kingship. I know that I am already king at the centre. I have but to extend my dominion to the circumference, and this I am doing little by little.

But the surer the knowledge of approaching Peace, the deeper the restlessness that so much of life is yet so far, far off from Peace. I look around me. I see so much that is pitiful. I see so much yearning for happiness and so little attainment, no attainment, indeed. So much poverty, so much sorrow, so much anxiety, so much darkness, so much fear. And in so very many, these things are so continuous, so unending. What have they to look forward to? Something which never comes, or comes but for a moment and vanishes, to leave them yearning hopelessly once more. What satisfaction do they find in their lives? Some may say: They have their own satisfactions. But have they? Perhaps we cannot think of a life hardly brightened at all by happiness. We cannot conceive this possible. So we say: They have their satisfactions. But that which we cannot conceive they may experience. They may know the very things we think impossible. I think they do. I think many, many lives

know little if any sunshine, yet, knowing that sunshine exists, long hopelessly for it, long uselessly for it. And all the time I am growing towards an eternal Peace which even now dawns upon my way. Is this fair to them? Why I and not they? I can endure, for I know, *and I have less to endure than they.*

Myself knowing, I long with an immense longing that they shall know, too. I long for this even more than I long for them all to have easy lives, lives free from anxiety, from fear, from doubt, from darkness. Sometimes, in my lower nature, I may be annoyed at their constant importunities, I may be nauseated by their obsequiousness, by their crude flatterings, by their cunning attempts to gain favour, by their bowings and scrapings: I may be repelled by their dirtiness, by their lack of my ways of living. I may want to keep away from their uncleanness. Yet my higher nature understands all this with a tremendous force of understanding, and, if it could feel contempt at all, would feel a withering contempt for this lower nature which in its own way is much of that which it despises. I want them to know and so to begin to be at ease, as I am beginning to be at ease. It is not enough to believe. We believe and then doubt. We doubt and then believe. To believe is not much more than to hope. It is not much more than to be able to persuade oneself now and then. But to know is to be. To know is to have the knowledge as very part and substance of oneself. I want them to know so that they may perceive the eternal sunshine behind the fleeting clouds. I want them to love time, since time brings them nearer and nearer to the sunshine. I want them to love time even though it be fraught with trouble and pain and suffering and sorrow. I want them to know that these are the negative aspect of time and that progress towards the Light Perpetual is the positive aspect. They must be able to

bless time even though they have such ample cause to curse it.

When I see one of them in trouble, sorrowing, grieving, despairing, I say to myself: I wish you knew. Of course I want to alleviate distress. The alleviation of distress is a form of conveying the knowledge. Let them know physically, emotionally, something of the happiness which some day they must also know otherwise. Moreover, if we know happiness, if we have achieved happiness, we must be ever restless until we share with all, our own achievement. The happiness we know is universal. It is not particular, individual, to ourselves. It is not a happiness which we can enjoy regardless of what may be happening to others. It is a happiness the vital element of which consists in its realisation by all. All hearts are ever restless till all find rest in Thee—to paraphrase the well-known words. I may be perfectly happy, but part of that very perfection consists in my passionate eagerness that all shall be perfectly happy. I fulfil my happiness by bringing to all the gifts I have received, or by placing their feet on their pathway to happiness, for we cannot give happiness. Happiness must be found if it is to be happiness which endures.

But when I see distress I reverence its victim. A blow has come, yet the victim lives, endures, though it be in agony. So much suffering so bravely borne. And even if it be not bravely borne, what then? Why should it be bravely borne? Why? Why? Why? If the victim rebel surely his ignorance is abundant justification. If he succumb why should he do otherwise? What has he to make the misery endurable if nothing more? Yes, I reverence distress, for it is grand and noble, majestic in its terribleness. It is awe-ful. Distress may be a matter for compassion, surely, but it is even more

a matter for respect. Divinity is laid bare in distress, for without greatness of soul there could not be any distress of bodies since the soul must conquer. In witnessing distress we are present on a field of battle, and we thrill to the spectacle of the warrior fighting, so far as he knows in his lower bodies, with the odds all against him. And yet he fights. And his rebellion may be the only way he knows to fight. His bitterness may be his only weapon of attack. Thank God he has something wherewith to fight. Thank God he does not lie down to be trampled underfoot. Thank God he does not give up hopelessly. Thank God he resists, howsoever he resists.

And as I stand on these fields of battle, I say to myself: How would you stand were you the warrior and not merely a spectator? I say to myself: You know. But how far has your knowledge been put to the test? Are you sure of yourself? How would you fare were you to have to fight as these have to fight? I say to myself: Your life is easy, even if you do know; and after all how much do you *know*? How much do you think you know, and how much do you know so that the knowledge is an irresistible weapon on any field of battle on which you may be called to fight? I see sorrow after sorrow, trouble after trouble, agony after agony, despair after despair, and I say to myself: How would you fare were any of these to come to you? Knowledge can only be tested in the crucible of experience. When I come to think of it, how little experience of sorrow have I had, how few troubles, not a single moment of despair. What is my knowledge worth, after all? It may look sound, it may appear well-built. But no storms have come, no furious waves have dashed themselves against it. Have I bought my knowledge? Is anything real which is not bought at a price? I say to myself: What if, after all, my

knowledge, my boasted knowledge, crumbles to pieces, vanishes, at the first touch of real adversity?

And then I look upon the garments with which I am clothed. I am a member of the Theosophical Society. I believe, therefore, in brotherhood. But do I *know* brotherhood? I am a member of the Order of the Star. I believe, therefore, in the presence of the World-Teacher, and I agree to help Him in His work. But do I *know* the World-Teacher? Do I truly help Him in His work? Or do I measure Him according to my own poor stature and make my own poor activities appear to be His? I have reached a certain stage on the occult Path. But what, after all, does this really mean? Does it mean that I am great or that in my hand is the key to greatness? What is greatness but happiness and the power, therefore, for I am referring to true happiness, to stir others to happiness? Am I great? A few may say I am, looking at my labels. But what are labels if they are only perceived because some say they are there? The only true label is Life. What matters it where I am? What matters it what I am? What am I? Reputedly I have reached such and such a stage, the qualifications for which are such and such. Do I possess these qualifications? Of course I can enumerate them one by one, and I can say: Yes, I think I have this one and that one and the other one. But have I? What is the acid test? Experience. Has the necessary experience come my way? Perhaps it has for some of the qualifications. But am I sure as to all? Do I know how I should fare were I tested as thousands are tested all over the world, who are not all the wonderful things that I am supposed to be? What is all this membership of movements and all this rank? Is it anything to be proud of? Good God, no. It may well be a matter for shame, for I may prove so unutterably unworthy of the fine raiment I wear. There may be an ugly soul covered by

resplendent garments. The soul of a crow may be in the body of a peacock. I sometimes wonder whether this is not the case, and when I so wonder I am tempted to shout aloud my unworthiness and to say to all that I refuse their respect, their deference. I would say to them: Let me prove that am worth all this, then shall you accord it to me if it will help you so to do. In the meantime, treat me just as a friend, just as you would treat any other friend not labelled as I am labelled. I am afraid, yes afraid, of your looking up to me. I am not sure there is anything for you to look up to.

Do you think that all this is morbid, just a mood which will pass away? My friends, it is so difficult to live nobly and truly, and so distressing, so agonising, to have knowledge which has not yet been tested as to its purity and strength. I can tell you what to do, but can I do it if my time should come, to practise what I can so easily preach? I may be wonderful as to my labels, but how many of you can say I am wonderful as to my life? None, for none know my life save on its surface, and I who know the depths know I have yet to live the life that some might call wonderful. And so it is that I reverence those in distress, for I have no knowledge of that which they are in actual process of learning. They are learning, however slowly. They are learning, even if they are rebelling, for they are in the midst of life's lessons. They are in the storm. They are buffeted about. They can say: I have known this or that. I have known what it is to suffer this and that. I have had experience.

Do I crave their sorrow that I may know it? Am I coward enough to want it behind me and not in front of me? Do I wish I could say: I have been through all this through which you now are passing? I wonder what I wish. I sometimes think I have been through all these things, and so

recently, that the agony of my suffering is still with me as a memory and too easily feeds the imagination. I sometimes feel I have known much suffering and that the immanence of this makes me agonisingly one with the sufferings of others. I may not have known it in this life. In fact, I have not known it in this life. But the experience of it in other lives has been carried over into this life, so that I find myself afraid of suffering, fearful of trouble, both for myself and for others, and at the same time able to enter minutely into the sufferings of others, possibly even putting into them that which does not happen to be there.

All this perhaps is morbid. Leave all this alone, some will say. Be cheerful. Take life lightly. Let come what may, and greet it with a smile. Do you not know that all is within God's Love and all is within His eternal Justice? Have you not said that time is leading life, all life, to peace and happiness? Is there anything of which really to be afraid? The whole of your science tells you that there is nothing of which to be afraid. Are you not safe? Yes, yes. True, no doubt. Yet one wants to be sure that one's knowledge is hall-marked 24 carat sterling, because it has proved itself sterling in the acid of experience. I want, therefore, just to be with everybody else. I am tired of being on any pedestal whatever. I am tired a little of continuously professing. I should like to practise for a change. You may say: Well, practise while you preach, there is nothing to prevent it. No, there is nothing to prevent it. But preaching is nevertheless a snare. One does so much preaching that little time or opportunity for practice may come one's way. I want to get down to my spiritual level. I want to find out what this level is. I am just a little confused in the midst of the noise of what I ought to be that I cannot reach the Silence in which to know myself as I am.

I turn once more to the knowledge of which I wrote in the beginning and which I challenge at the end. I probe this knowledge for the discovery of flaws. Have I really knowledge? Yes, I know while Heaven lies about me in the early morning. I know within. I know elsewhere, for the memory of the knowledge hangs about me here as a fragrance until continued immersion in the outermost dulls it into oblivion. I wake up with the knowledge strong and sure, but as I pass on into the day I forget the knowledge belonging to the elsewhere, and allow myself to be tossed about in the storms of the here. I have not yet learned to impress upon the turbulent Here the Peace of the Elsewhere. I do know. I have paid for this knowledge. I have acquired it as others are acquiring it now, as "they" are acquiring it. Hence the knowledge. Hence the certainty—a knowledge and a certainty which have enabled me to reach Heaven, but Heaven which I have not yet learned how to bring back for myself or for others. I know Heaven, but I find it difficult to remember Heaven when in outer earth. I know Heaven, therefore I am one, as otherwise would be impossible, with the hells around me, so much one that they cause me agony, so little one, for the very reason that I know Heaven, that I wonder whether I could ever have entered them and whether I may not still have to pass through them. The knowledge of Heaven confers upon me at once a keen sense of unity with hell and an equally keen sense of far-awayness from it. And sometimes between these two I am torn and rent. I can retire into Heaven, and know the glories of Heaven. I can return to earth and forget these glories, so that the very antithesis through which the bodies pass makes Heaven more wonderful and earth more sordid. From time to time I remember Heaven when on earth, so that I am justified in writing the first paragraph of this little psychological analysis. I do know, and yet I do not know. I know, yet the knowledge is sometimes hidden

beneath the obliterating ignorance which seems to descend upon me as I return to earth. I know what I have to do. I have to hold on to Heaven as I pass back into the lower regions. I have thus to learn to make of earth a Heaven. It is thus that earth shall some day become a Heaven as, one by one, each one of us brings his Heaven down to earth and dwells therein. Thus little by little earth becomes transformed. In the meantime one is in a kind of interspace. One is there and one is here. One lives in time, yet one knows the Eternal. And now the Eternal sways, and now time. Earth seems strange in Heaven, and Heaven seems strange on earth. Earth jars more than ever, because one knows Heaven. But the time must come when I shall look upon earthly things in their Heavenly light, and upon Heavenly things in their earthly light. Then there will be no more jarring, for Heaven will be everywhere. I shall be able to give to Heavenly things their earthly meaning and to earthly things their Heavenly meaning.

One who Aspires to be True

THE MECHANISM OF CONSCIOUSNESS

By ANNIE BESANT

FROM Miss ARUNDALE'S NOTEBOOK

IN our physical bodies we have two distinct nervous systems, carrying on two activities which are differently related to consciousness. The one is named sometimes the voluntary, sometimes the sympathetic, nervous system; the other, the cerebro-spinal system.

In worms, insects, etc., we find a pair of groups of nervous cells, the beginning of the sympathetic nervous matter. Higher in the animal kingdom there is an increase of these cells, and vibrations are started from them in the astral body, forming connecting links and containing much etheric matter, the medium for the astral vibrations.

All lower forms of clairvoyance are connected with the sympathetic nervous system, beginning with that of dogs, cats and horses, and continuing to the *Hatha Yoga* system, which latter aims at bringing all this involuntary system under control, the medulla oblongata being the centre of reflex action. As nothing, however, is produced of the nature of definite thought, it belongs to a low stage and generally is accompanied by nervous exhaustion.

In the cerebro-spinal system, the first thing to do is to set yourself to cultivate brain-consciousness, in order to proceed safely with occult evolution. As we exercise thought, the convolutions of the brain are increasing and the number of

cells is being increased, suitable for Mānasic work. You must possess a physical mechanism that will act as a bridge for higher faculties, and the intellect will grow responsive to Mānasic, Buddhic and even Nirvānic consciousness.

The *chakras*, or nerve-centres in the astral body, must be distinctly developed to act as links; and this is done by rousing the fire of *Kundalinī*. When this is accomplished, memory of a higher life is attained; but in connection with this great stress is laid on celibacy, for the reason that all vital currents must be turned one of two ways. When turned up, it brings into activity higher evolution; if turned down, it hands on physical life from parent to child. There is great danger in mixing up these opposite currents, as is done in the T. L. Harris School.

It is the special function of the Third Logos, the lowest of the great Trinity, mentioned in religions, to deal with matter. In the downward arc of evolution, each plane is represented by a fresh veil which enwraps the Logos. There are seven veils; man knows of five, though conscious only of three (physical, astral and mental), Buddhic and Nirvānic being trodden during his last stages. The three aspects of the Trinity are represented in man thus: Spirit from the First Logos, Buddhi from the Second Logos, Manas from the Third Logos. Interaction takes place between these Life-Waves of the Three Logoi; and each cell in man contains the possibility of these being brought out. From that threefold Spirit will come responsive apparatus in man, not only in his organs but even in the very matter itself.

In the constitution of the physical atom are different orders of spirillæ, seven in all, set at right angles to one another, each form of spirillæ being pressed together, forming a tube through which the Life-Wave flows. The coarsest come into activity first; and four of these are in activity now. The other three are dormant and will be normal only in our

further stages; *i.e.*, in the Fifth Round the fifth spirilla will become active, and the Manasic wave will pass through it. Our present bodies are not yet prepared for this, but in abnormal evolution these unused spirillæ are brought into activity. This can only be done by meditation. *Yoga* brings these atoms into a responsive state.

The student has in this the difficulty to encounter that the atoms of the physical body are continually passing away from him. As analogy, look at the activity of the chemical carbon in wood. When the carbon is removed by burning the wood, its activity is then lessened and restricted. It is likely that a similar falling off will take place of atoms from the brain of the trained student. That order of spirillæ drops out for the time, being no longer active. This makes the process slow, but encouragement should be taken nevertheless, for he is really helping the whole of evolution; for although no life is actually in them (the thrown off atoms), anyone treading the same path will find all that he has put in. Every one who lifts himself, lifts the whole of humanity.

Of all the organs of the physical body, there are two in the head about which hardly anything is known by science, but which are the two to be educated and prepared for use by the chela: the pituitary body at the base of the brain, a little above the palate; and the pineal gland at the back of this. Through the former, he will be able to unite all links and it will become an active agent; the spirillæ will have been evolved, and an organ established corresponding to that used by the Logos in functioning in matter.

As man approaches the gateway of the First Initiation, he is gaining fairly complete control over the lower *Manas*; the spirillæ in the pituitary body are being changed: the etheric part predominates instead of the dense, liquid or gaseous; and the dense parts will be more highly vitalised,

and the astral matter of the higher subplanes built into it. The Mānasic particles also follow the same lines, and play a greater part in particles of the pituitary body.

The pineal gland is more especially brought out on the Buddhic plane; therefore for this to be in perfect development, arhatship has to be reached. As the disciple begins to unify the higher and lower Manas, and begins to shift the centre of consciousness from the lower to the higher, and pass backwards and forwards, he brings the two into sympathetic vibration, and thus the pituitary body adapts itself, and the unused spirillæ begin slowly to function. Here there is distinct strain on the physical brain, and unless done with great care, you would break up instead of expanding the spirillæ.

One way is by intellectual meditation, another by devotional. In the former, the effort must be made to rise from concrete to abstract ideas, and fixing itself on this, the further effort must be made of throwing oneself one stage beyond. If this causes pain or strain, drop it. If it is done, do it regularly; and at the end of a year you will find far more distinct progress than with greater efforts by fits and starts. The body being so largely automatic, it can be got gradually to respond and drop into automatic action to your regular direction. It only rebels at first because of the long years it has gone on responding to a particular line. Go on attempting; by this you find the way, as no words can explain.

If trying the devotional path, do the same thing by contemplation of the highest ideal of a loved and revered individual. You cannot unify Manas, as long as lower Manas is at the command of Kāma. The first stage must be to check this outgoing tendency. Make it still, then turn it inwards and upwards. In waking consciousness, the inwards is the / . It works now no longer for separateness, but to gain union with the higher. The chela gradually brings back part of

the memory of the Buddhic plane, but he must leave the body to do this and impress the brain on his return. Only gradually will he be able to build for himself an organism, gradually improving it, in which he can live in and out of the body, and which can affect all below it.

Out of the body, the Arhaṭ knows Nirvāṇic consciousness ; in the body, he brings down the Buddhic as part of his waking life. The last shreds disappear. The Master can hold himself as centre, while yet able to share consciousness with all else.

The true evolution of the disciple is directed to making a channel of his life : not to possess life, but to be a channel for a Higher Life ; to receive in order to pour forth, approaching the point where the Christ shall be born, merging in the Father where only is that perfect unity which makes the Master conscious on every plane, Saviour and Lover of all that lives.

Annie Besant

OUT OF THE PAST

WHAT though you wear a manly form
That moves with a slender grace,
Your soul is a soul from the past, and warm
With a woman's lovely face.

You have opened my heart like the dew of morn,
On violets clustered free;
You have freshened my soul like a potion drawn
From the springs of eternity.

I have told it to stars in the blossoming space,
To the air in the swaying green,
For the welcoming youth in your soul's embrace
And the blending in life unseen.

Be it we come with a hidden name,
That buries an ancient shrine;
Be it we tended an altar flame,
Two maidens—your soul and mine;
What though my life—as a woman cast,
Has lessons of age to learn,
My soul is the soul of a youthful past
That welcomes your soul's return!

ANNIE C. McQUE

WHAT IS SIN ?

By DAVID W. MILLER

THE word, Saviour, is seldom met with in Theosophical literature, and there is much significance in the fact. The emphasis is directed to the word, Teacher. It is true that liberation is often used, but it is not synonymous with salvation. The omission of the word Saviour and the substitution of the word Teacher, is both an indirect definition of sin, and a hint that deliverance, salvation, or liberation, comes primarily from within.

In unenlightened days, it was fashionable to classify certain doings as coming under the head of sin, but nowadays a more fluidic conception is general. An evolutionary attitude is common—hence the answer to our query is summarised as—blunder, disharmony, being out of step with law, immaturity, foolishness, abnormality, etc. The colloquial expression, "as ugly as sin," epitomises an idea readily acceptable, that calls for no discussion.

It may be helpful to give a few definitions beginning with the only one in the Christian Scriptures: "Sin is lawlessness." This seems to imply a failure to hit the mark, a going beyond as well as falling short of the objective.

Bishop Leadbeater gives a definition: "Sin is ignorance" implying, of course, ignorance of the great evolutionary law, not the absence of academic knowledge.

An unusual but apt declaration concerning sin is given by the mother of John Wesley. Writing to her famous son, Susannah Wesley says :

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.

Sir Oliver Lodge¹ makes a striking contribution by defining sin as :

the reversion to a lower type after perception of a higher.

As Theosophy is an eclectic system, it is possible to accept all the definitions given, and to summarise or expand with two further ones.

(a) Sin is that practice and attitude which is the negation of spiritual culture and love.

(b) Sin is the workshop dust incidental to life's evolutionary process.

Still more light may be added by studying the story of the prodigal son. The erring son illustrates sins of the flesh, while the good son reveals in his person sins of disposition.

The nature of sin is also shown by those whom by a swift intuition we recognise as being more than usually sinless. The names of Damien, Nightingale, St. Francis, Emerson, and Akbar, by their very contrast with sin, make clear to the consciousness what sin really is.

It is also true that the realisation of personal sin takes various forms. It is very slight in the average person, but very keen in idealists.

They who fain would serve Thee best,
Are conscious most of sin within.

Professor Ernest Wood in writing of the fourth type,² describes such as persons of an "uncomfortable

¹ *Man and the Universe.*

² *The Seven Rays.*

conscience". The all-inclusive ideals of such a man are alive to the many jarring notes between sensed perfection and actual performance.

Perhaps the deepest, most illuminative, and inclusive realisation of sin or disharmony is felt by those nearing final liberation. Bishop Arundale makes reference to expressing himself irritably to one or two of his colleagues, and of the ill effects which persisted for two days in his consciousness. The fault, though slight by common consent, was most disturbing, and was expressed by the Bishop as follows :¹

I have felt like some one who has, by his own act, been expelled from home, and is waiting in the outer court until he can recover his equilibrium.

From the foregoing a few inferences present themselves. Sin is less wickedness than foolishness, less an offence against God than a crime against one's Divine Self. And a resentment of the sinner is seen to be not merely unwise, but cruel, inasmuch as the resentment is but adding to the sufferer's self-inflection, and giving a longer life to an obvious passing phase. In this connection, too, the notion of eternal punishment is seen less as a monstrous error to be attacked than as a self-condemned absurdity. It is clear that sin is a relative term to an evolving entity. The permissions of one period are the prohibitions of a later stage, and even unthinkable at still later stage.

A theological writer refers to those apparently sudden descents into wrong-doing that amaze the actor as much as the onlookers. Such acts are described as sins of surprise. This is a clear case where Theosophical teaching is fully explanatory of all the facts. The sins of surprise were the ripe fruitage of acts, emotions, and thoughts of long ago, perhaps of former lives. The outward act registers not a present permanent attitude, but a long-delayed payment of the

¹ *Nirvāna*, Ch. xi.

nature of the indulged sin. It is seen and felt to be out of all fitness with the present which belies the temporary living to the lower.

A sensitiveness to sin is good. The state is comparable to growing pains, the incidentals to increased spiritual as well as physical stature. The self-satisfied person is both unpleasant and but partially awake.

What are the means of liberation from sin? Is the aspirant to agonise before an offended Deity, to cling in remorse to a vicarious Saviour? The whole tenor of Theosophical thought is rather to dwell upon the outraged immanent Divinity than a transcendental God or Saviour. This does not mean a puffing of the fleeting personality, but rather a freeing of that personality from its domination of the hidden Christ. To release the "Light which lighteth every man" is to dim the lesser light of the transitory vehicles of the present incarnation.

The means of deliverance from sin could be expressed religiously and conventionally (in nominal Christian countries) as "Believe on the Lord Jesus Christ and thou shalt be saved". This does not imply belief in the so-called "finished work of Christ" as having "redeemed" the guilty sinner. The idea is simply that to live by or on the Christ is literally to be saved from the lower to an ever-increasing higher. No theological hair-splitting should obscure the easily understood notion that the unfoldment of the Christ within is the real at-one-ment. "Christ in you the hope of glory" is a significant Biblical phrase.

Let it be remembered that the Theosophical aspirant has a very high estimation of man's destiny, and has a correspondingly high standard of life. Far from belittling the fact of sin, his higher ideals serve to make its ugliness more apparent. The bedrock fundamental of Theosophy is that man is Divine and "his future is one whose glory and splendour has no

limit". Hence it can be no surprise that positively no aspect of life is regarded as final and unevolving. Even where the act must persist, such, for instance, as eating, it must be transcended by a freedom from absorption in the mere act, remembering it as but an incidental process, not a culminating act or objective.

One may venture to indicate directions wherein man shall in the future express a nearer attainment to his inherent Divinity. At present man is largely a slave of his appetites. In some cases it is even more powerful, relatively, than in the animal world. Perhaps it may seem a counsel of perfection to declare that the sexual instincts should be utilised merely to procreate. Yet it is most clear to the earnest student of occultism that such must be the ruling code when man as Divine shall rule. It is deplorable to contemplate how far mankind has, for the moment, frustrated the creative urge. "Man is not man as yet," but when he stands erect, glorious in his God-like manhood, then the whole creative powers will be transmuted to the dictates of archetypal conceptions, making the present appear as but the savage's groping for reality.

Then too, a higher commercial code shall rule. The day will dawn when the implications of brotherhood and the oneness of life will make the investor also a keen inquirer as well as a dividend payee. The obligations of the brotherhood yet to be, will be such that no financial return will be acceptable unless the *via media* means a freedom from degrading toil for those earning the dividend. And the onus of inquiry will be on the investor.

Many pictures of the triumph of Theosophical ideals might be given, but enough has been indicated to illustrate the insistent nature of an attitude which excludes nothing from its purview, and which regards even the present highest as but lower to a higher yet to be pointed out or cognised.

What then, are the suggested methods by which Theosophical students expect to attain such lofty heights, the liberation from complicity in sin? Briefly, they are four.

First, by fixing the whole attention on the perfection believed in and desired, and dwelling but lightly on the present inhibitions. Man becomes that upon which he thinks.

Secondly, by believing in himself as a potential God. This will not degenerate into conceit, but will release the hidden springs of Divinity which as yet are almost invisible, but which is realised in moments of ecstatic vision when the lower is transcended.

Thirdly, by associating with the world's noblest. This is possible via books and by conscious thinking towards the ideals of perfected humanity. It can be better achieved, if karma and dharma permit, by association with those who have an unflinching inner knowledge.

The last method is the crux of the whole Theosophical system, the end of all suggested disciplines and services. It is an ardent willingness to be in conscious synchronisation with the Masters of Wisdom, our Elder Brethren, who have graduated in the evolutionary school of life, and are at once our Teachers and Saviours.

David W. Miller

ESOTERIC TEACHINGS¹

By T. SUBBA ROW

(Continued from Vol. XLVII, No. 5, page 585)

WOMEN ADEPTS

THERE are instances of females becoming the greatest Adepts. Whether an individual is male or female depends upon temperament as much as anything else. Marriage in the case of Adepts simply meant that the pair lived together, and, at least in some instances, there was a definite connection between the two in the shape of a certain sympathy.

There is one woman who still stands in the list of the Mahāchohans of one of the greatest Rays—that to which H . . . belongs. She is not merely a great Adept of that Ray, but has made many original discoveries. There are also records of two other great female Adepts, one being the mother of Parasurāma.

There is a Ray specially adapted to women; it is sometimes called the "body of love". Its Logos is rather a female than a male; it belongs to the magnetic pole of the universe. I do not think there will ever be a female Adept of the First Ray, because it belongs entirely to the positive pole.

* * * * *

[Beyond the sūtrātma plane there are all the "little girls," the souls of men. Above that are all the Logoi put

¹ From the shorthand notes of the MSS. from the Welsh Section.

together—the Divine Host, beyond them Parabrahm. Many human beings identify themselves with these other Beings and not with the Logoi.]

Suppose one takes hold of a devatā on the spiritual plane and identifies himself with it and becomes that at the time of death, one may perhaps reign over hosts of such beings for millions of years, till the end of this manifestation. It all depends upon the temperament, aspirations and soul strength.

Some elementals can teach us all medical science, and pour into one magnetism which is curative.

Real occultism is like the Kāraṇa sharīra, the various philosophies are like the Sūkshma sharīra, and the religions of the masses, temples, etc., are the physical body.

* * * * *

KUNḌALINĪ

Kuṇḍalinī is the real life-principle in each man—the individualised life-principle. It is a kind of electric current in Hiraṇyagarbha, and pervading the same. It is vital electricity. There is no increase or diminution in it, it merely becomes more or less active. It is a power that can be utilised. When it goes away, the connection between the Kāraṇa sharīra and the physical body is at once severed. In yoga it is thrown into a peculiar state of activity. In itself it is located especially in the mūlāḍhāram chakram. It is the great astral serpent. It has some connection with Mother Eve. Without it there would be little or no connection between Kāraṇa sharīra and the rest of the man. It is the first serpent you have to conquer. Unless you conquer it, you cannot control the elementals. Unless you conquer it, it will not allow you to ascend to your Kāraṇa sharīra.

In practising prāṇayam, try to concentrate your mind in your heart and imagine yourself in it as if your consciousness

was all focussed there. Pronunciation of the word *OM* seems to rouse up the air in the lungs and send it up to the throat. If *kuṇḍalinī* goes up into your head, it may bring you the elixir of life ; if it remains below, it does nothing. It opens a passage in *sushumnā*, and cleans and purifies the same. When it gets into your head, you increase your vitality, and it draws vital electricity from the sun into your head.

In the case of one given to sexual irregularity, he will never be able to rouse it up. When a man's mind is distracted by worry, excitement, overwork, etc., he will never be able to rouse it up. The greatest danger from the elementals comes when you have aroused *kuṇḍalinī*. They at once notice the centre of disturbance that has been created, and begin to congregate for the purpose of examining the individual who has set it up, and then sometimes you may see them.

When an elemental appears, it searches your mind and finds out what you do not like and are most afraid of, and assumes that very shape. A certain zemindar was making *sakti-pūjā* according to the left-hand path to an image of *Durgā*, thereby invoking one of the forms of *Kālī*. The elemental appeared behind him as his wife. He turned round to scold her, forgetting that she could not possibly be in that place—the elemental put a hand on his head, and he died a few hours after. His evocation was in order to make himself an emperor.

When a man begins to deal with magical evocations, very powerful elementals come, and they are not easily frightened away. In the ordinary course, at a certain stage, they will come and test you. You come in contact with dangerous powers after you have made some progress, but by that time you will have to adopt special methods of fortifying yourself, because special dangers require special remedies. For instance, there are all the powerful elemental gods and goddesses worshipped by the Atlanteans, and these still exist.

They are most ferocious things, but they cannot be evoked easily. It is fortunate for us that they do not interfere more than they do.

Many of the magic weapons have the effect of setting hordes of elementals in motion. These assume various forms, and fight in various ways. Most of the lower kinds of elementals appear in animal forms, but the higher ones come in every conceivable kind of fantastic guise. Not all elementals are bad. Some are ferocious, some merry, some mild. They fight among themselves, and sometimes destroy one another; but the element they move in is a very tenacious one, and they are not so easily dissolved as physical organisms. They are all on the astral plane. On the plane above that there are other kinds of beings. Some devas are bad, and so are some devatas. A certain class of these takes its characteristics from the emotions: love, joy, hate, etc. This applies to both kingdoms. In the region of the Logos one gets beyond the pairs of opposites.

THE RAYS

In JHVH, the final H means the Bride, Adonai, the new Jerusalem, the Church, the Mercaba, the Cross, the Kingdom, Bethlehem, the birthplace of Christ. All together mean the Veda, and represent the permanent element of the First Ray. JHVH has always been presented for popular worship; the higher was never revealed. The Christian Trinity has not gone beyond the JHVH.

AHJH has about 22,000 combinations. It is the Ray which rules the planet, the planetary genius. Each planet is supposed to be under the influence of some special planetary ruler. The Kabala is all AHJH Ray. AHJH is the deity name associated with Kether, the supernal crown. AHJH Logos combines both subjective and objective as no

other does; therefore those who belong to this Ray want subjective things put objectively and vice versa, in order to understand them thoroughly.

Each of the Rays has a literature of its own, its own nomenclature, its own powers. A complete system of philosophy can be constructed from the AHJH; so also temples and a national religion can be constructed from it; *e.g.*, the Chidambaram temple belongs to this Ray. This Ray has more to do with Shaivism than any other department of Hindū literature. It is only in later times that Shaivism became associated with phallicism, a crude idea, the introduction of which cannot now be accounted for. It seems to have appeared at the branching off of this Ray into black magic. All these religions must have existed and will come back hundreds of times, only the forms alter.

There is no limit to the varieties of nature. Nature may now be working in a certain direction to produce a race of Dhyān Chohans, but there may be other ways of bringing about the same end. The Logoi are now creating the Cosmos. They have adopted a particular plan, but that plan may be improved upon in future periods. They have even now all sorts of systems—systems with single suns, systems with binary suns, and so on. Parabrahm has existed eternally. It always manifests itself as Seven Rays, but Its potentialities have never been exhausted. The main principles of Occultism are as eternal as the Cosmos. Space is infinite, solar systems are infinite. We have in our solar system one sun with a particular constitution, but nature is trying all sorts of experiments in different places. Time is endless. For any particular moment of time, space is endless. But combine infinity of space with infinity of time! There is always more to explore in the universe!

Unless man is made in the image of God, he can never find out God. Instead of surveying the infinite Cosmos, you

may as well survey the Microcosm and find out its centre. A man by digging into himself can find the centre of the Universe. All this infinity is in one aspect of space, and there are other aspects which are quite as varied as this one. The most practical thing is to try to expand your own capabilities. Time and space are good things to knock the conceits out of a man. There are conditions of Parabrahm in which time and space do not exist. One human unit is infinitely more complicated than Parabrahm—the latter one *may* understand!

All the forms of Vak are Vaikhari to the Logos. In one sense the First Logos is outside space, because It is space. There are always seven kinds of Logoi working together, otherwise you cannot have a solar system. Parabrahm, conscious unmanifested. Instead of investigating manifestations draw your consciousness inwards and try to survey the centre. Drawing the consciousness inwards means transferring it to higher upādhis, on and on.

The Logos has powers outside Itself. It has powers which are parts of Itself, but in Its parts there are two divisions: those which are organic and can never be removed, and those that are partly organic and partly not and which can be removed, but only for a period and have to return to It. Such a power enters into the composition of the Logos, but is communicable. The powers outside the Logos die.

T. Subba Row

A HINDŪ CHELA'S DIARY¹

(Continued from p. 360)

I went to the great festival of Ḍurgā yesterday, and spent nearly the whole day looking for some of Kunala's friends in the vast crowd of men, women, children and mendicants; for he once told me never to be sure that they were not near me, but I found none who seemed to answer my ideas. As I stood by the ghat at the river side, thinking that perhaps I was left alone to try my patience, an old and apparently very decrepit Bairāgi plucked my sleeve and said: "Never expect to see any one, but always be ready to answer if they speak to you; it is not wise to peer outside of yourself for the great followers of Vāsudeva: look rather within."

This amazed me, as I was expecting him to beg or to ask me for information. Before my wits returned, he had mingled with a group of people, and I searched for him in vain, he had disappeared. But the lesson is not lost.

To-morrow I return to I. . . .

Very wearying indeed in a bodily sense was the work of last week and especially of last evening and upon lying down on my mat last night after continuing work far into the night, I fell sound asleep. I had been sleeping an hour or two when I woke with a start to find myself in perfect solitude and only the horrid howling of the jackals in the jungle to disturb me. The moon was shining brightly and I walked over to the window of the European modelled house, threw it open and

¹ *The Path*, August and September, 1886.

looked out. Finding that sleep had departed, I began work again on those palm leaves. Just after I had begun, a tap arrested my attention and I opened the door. I was overjoyed to see Kunala standing there, once more unexpected.

"Put on your turban and come with me," he said and turned away.

Thrusting my feet into my sandals, and catching up my turban, I hurried after him, afraid that the Master would get beyond me, and I be losing some golden opportunity.

He walked out into the jungle and turned into an untraveled path. The jackals seemed to recede into the distance: now and then in the mango trees overhead, the flying foxes rustled here and there, while I could distinctly hear the singular creeping noise made by a startled snake as it drew itself hurriedly away over the leaves. Fear was not in my breast for Master was in front. He at last came to a spot that seemed bare of trees, and bending down seemed to press his hand into the grass. I then saw a very curiously contrived trap-door or entrance to a stairway. The stairs went into the earth. He went down and I could but follow. The door closed behind me, yet it was not dark. Plenty of light there was, but where it came from I cared not then nor can I now tell. It reminded me of old weird tales told us in our youth of pilgrims going down to the land of the Devas where, although no sun was seen, there was plenty of light.

At the bottom of the stairs was a passage. Here I saw people, but they did not speak to me and appeared not even to see me although their eyes were directed at me. Kunala said nothing but walked on to the end, where there was a room in which were many men looking as grand as he does, but two more awful, one of whom sat at the extreme end.

Here is a confused mass of symbols and signs which I confess I cannot decipher, and even if I had the ability to do so, I would not because I surmise that it is his way of jotting down for his own remembrance, what occurred in that room. Nor do I think that ever

a plain reading of it would give the sense to anyone but the writer himself, for this reason, that it is quite evidently fragmentary. For instance, I find among the rest, a sort of notation of a division of states or planes; whether of consciousness, of animated or of elemental life, I cannot tell; and in each division are hieroglyphs that might stand for animals, or denizens of the astral world, or for anything else—even for ideas only, so I will proceed at the place of his returning.

Once more I got out into the passage, but never to my knowledge went up those steps, and in a moment I was again at my door. It was as I had left it and on the table I found the palm leaves as I had dropped them, except that beside them was a note in Kunala's hand, which read :

“Nilkant, strive not yet to think too deeply on those things you have just seen. Let the lessons sink deep into your heart, and they will have their own fruition. To-morrow I will see you.” . . .

What a very great blessing is mine to have had Kunala's company for so many days even as we went to . . . Very rarely he gave words of encouragement and good advice as to how I should go on. He seems to leave me to pick my own way. This is right, I think, because otherwise one would never get any individual strength or power of discrimination. Happy were those moments, when alone at midnight, we had conversation. How true I found the words of the Agroushada Parakshai to be :

Listen, while the Sūdra sleeps like the dog under his hut, while the Vaisya dreams of the treasures that he is hoarding up, while the Rāja sleeps among his women. This is the moment when just men, who are not under the dominion of their flesh, commence the study of the sciences.

The midnight hour must have powers of a peculiar nature. And I learned yesterday from glancing into an Englishman's book, that even those semi-barbarians speak of that time as “the witching hour,” and I am told that among them “witching” means to have magic power . . .

We stopped at the rest-house in B . . . yesterday evening, but found it occupied and so we remained in the porch for the

night. But once more I was to be blessed by another visit, with Kunala, to some of his friends whom I revere and who will, I hope, bless me too.

When every one had quieted down he told me to go with him to the sea which was not far away. We walked for about three-quarters of an hour by the seashore, and then entered as if into the sea. At first a slight fear came into me, but I saw that a path seemed to be there, although water was all around us. He in front and I following; we went for about seven minutes, when we came to a small island; on it was a building and on top of that a triangular light. From the seashore, the island would seem like an isolated spot covered all over with green bushes. There is only one entrance to it; and no one can find it out unless the occupant wishes the seeker to find the way. On the island we had to go about for some time before we came in front of the actual building. There is a little garden in front and in it was sitting another friend of Kunala with the same expression in the eyes as he has. I also recognised him as one of those who were in the room underground. Kunala seated himself and I stood before them. We stayed an hour and saw a portion of the place. Inside he has a small room where he leaves his body when he himself moves about in other places. What a charming spot and what a delightful smell of roses and various sorts of flowers! How I should wish to visit that place often. But I cannot indulge in such idle dreams, nor in that sort of covetousness. The master of the place put his blessing hand upon my head, and we went back to the rest-house and to the morrow full of struggles and encounters with men who do not see the Light, nor hear the great voice of the future; who are bound up in sorrow because they are firmly attached to objects of sense. But all are my brothers and I must go on trying to do the Master's work which is only in fact the work of the Real Self which is All and in All.

I have been going over the message I received just after returning from the underground room, about not thinking yet too deeply upon what I saw there, but to let the lessons sink deep into my heart. Can it be true—must it not indeed be true—that we have periods in our development when rest must be taken by the physical brain in order to give it time, as a much less comprehensive machine than these English college professors say it is, to assimilate what it has received, while at the same time the real brain—as we might say, the spiritual brain—is carrying on as busily as ever all the trains of thought cut off from the head? Of course this is contrary to the modern science, that we hear so much about now as about to be introduced into all Asia, but it is perfectly consistent for me.

To reconsider the situation: I went with Kunala to this underground place, and there saw and heard most instructive and solemn things. I return to my room, and begin to puzzle over them all, to revolve and re-revolve them in my mind, with a view to clearing all up and finding out what all may mean. But I am interrupted by a note from Kunala directing me to stop this puzzling, and to let all I saw sink deep into my heart. Every word of his I regard with respect, and consider to hold a meaning, being never used by him with carelessness. So when he says, to let it sink into my "heart" in the very same sentence where he refers to my thinking part—the mind—why he must mean to separate my heart from my mind and to give to the heart a larger and greater power.

Well, I obeyed the injunction, made myself, as far as I could, forget what I saw and what puzzled me and thought of other things. Presently, after a few days, one afternoon thinking over an episode related in the *Vishnu Purāna*, I happened to look up at an old house I was passing and stopped to examine a curious device on the porch; as I did this, it

seemed as if either the device, or the house, or the circumstance itself, small as it was, opened up at once several trains of thought about the underground room, made them all clear and showed me the conclusion as vividly as a well demonstrated and fully illustrated proposition, to my intense delight. Now I could perceive with plainness, that those few days which seemed perhaps wasted because withdrawn from contemplation of that scene and its lessons, had been used with great advantage by the spiritual man in unravelling the tangled skein, while the much praised brain had remained in idleness. All at once the flash came and with it knowledge. But I must not depend upon these flashes, I must give the brain and its governor the material to work with. . . .

Last night just as I was about to go to rest, the voice of Kunala called me from outside, I went at once. Looking steadily at me he said: "We want to see you," and as he spoke he gradually changed, or disappeared, or was absorbed, into the form of another man with awe-inspiring face and eyes, whose form apparently rose up from the material substance of Kunala's body. At the same moment two others stood there also, dressed in Tibetan costume; one of them went into my room, from which I had emerged. After saluting them reverently, and not knowing their object, I said to the greatest:

"Have you any orders to give?"

"If there are any they will be told to you without being asked," he replied, "stand still where you are."

Then he began to look at me fixedly. I felt a very pleasant sensation as if I was getting out of my body. I cannot tell now what time passed between that and what I am to put down here. But I saw I was in a peculiar place. It was the upper end of . . . , at the foot of the . . . range. Here was a place where there were only two houses just opposite to each other, and no other sign of habitation.

from one of these came the old fakir I had seen at the Durgā festival, but how changed, and yet the same: then so old, so repulsive; now so young, so glorious, so beautiful. He smiled upon me benignly and said:

"Never expect to see anyone, but always be ready to answer if they speak to you; it is not wise to peer outside of yourself for the great followers of Vāsudeva: look rather within."

The very words of the poor fakir.

He then directed me to follow him.

After going a short distance, of about half a mile or so, we came to a natural subterranean passage which is under the . . . range. The path is very dangerous; the river flows underneath in all the fury of pent-up waters, a natural causeway exists upon which you may pass; only one person at a time can go there and one false step seals the fate of the traveller. Besides this causeway, there are several valleys to be crossed. After walking a considerable distance through this subterranean passage we came into an open plain in L—K. There stands a large massive building thousands of years old. In front of it is a huge Egyptian Tau. The building rests on seven big pillars each in the form of a Pyramid. The entrance gate has a large triangular arch, and inside are various apartments. The building is so large that I think it can easily contain twenty thousand people. Some of the rooms were shown to me.

This must be the central place for all those belonging to the . . . class, to go for initiation and to stay the requisite period.

We entered the great hall with my guide in front. He was youthful in form but in his eyes was the glance of ages. . . . The grandeur and serenity of this place strike the heart with awe. In the centre was what we would call an altar, but it must only be the place where focusses all the

power, the intention, the knowledge and influence of the assembly. The seat, or place, or throne, occupied by the chief—the highest—has around it an indescribable glory, consisting of an effulgence which seemed to radiate from the one who occupied it.

The surroundings of the throne were not gorgeous, nor was the spot itself in any way decorated—all the added magnificence was due altogether to the aura which emanated from Him sitting there. And over His head I thought I saw, as I stood there, three golden triangles in the air. Yes, they were there and seemed to glow with an unearthly brilliance that betokened their inspired origin. But neither they, nor the light pervading the place, were produced by any mechanical means. As I looked about me I saw that others had a triangle, some two, and all with that peculiar brilliant light.

Here again occurs a mass of symbols. It is apparent that just at this spot he desires to jot down the points of the initiation which he wished to remember. And I have to admit that I am not competent to elucidate their meaning. That must be left to our intuitions and possibly future experience in our own case.

Fourteenth day of the new moon. The events of the night in the hall of initiation gave me much concern. Was it a dream? Am I self-deluded? Can it be that I imagined all this? Such were the unworthy questions which crossed my mind for days after. Kunala does not refer to the subject and I cannot put the question. Nor will I. I am determined, that, come what will, the solution must be reached by me, or given to me voluntarily.

Of what use to me will all the teachings and all the symbols be, if I cannot rise to that plane of penetrating knowledge by which I shall myself, by myself, be able to solve this riddle, and know to discriminate the true from the false and the illusory? If I am unable to cut asunder these questioning doubts, these bonds of ignorance, it is proof that not yet have

Risen to the plane situated above these doubts. . . . Last night after all day chasing through my mental sky these swift destroyers of stability—mental birds of passage—I lay down upon the bed, and as I did so, into my hearing fell these words :

“Anxiety is the foe of knowledge ; like unto a veil it falls down before the soul's eye ; entertain it, and the veil only thicker grows. Cast it out ; and the sun of truth may dissipate the cloudy veil.” Admitting that truth ; I determined to prohibit all anxiety. Well I knew that the prohibition issued from the depths of my heart for that was Master's voice, and confidence in His wisdom, the self-commanding nature of the words themselves, compelled me to complete reliance on the instruction. No sooner was the resolution formed, than down upon my face fell something which I seized at once in my hand. Lighting a lamp, before me was a note, in the well-known writing. Opening it I read :

“Nilakant. It was no dream. All was real, and more, that by your waking consciousness could not be retained, happened there. Reflect upon it all as reality, and from the slightest circumstance draw whatever lesson, whatever amount of knowledge you can. Never forget that your spiritual progress goes on quite often to yourself unknown. Two out of many hindrances to memory are anxiety and selfishness. Anxiety is a barrier constructed out of harsh and bitter materials. Selfishness is a fiery darkness that will burn up the memory's matrix. Bring them, to bear upon this other memory of yours, the peaceful stillness of contentment and the vivifying rain of benevolence.”

I leave out here, as well as in other places, mere notes of journeys and various small matters, very probably of no interest.

In last month's passage across the hills near V . . . , I was irresistably drawn to examine a deserted building, which I at first took for a grain-holder, or something like that. It was of stone, square, with no openings, no windows, no

door. From what could be seen outside, it might have been the ruins of a strong stone foundation of some old building, gateway or tower. Kunala stood not far off, looked over it, and later on he asked me my ideas about the place. All I could say was that although it seemed to be solid, I was thinking that perhaps it might be hollow.

"Yes," said he, "it is hollow. It is one of the places once made by Yogis to go into deep trance in. If used by a chela (a disciple) his teacher kept watch over it so that no one might intrude. But when an adept wants to use it for laying his body away in while he travels about in his real, though perhaps to some unseen, form, other means of protection were often taken which were just as secure as the presence of the teacher of the disciple." "Well," I said, "it must be that just now no one's body is inside there."

"Do not reach that conclusion nor the other either. It may be occupied and it may not."

Then we journeyed on, while he told me of the benevolence of not only Brahmin but also of Buddhist Yogis. No differences can be observed by the true disciple in any other disciple who is perhaps of a different faith. All pursue truth. Roads differ but the goal of all remains alike. . . . repeated three times: "Time ripens and dissolves all beings in the great Self, but he who knows into what time itself is dissolved, he is the knower of the Veda."

What is to be understood, not only by this, but also by its being three times repeated?

There were three shrines there. Over the door was a picture which I saw for a moment, and which for a moment seemed to blaze out with light like fire. Fixed upon my mind its outlines grew, then disappeared when I had passed the threshold, inside, again its image came before my eyes. Seeming to allure me, it faded out, and then again returned. It remained impressed upon me, seemed imbued with life and

intention to present itself for my own criticism. When I began to analyse it, it would fade, and then when I was fearful of not doing my duty or of being disrespectful to those beings, it returned as if to demand attention. Its description :

A human heart that has at its centre a small spark—the spark expands and the heart disappears—while a deep pulsation seems to pass through me. At once identity is confused, I grasp at myself, and again the heart reappears with the spark increased to a large fiery space. Once more that deep movement; then sounds (7); they fade. All this in a picture? Yes! For in that picture there is life; there might be intelligence. It is similar to the picture I saw in Tibet on my first journey, where the living moon rises and passes across the view. Where was I? No, not afterwards! It was in the hall. Again that all-pervading sound. It seems to bear me like a river. Then, it ceased—a soundless sound. Then once more the picture; here is Prāṇava. But between the heart and the Prāṇava is a mighty bow with arrows ready, and tightly strung for use. Next is a shrine with the Prāṇava over it, shut fast, no key and keyhole. On its sides emblems of human passions. The door of the shrine opens and I think within I will see the truth. No! Another door? A shrine again. It opens too and then another bright flashing is seen there. Like the heart, it makes itself one with me. Irresistable desire to approach it comes within me, and it absorbs the whole picture.

“Break through the shrine of Brahman; use the doctrine of the teacher.”

There is no connection here of this exhortation with any person and very probably it is something that was said either by himself, in soliloquy, or by some voice or person to him.

I must end here, as I find great rents and spaces in the notes. He must have ceased to put down further things he saw or did in his real inner life, and you will very surely agree, that if he had progressed by that time to what the last portions would indicate, he could not set down his reflections thereon, or any memorandum of

facts. We, however, can never tell what was his reason. He might have been told not to do so, or might have lacked the opportunity.

There was much all through these pages that referred to his daily family life, not interesting to you; records of conversations; worldly affairs; items of money, appointments, journeys and meetings with friends. But they show that he was all this time living through his set work with men, often harassed by care, as well as comforted by his family and regardful of them. All of that, I left out, because I supposed that while it would probably interest you, yet I was left with discretion to give only what seemed to relate to the period marked at its beginning, by his meetings with M . . . and at the end, by the last remarkable scene, the details of which we can only imagine. Likewise much had to be omitted that is not sufficiently unintelligible in its symbolism to be secure from revelation. Honestly have I tried to unlock the doors of the ciphers, for no prohibition came with their possession, but all that I could refine from its enfolding obscurity is given to you.

As he would say, let us salute each other at the last shrine of Brahman:

OM! HARI, OM!

TRANSLATOR

GOOD AND EVIL

By H. P. BLAVATSKY

To be immortal in good, one must identify oneself with God; to be immortal in evil with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.

ELIPHAS LEVI

H. P. B. writes on this as follows:¹ This may seem incomprehensible to the average reader, for it is one of the most abstruse of the tenets of Occult doctrine. Nature is dual: there is a physical and material side, as there is a spiritual and moral side to it; and there is both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality or rather to secure for oneself an endless series of rebirths as conscious individualities—says the Book of K'hiu-te,² one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions as self-conscious entities. Thus while the good and the pure strive to reach *Nipang* (*Nirvāṇa* or that state of *absolute* existence and *absolute* consciousness which, in the world of finite perceptions, is non-existence and non-consciousness)—the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice

¹ THE THEOSOPHIST, October, 1881.

² Vol. XXXI.

rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *nirvāṇa*, they cling to life in any form, rather than give up that "desire for life" or *Tanha* which causes a new aggregation of *Skandas* or individuality to be reborn. Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. There are thoroughly wicked and depraved men, yet as highly intellectual and acutely spiritual for evil, as those are who are spiritual for good. The *Egos* of these may escape the law of final destruction or annihilation for ages to come. That is what Eliphaz Levi means by becoming "immortal in evil," through identification with Satan.

I would thou wert cold or hot . . . So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.¹

The *Revelation* is an absolutely *Kabalastic* book. Heat and cold are two "poles," *i.e.*, good and evil, *spirit* and *matter*. Nature *spues* the "lukewarm" or "the useless portion of mankind" out of her mouth, *i.e.*, annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed millions of acorns, but acorns of which under normal conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns failed to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.

H. P. Blavatsky

¹ Revelation of St. John, III, 15-16.

HOW CHINA PRAYS FOR RAIN

By A. BHARATHI

ON May 21st, last year, a proclamation was issued by Li Yuan, the Mayor of Peking, ordering that no butcher or housewife must be responsible for the killing of any animal—to show the “earnest and sincere desire of the people towards the might of the celestial forces”. The next day, accordingly, all Peking was content to have a vegetarian diet.

Peking and suburban district had been suffering from drought and a threat of famine, which the people hoped to avert by supplicating the aid of celestial forces. The Mayor had alone prayed for more than a week, but in vain; for tradition required that the entire community should join in the prayer, in order that the rain gods be induced to have compassion on the sufferings of the people.

The Mayor addressed a letter to the Metropolitan Garrison Commander and the Metropolitan Superintendent of Police, inviting the local authorities to join with him in a prayer for rain at the Temple of Heaven. The co-operation of the civil and military authorities did not achieve the desired result, and finally, the Mayor invited the lay people also to come to the rescue.

Strangely enough, on the fifth day of general prayer, Peking was blessed with a shower of early summer rain which lasted for full twenty hours.

In olden times it was part of the Emperor's duty to act as spokesman for the millions of his Chinese subjects in

praying for snow and rain during the year of drought. The worship at such a time illustrates what the leaders of Chinese thought regard as of the highest practical importance in matters of religion. The exigencies demanded the best, and one may be assured that in regard to object of worship, places and times, as also in regard to the ceremonies employed, the most deliberate care and forethought were exercised.

The objects of worship and the gods upon whom the Emperor called in such an emergency are very interesting to narrate.

During the last months of 1875 and the first seven months of 1876, the Emperor Kwang Hsu, or his representatives, offered public prayers for snow and for rain, in all seventeen times and rendered thanks, after the rain had fallen, once. On days of prayer the Emperor did not go from place to place, first to one altar or temple, then to another. Having prayed at any temple or altar once, he continued to pray at the same temple or altar on every subsequent day of prayer until the rain fell.

Other temples or altars were added to those at which he first prayed, but the first were not deserted. Those also which were added, were thenceforth visited regularly, on each day of prayer. Such visits were invariably made bare-foot as Hindūs and Buđdhists do.

The worship in several instances was rendered more intense by added rites and ceremonies, but never became neglected.

Besides the Temple of Heaven, the Emperor's most important places of resort were Temples to the Winds, to the Clouds, to the Thunder and to the Rain—the names of the temples being selected with regard to the object of worship in each. In all these four temples images, not tablets, are used in worship.

After praying in the temples on three different days at intervals of several weeks, the Emperor in addition, deputed his highest Mandarins to pray at the different altars.

During the prolonged drought an order was issued by the Emperor to the Governor of the Imperial Prefecture commanding him to go to Kan Tan Hsien, a distant city in the province of Chihli and bring from thence with all honour an Iron Tablet that prayer might be offered to it for rain. The tablet would be found in a well in the Temple of the Dragon God in that city.

Two tablets had been observed floating upon the water in that well years ago, and were taken out, one or both of them in times of drought that prayer might be offered to it or to them for rain. The prayer was followed by the rain in a surprising manner! The result coming to the knowledge of the Emperor T'ung Chih he ordered for the tablet to be brought to Peking to be worshipped there. The rain fell, and the tablet, duly inscribed with becoming Imperial gratitude, was returned to its place with added honours.

This tablet having again been brought to Peking under orders from Emperor Kwang Hsu in 1876, prayer was offered to it in due form. After the fall of the rain the tablet was returned to its place in the same honourable manner, with the two Chinese characters for "luminous" and "helpful" added to the inscription already given by T'ung Chih. Thanks for the rain were also returned at all of the temples and altars where prayer had been offered.

Besides the prayers of himself and his officials, the Emperor had also ordered continuous worship by Taoist and Buddhist priests in their respective temples. The reciting of prayers and burning of incense, when once begun by these priests was not allowed to cease by day or by night until the rain fell.

In the year 1925, General Chao Heng-ti, Governor of the Hu-Peh Province, in Mid-China, in order to cope with the prevailing drought, organised a great procession of the people to parade along the principal streets of the provincial capital

and pray for rain. After an elaborate ceremony of many hours by Buddhist and Taoist priests, accompanied by Chinese drummers and musicians, he brought the prayers to a close with a series of artillery fire—on the avowed assumption that the supplication of the people when accompanied by the prayers of thundering cannons would stand a better chance of reaching the ears of the angered rain gods.

The Chinese had not heard of "Hatfield, the rain-maker," whose methods of "making" rain in the U. S. A. President Wilson had declined to recognise formally. Nor had they a requisite knowledge of scientific phenomena to determine the effect of cannon shots at clouds. The result was that when it rained, as it did shortly after, the leading gentry praised the General in no uncertain terms for being the most favored of the rain gods.

These Chinese devotions in different generations, at various temples, etc., recall to mind the efforts of Sage Bhagīratha in bringing to earth *Gaṅga Mātā*, as popularly alluded to in Hindū mythology.

While on this subject, the thought of the classical Vedic hymns, (*R̥g Veda*) praying to Indra for rain, inevitably flashes across the mind.

In Manchuria a curious superstition obtains in regard to drought:

Somewhere in the vicinity of the droughty district there is a recently made grave, in which is the dead body of a man who must have died on an unlucky day; that is, on a day on which, according to the laws of divination, he should not have died. The consequence is that the body is ill at ease. It cannot rest. It cannot rot. But it can grow an enormous quantity of hair, and is so unquenchably thirsty, that all the clouds which rise above the horizon are insufficient to slake that thirst. It attracts all the moisture of these clouds as they arise, and is naturally drenched with profuse perspiration,

while not a drop falls on the parched earth and withering grass. This body, known as the *han-ba* is the cause of the drought!

When the drought has continued long, and all applications to Loong Wong, the Rain God, with beat of drums and wreaths of willow have failed, some stalks of the tall millet are smeared with oil, carried to a neighbouring height and set on fire. This is usually done at sunset, for it is always visible as soon as the shades become dark enough to enable people, far and near, to see it. It is seen now on this, now on that hill. Sometimes a second is lit before the first is extinct. This light appears to be kept burning till after midnight. It is called *hwo-ba* (torch) and is said to search out and light up the *han-ba*.

It would appear that the *han-ba* is always ready to be discovered in order that the necessary steps may be taken to give it rest. As soon therefore as the hill next the grave of the unfortunate is illuminated by the *hwo-ba*, the *han-ba* responds from the grave by displaying a light of its own. And thus is discovered the source of the drought!

When the grave is discovered and all are agreed that it contains the *han-ba*, the nearest district magistrate is invited to the spot. He orders the grave to be opened, the body exhumed, the most lavish honors paid to the remains, and the necessary rites performed for it in order to undo the evils consequent on its dying on an unpropitious day. Then follows the re-internment, and the clouds are thereafter considered free to do their proper function—not a drop more being absorbed by the now satisfied defunct.

Such a superstitious belief recalls to mind the words of Scripture :

Are there any among the vanities of the Gentiles that can cause rain? Or can the heavens give showers?

A. Bharathi

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Will these Sections kindly send the photographs required, so that our collection of photographs of General Secretaries may be complete ?

Address to: MISS MARY K. NEFF,

Vice-President's Office,

Theosophical Society,

Adyar, Madras, India.

TWENTY YEARS' WORK

(Continued from page 338)

Mrs. Besant left England for India late in October, 1893, lecturing three times on board the steamer, and landed at Colombo with the Countess Wachtmeister on the 10th of November. She left Colombo March 20th, 1894, to return to England. Col. Olcott writes as follows:*

THE departure of Annie Besant for England closed the record of one of the most remarkable lecturing tours in history. It is a record of 15,000 miles of travel by sea and 6,500 by land, in Ceylon and India; of 121 public addresses to at least an aggregate of 100,000 people; of the widening of the hearts of several nations; of the awakening of popular enthusiasm for the ancient faiths of Hindūism and Buddhism among their much dejected adherents; and of such a display of ability as an orator, philosopher and public teacher, as to put her in the very highest place in the minds of Eastern people. From the Southern province of Ceylon to Lahore, the capital of the Punjab, and from Calcutta, the metropolis of the Indian Empire, to Surat, the ancient gateway on the Western sea of the commerce of India with Western Nations, comes but one verdict as to her pre-eminence in all those qualities that mark the civic leader of men. Before November last her name was scarcely known in the East, save among a few readers of Western free-thought literature; it is now known and spoken of with benedictions in tens of thousands of homes, by every class of people in the countries

*THE THEOSOPHIST, April, 1894.

through which she has passed triumphantly, during the tour just completed. Instead of my exaggerating in what is said above, our friends in every town visited will, upon reading these lines, rather accuse me of understating the facts; for everywhere there were the same crowds hanging upon her eloquent lips, the same rain of tears when she pathetically described the fallen state of the old religions and the spiritual degradation of the peoples, the same wild applause when she sat down, almost exhausted, after her fervid perorations.

As regards her keeping within the constitutional limits of our Society's policy, I do not see how there can be two opinions. Her theme was ever Theosophy, and besides being a Hindū by religion she has ever declared herself a thoroughgoing Theosophist. While she showed that Theosophy was more fully and clearly taught, as she believed and as H. P. B. proved, in the Aryan Scriptures than anywhere else, she also said that it was the indwelling soul of every religion the world had ever known.

As regards the entire tour it may be said that there was a monotony of exciting arrivals and departures from stations; of generous, even lavish, hospitality; of smothering under flowers and sprinkling with rose-water; of loving addresses presented in tasteful caskets by reception committees; of chanted Samskr̥t shlokas full of Eastern compliments and hyperboles, from both orthodox and unorthodox puṇḍiṭs; of organisation by me of Hindū religious and ethical societies among school-boys and undergraduates; of visits to sacred shrines and holy ascetics; of morning conversaziones when, for two hours or even three, Annie Besant would answer offhand the most difficult and abstruse questions in science, philosophy, symbolism and metaphysics; of grand orations daily to overpacked and sweltering audiences, which found no halls big enough to hold them, and so overflowed into the neighbouring compounds or streets, sometimes by hundreds

and thousands, and had to be driven away by the police ; of processions in palanquins, by night with torches, by day and night sometimes with bands of Hindū musicians, choirs of female singers and groups of bayaderes with national music and dance, as though ours was a religious progress ; of presents of Kashmir shawls by hosts and magnates who could afford to comply with the ancient custom of thus honoring scholars, that has come down from remotest antiquity ; of rides on elephants through crowds of pilgrims ; of floating in quaint boats down sacred rivers, past holy cities like Benares, Prayag and Muttra, to see the bathing multitudes and the waterside temples, houses, mosques and tombs of dead potentates, sages and ascetics ; of formal meetings with puṇḍiṭs for discussions ; of receptions at private houses where we were made acquainted with the most educated and most influential personages of the great cities : this for five months on end ; a rushing up and down and across the great Indian peninsula ; a conscientious filling of engagements and strict keeping to the advertised programmes ; a series of meetings and partings with beloved old colleagues and new acquaintanceships formed with later comers.

Over all, through all, and lingering with me like the strain of a sweet symphony dying in the distance, the recollection of the most splendid series of discourses I ever listened to in my life ; and of intimate companionship with one of the purest, most high-minded, most intellectual and spiritually elevated women of our generation, or of any previous age, of whom I have read in history. Unlike as H. P. B. and I were in many respects, we were akin in more ways than Annabai and myself can ever be. My praise of her is not tinged with blind partiality. She is religious fervor and devotion personified, the ideal female devotee who in time evolves into saint and martyr. Her Hindūism is the lofty spiritual concept of the *Bhagavad-Giṭā*, a splendid, perhaps unattainable, ideal.

If there was monotony in other things throughout the tour, there certainly was not as regards lodging-places. At one station we would be quartered by the local committee in a palace, borrowed for the occasion from the local agent of some absentee rājah ; at the next at a bug-haunted, uncleanly, mud-floored and mud-walled travellers' bungalow, perhaps one where the wood of the doors had been eaten out by white ants, or become so warped as to defy the tight shutting of them. The charpoys (bed-cots) were sometimes so soiled and full of animal life that we all preferred sleeping on the floor on mats—no hardship for either Annabai or myself, or for that matter, for our dear companion, the self-forgetting and humble-minded hard worker for Theosophy, the Countess Wachtmeister, although she usually resorted to her deck-chair, which she carried with her against such emergencies. Several times we were put up at railway stations, where the journey had to be broken to take another railway line ; but in India that is no great hardship. To people of our simple tastes, it was pleasanter than to have to sleep in palaces full of costliest furniture ; for one could not help grieving over the human misery with which the latter contrasted. Yet, let me say, that whatever the temporary habitations in which our friends lodged our party, it was given in love and the sense of that made us happy, in the most gorgeous koti as in the most humble bungalow. Our every wish was anticipated, our every imaginary want provided for ; and if the memory of Annie, her lectures, talks and sisterliness, is sweet to the memories of the local Branches who entertained us, so likewise does she carry away a heart full of fraternal affection for the Hindū, Pārsī and Mussalmān brothers she left behind—but not for ever.

She landed at Colombo on November 10th, crossed over to India on the 15th, visited thirteen stations before reaching Madras, and stopped at Adyar until January 7th, 1894. At the

Convention she gave a series of lectures on "Sound," "Fire," "Yoga," and "Symbolism," which were published under the title *The Building of the Kosmos*. We sailed for Calcutta on the 7th, where she scored the greatest triumph, we are told, that any public speaker had had in the metropolis. The town hall was packed to suffocation with a sitting and standing audience of 5,000, yet so complete was her command over their feelings that when she sank her voice to a half-tone of pathetic recitative, they listened in absolute silence to catch every word, until at the fitting moment their suppressed feeling found vent in torrents of applause. The description applies to each of her Calcutta addresses; and the comments of the local Press and those of the whole Presidency prove the depth and permanency of the impression she made on the people, the high and low, the educated and uneducated. Her progress through Bengal and Behar was almost a royal one in its exhibition of popular fervor. She could not drive through the streets nor enter a lecture-hall without having to pass through crowds who had gathered just to gaze at the champion of their hoary faith, the declared student of the old Āryan wisdom, and to salute her reverentially with joined palms held in front of their foreheads, as they have been taught to salute the Brahman and the true ascetic from the earliest times to the present day. At Berhampore, there was a great gathering of Nuddea and other paṇḍits to greet her, and in their joint address to her in Samskr̥t they ingeniously paraphrased her name into the honorific title of "Annavasat̥," which means "the giver of nourishment to the whole world". The triumph of Calcutta was repeated at Lahore. Fortunately the huge circular pavilion erected for the sessions of the National Congress in December had not yet been dismantled, and seating accommodation was available for some 4,000 people. Annie Besant's voice, which did not fail her throughout the tour, was found equal to the occasion at

Lahore and could be heard with ease throughout the vast auditorium.

Having now reached our most northern point of travel, we turned southward by Bareilly, Lucknow, Cawnpore, Nagpur, and Poona, to Bombay; thence onwards to Surat in the west, and to Baroda, half-way between the two; then back to Bombay, where the 18th and 19th of March were devoted to public addresses and private meetings, receptions and conversaziones; and the last event of all was the embarkation of our dear apostle of Theosophy on the P. & O. steamer *Peninsular* for Europe.

Presiding at the celebration of White Lotus Day, 1894, in London, Annie Besant gave a sketch of H. P. B. She lectured in England and Scotland; and later was accompanied to Sweden by Bertram Keightley who, she writes:

devoted himself during our stay to the helping and enlightenment of the enquirers who thronged round us. Noting his patience, his gentleness, his ready insight into the often inarticulate difficulties of the questioners, and his lucidity of explanation, I realised why our revered H. P. B. so deeply loved and valued him as pupil and friend. The Theosophical Society has few more useful servants and none who is more devoted.

When she left India for England, she was requested by the President-Founder to formulate charges against W. Q. Judge, the Vice-President and the President-elect. From the time she arrived until the Convention, she had led a lonely life, for thought and feeling were strongly against her and she had a very hard time indeed. The feeling in favor of W. Q. Judge was intense, and it was not until he had alienated many by his shuffling that Annie Besant experienced any warmth of support. She wrote:

No member of any weight stood by me except Mr. Sturdy, Mr. Sinnett and Mr. Bertram Keightley.

She was regarded on all sides as mistaken and uncharitable and was treated like a guilty person.¹

¹ See *The Case against Mr. Judge*, and the *Watch-Tower in Lucifer* about that time

Mrs. Besant published in *Lucifer*¹ lectures given at Blavatsky Lodge on "The Meaning and Use of Pain" and "Devotion and the Spiritual Life". Mrs. Besant's charges against Judge were not met but evaded; and statements were read by each, after which resolutions were passed closing the subject. Mrs. Besant and others sent out a circular which is printed in *Lucifer*² on *Occultism and Truth*, and almost immediately left England for Australia, where she arrived in September, 1894.

At Melbourne the general election happened to be in full swing, and actors and actresses were playing to empty benches, nevertheless hundreds were nightly turned away from the doors of the Bijou Theatre where Annie Besant delivered her first four lectures. So great was the interest that a second four had to be delivered at the Athenæum. At Sydney her welcome from the Australian public was even more enthusiastic. The Opera House was nightly packed to overflowing, and Mrs. Besant wrote:

The Society is making steady progress here, and is harmonious and united.

She delivered ten lectures and the tone of the Press was everywhere most appreciative. On October 1st she sailed for New Zealand, where she received a similar cordial and appreciative welcome, visiting Auckland, Christchurch, Dunedin and Wellington. She writes:

I rather hope that the general orthodox feeling may be a little softened by one incident of my visit: the Bishop of Auckland and his daughter called on me at the Theosophic rooms. By the way, if you see a paragraph that I attended the cathedral service and took the sacrament, it is not true! But the statement was all over Auckland. I was at a meeting at the time, but that does not matter. It will do with the Ganges bathing and the visit to the Roman Catholic authorities on my joining the Roman Catholic Church, to prove how variable are my religious opinions.

Proceeding to India, Mrs. Besant gave the Convention lectures (1894) at Adyar on *The Self and Its Sheaths*. They show her deep insight into the Hindū Scriptures, and her crowded audiences sat enthralled under her eloquence. The Anniversary celebration in the Madras town hall had a packed audience, and at each of her remaining two public appearances she had 6,000 and 7,000 hearers.

¹ July, 1894.

² August, 1894.

She proposed at the Convention that W. Q. Judge should be asked to resign as President-elect, which was carried. On landing at Colombo on December 18th, she had received a file of the *Westminster Gazette* containing articles by Mr. Garrett on certain frauds in the Theosophical Society. Having read them carefully on the railway journey from Colombo to Madras, she wrote a long reply to *The Daily Chronicle*, which, with a speech at the Adyar Convention on *Should Mr. Judge Resign?* is contained in *Lucifer*.¹ She prefaces her statement with these words:

I fully admit that anyone who takes on the platform the position of public teacher of morality is rightly challenged for explanation if anything arises that throws doubt on his probity and purity; if he is not prepared to answer the challenge, he should retire from the public position; he is bound in honor to declare what he believes to be the real state of the case, and to leave the issue clear . . . I am therefore ready to answer, ready to let the public pass its verdict on me. Then I shall go on with my work, whatever the verdict may be; for I have been condemned before by the public and then have been as extravagantly praised. If now the wheel has turned for another period of condemnation, I can work as contentedly through it. Those who build on the rock of pure intention may, from folly or ignorance, use poor materials in their building. Who should be more glad than they if the fire burns these up, so teaching more care for the future?

It had been planned that Mrs. Besant's second Indian tour should be on a much more restricted scale than the former: the Convention lectures, a tour in the Punjab, visits to a few stations in the North-West Province, a course in Calcutta, and a very short one at Bombay. Her progress through the country provoked the same popular enthusiasm as had the first tour. Touching on the then crisis in the Theosophical Society, she said:

The Society's work is not to be judged by the actions and peculiarities of those who were and are at the head of it, but by the work they had done and were doing in the spiritual regeneration of the various nationalities of the world.

On her return to England, she lectured at St. James's Hall, London, April 27th, 1895, on *The Mahatmas as Facts and Ideals*,

¹ February, 1895.

Mr. Sinnett presiding and giving a short preliminary address; the lecture was issued in pamphlet form, and sent to all members of the Society.

Between this time and the Annual Convention, there was a perfect deluge of pamphlets. Mrs. Besant presided at the Northern Federation on May 11th, and gave a short account of her travels in Australia and India, and lectured in the evening on "Brotherhood, True and False". Other lectures were on "The Brotherhood of Religions" and "The Pilgrimage of the Soul".

The Fifth Annual Convention of the Theosophical Society on July 4th was a stormy one and Mr. Judge's adherents left the Convention after an excited protest. They in future called themselves the "Theosophical Society in England, America," etc., as the case might be.

Mrs. Besant gave a series of lectures on Sundays in St. James's Hall on *Karma*, which were published as Manual IV. In this there is evidently an increased development of astral and mental sight. Unlike the former Manuals, it is the result of personal observation and not derived from H. P. B.'s teachings. She visited Holland for the second time, and during August gave a very notable series of lectures to Blavatsky Lodge entitled *The Outer Court*.

The English Lodges which seceded on account of the Judge decision were: Dublin, Bow, Brixton, Croydon, Southport, H. P. B., Earl's Court, Charleroi and Yarm. Mrs. Besant purposed visiting India in October, but delayed doing so, though at very great inconvenience and serious pecuniary loss. She says:

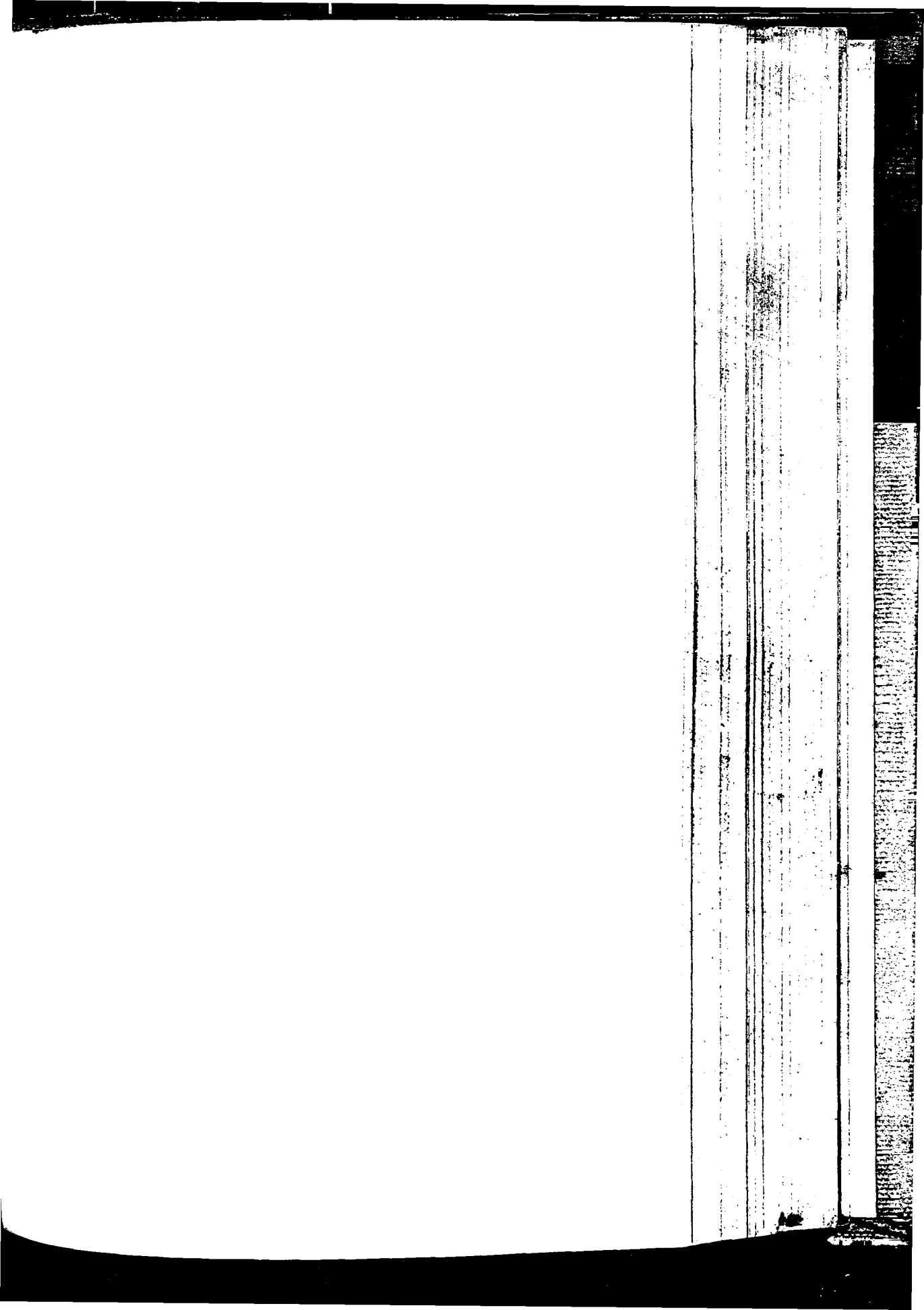
H. P. B., Col. Olcott and myself are now the persons assailed . . . It is best that I should remain at hand to deal with any specific accusations that may be made. The plan adopted by the enemies of the Society of gathering together accusations against prominent members, keeping careful silence while the members are at hand, and launching the accusations publicly when they are on the other side of the world, or are on the eve of departure, is not a very chivalrous or honorable one; but we must take people as we find them . . . So I have unpacked my boxes and settled down again to work here. I am grieved to think of the disappointment that will be caused in India by the cancelling of the arrangements. However, it is all one work, whether in India or in England; and the duty of the faithful servant is to be where the greatest stress happens to be at the moment

. . . For myself, I may say—as I see in many papers that I am going to leave or have left the Theosophical Society—that since I joined the Society in 1889, I have never had a moment's regret for having entered it; nay, that each year of membership has brought an ever-deepening thankfulness, an ever-increasing joy. I do not expect to find perfection either in the outer Founders of the Theosophical Society or in its members, any more than they find it in myself, and I can bear with their errors as I hope they can bear with mine. But I can also feel gratitude to Col. Olcott for his twenty years of brave and loyal service, and to H.P.B. for the giant's work she did against materialism, to say nothing of the personal debt to her that I can never repay. Acceptance of the gift she poured out so freely binds to her in changeless love and thankfulness all loyal souls she served; and the gratitude I owe her grows as I know more and more the value of the knowledge and the opportunities to which she opened the way. Regret indeed there is for those who turn aside, terrified by shadows, and so lose in this life the happiness they might have had; but for them also shall the light dawn in the future, and to them also shall other opportunities come.

A very interesting article with a diagram, on *Occult Chemistry*, by Annie Besant,¹ appeared at this time. In December she left for the Annual Convention at Adyar. The crowds that flocked to hear her daily morning lectures did not seem to be in the least diminished by the rain. The lectures were published under the title, *The Path of Discipleship*. Conversations were held every afternoon, and every evening there was a gathering for questions, restricted to members. Mrs. Besant went to Poona, where meetings for members were held, besides a great public meeting in the Congress pandal, to which 3,000 to 4,000 people came. From there she went direct to Benares. When in Calcutta she lectured for the Anti-Vivisection Society.

(To be continued)

¹ *Lucifer*, November, 1895.





SHIVA AS NATARAJA

BHAVA OR POSE IN HINDU ART

By SUNDARA SARMA

There is an interesting field for study and research in what are called the six fundamentals or "shabdas" of Art, now mistakenly associated with painting only. The fundamentals have come down to us from the ~~ancient~~ and of these six what is called *Bhava* movement or pose is very interesting, because it was through it that very subtle ideas were conveyed and handed from generation to generation. Tradition and the association of ideas connected with the inherent histrionic temperament have evolved a code language, interesting for those who know, and interesting for those who want to study India through her Arts, especially those of sculpture and painting. Although in the available literature of India one may find the subject dealt with in connection with the art of dancing, it should be noted that the same traditional means have had much to do with the arts of sculpture and painting, and it is in the living relics of these two sister arts that one may hope to see much this *Bhava* found expression.

Before dealing with the poses it is well to know that the distinct *bhargas* or bends of the human body are regulated. The first of them is what is called the *sama-bhanga*

The illustration shows the three-bhanga pose. The original is in the Madras Museum. Permission for publication has been given by Klein and Meyers, photo-artist, Madras.



BHAVA OR POSE IN HINDŪ ART¹

By SUNDARA SARMA

THERE is an interesting field for study and research in what are called the six fundamentals or "limbs" of Indian Art, now mistakenly associated with painting only. These fundamentals have come down to us from time immemorial and of these six what is called *Bhava*, mood, temperament or pose is very interesting, because it was the means by which very subtle ideas were conveyed and handed down from generation to generation. Tradition and the age-long association of ideas connected with the inherent Indian histrionic temperament have evolved a code language, simple for those who know, and interesting for those who really want to study India through her Arts, especially those of sculpture and painting. Although in the available literature of India one may find the subject dealt with mainly in connection with the art of dancing, it should be known that the same traditional means have had much to do with the arts of sculpture and painting; and it is in the existing relics of these two sister arts that one may hope to see how much this *Bhava* found expression.

Before dealing with the poses it is well to know that three distinct *bhargas* or bends of the human body are recognised. The first of them is what is called the *sama-bhanga*

¹The illustration shows the three-bhanga pose. The original is in the Madras Museum. Permission for publication has been given by Klein and Peyerl, photographers, Madras.

or equal bend. Really this is not a bend; it rather implies the straight pose of the human body. A certain number of the well-known Indian images are to be treated only in this *sama-bhanga* or erect pose. For example, the image of Saraswatī, the Indian Goddess of learning, is to be given this straight pose. It is very easy to understand the reason for adopting this *bhanga*; because a straight line not only implies straightness but also moral rectitude, the exclusion of all crookedness, twists and distortions. In the above example it simply means that knowledge should be straight without any bend whatsoever. In all cases where it was intended to express straightforwardness or evenness this *bhanga* or bend was adopted. The second of these *bhargas* is called *dwi-bhanga* or double-bend. This was used in all cases where gentle action had to be suggested and conveyed. Conversation, watchfulness and other such things were suggested by this means. One can see good examples of these *bhargas* in the pose of the *dwāra-pālakas* or door-keepers at the entrance of any of the Indian temples. The third *bhanga*, the *tri-bhanga* or three-bends, was used to express strong action as, for example, Rāvaṇa is given this bend when he is lifting up the mountain where Siva and Pārvaṭī are seated. Warriors in the battle-field are given this *tri-bhanga*; and in all cases where this particular bend is adopted, it will be found that strong action is intended. There is a fourth *bhanga*, which is called *athi-bhanga*, which literally means extra-bend and was used in all cases where violent or extreme action had to be portrayed. It is interesting to see in Indian sculpture how these difficult poses of the human body have been rendered in the simplest manner and with great ease and facility. It is interesting also to note that in the treatment of the human figure artists have combined these several bends so that, for example, a human form may have two bends looked at from the front and three bends when looked at sideways

and so on. Several permutations and combinations of these bends have been used sometimes to suggest complicated moods, of the human mind especially. If Indian sculpture is studied from this point of view only the study will be fruitful, giving one an idea of the richly imaginative mentality of those ancient artists who have left us these imperishable records in hard granite, besides giving us a clue to the solution of the problems of life and death which existed in the minds of those ancient people.

Some of these combinations of *bhargas* have acquired a definite name conveying definite ideas and have been extensively adopted in the art of dancing. In one of the *gopurams* of the Chidambaram temple you can to this day find illustrated in stucco work about ninety-eight such poses with the names written down in Samskr̥t, below each panel. Although belonging to a much later and degenerate style of art these figures keep up the link with the traditional method and enable us to understand exactly what otherwise would have been merely empty words in some of the treatises about these things. There is a good deal of such description in the work called *Vishnu Dharmottaram* which, if carefully modernised, would reveal many connecting links, enabling us thereby to put two and two together in the matter of understanding the Art of India.

In addition to the general poses of the human form adopted in the arts of sculpture and painting, much importance was given to the several poses of the human hand which have come to be called the *mudras* or *hastas*. By means of such *mudras*, which formed a code-language by itself, very delicate and subtle thoughts and ideas were expressed. Even to this day one fortunate enough may chance to come across a dancer who maintains the tradition and uses these poses of the hand in the dance. But it is unfortunate that the secret of the art has been forgotten and for one who knows

the code-language, it is painful to watch a dancer using these *mudras* and postures without knowledge of their meaning. It is very much like one babbling in an unknown tongue or rather like a drunkard jumbling words for words' sake!

In the next article we shall take up some of these poses of the human form as a whole, and of the hands, and describe them in detail with illustrations.

Sundara Sarma

HOME

HILLS and the sea and a curving shore,
Bound by a glimmer of foam ;
Sunset, a gleam on a welcome door
Closed on a place called *home* ;
Stars like a watch on a faithful night
Crests for the palm and pine ;
Christ in the heart, for a dear love light,
And a soul at peace for a shrine.

ANNIE C. MCQUEEN

THEOSOPHY AND COMMERCE

OR

WHY NOT A MERCHANT LODGE ?

(Continued from p. 390)

WHERE trade flourishes with the attendant expansion of men's minds, there we find the arts in their prime. The great race, the Jews, that produces great merchants and their attendant financiers, also produced great poets and prophets. The business-man gains many sturdy virtues, a quick-acting sense for values, swift judgment, an all-roving eye for opportunities, a vigorous and healthy trust in his own noes and yeas, a concrete though limited faith that expresses itself as business honesty, imagination of the sort that sees a decimal of a penny in relation to a profit of thousands of pounds, and many other virtues, all of which have a spiritual equivalent for which they are a necessary preparation. Think, too, of the work yet to be done in bringing the products of our skill by some agency or other before countless millions who have not known them and keep in mind that these products may be toys, as it were, for the development of egos needing nothing of a higher value at their present stage. What must disappear is the grab, greed, carelessness, and their attendant harms ; in their stead must appear a desire for the manipulation of wealth as a form of service, a desire that will spread : for in a world that is scornful of drones, there will be no place for the sort of man who inherits wealth without rendering service to the community, and the time will come when men will inevitably be led to use wealth and intelligence in social service. There will be leaders of the movement : there are some already. More will come forth. More will incarnate to do this work. Already in the International Parliaments of Commerce men are learning to sink rivalries in favor of a common though limited good. It is true that we are only retreading the ground covered by Guilds and Hanseatic Leagues in the Middle ages, but the cycle in returning finds us at a higher level in breadth and intensity of imagination, and it is our business as Theosophists to examine to what extent the level is one at which more spiritual values can be added to,

The question for us is, will the changes come through our deliberate help or shall we stand aside from this world-wide movement, letting pass this excellent method of service. The point I want to make is that there will be a large number of men meditating on business problems from ignoble and from noble standpoints, but a very limited number doing so from the standpoint of the truths of which we are constituted guardians. Most of the best of the non-Theosophists will not be altruistic enough nor sufficiently aware of the need of working with time as a factor, nor patient in all ways, nor powerful enough in the right way to get their thoughts out to the world through concentration, communal and individual.

I do not know whether anything like what I suggest has been done previously. In India alone do we find that the Merchant Class has a definitely assigned part in the social economy; and I should have thought it would have had its special Lodges of study in former and brighter days, but whether they were formed for the study of the laws of commerce in the light of the larger laws of life, I do not know. As we are the first world-wide commercial race, whose chief activity is manufacture and commerce, nothing could have been done of sufficient scope and practical effect on the history of mankind. I am not speaking of pioneer work as done by Egyptian and Phoenician, but of the Big Business of the United States, Germany and Britain and its colonies. Maeterlinck says that "the first of our duties is to clarify our idea of our duties," and again: "The supreme virtue is to know what to do and to what to give our lives," and I contented that in this great matter of buying and selling we have nothing but the vaguest of guidance. In the same work he emphasises the point that the most difficult sacrifice to make, and the highest, is that in which we do not work to prevent a harm to another but to contribute to his sum of well-being.

The great scientists have analysed until somehow they have got beyond matter to the container of matter; we want men in commerce who will analyse the material of their activities to the point at which they see God emergent in and emergent from the things they buy and sell. We want, not a religion for business-men, but a religion made by business-men, expressing their sense of the mysteries of life as seen and dutifully expressed by them. We speak of "Merchant Prince," yet we feel that the professions, even those of destruction such as a soldier's, are somehow more honorable *métiers* than that of a business-man. As Ruskin asks: "What is it a business-man is ready to die for in the way that a doctor will die to save life?"

The only men who can reform the business world are the business-men themselves. The reformers must be men who breathe the business air, think the business-man's thoughts, have his needs, and yet are more than that, and who would be men who knew with the certainty that gives courage for action, the intentions of the hidden

¹ *Wisdom and Destiny.*

Leaders of humanity for the immediate and distant future of humanity.

What is it these great merchants would have to do? In the right way, the only way, that is, they have to provide for the needs of some 1,700,000,000 individuals; for this they have to organise armies of servants, train thousands of able lieutenants, dovetail hundreds of activities, use money as a source of power, create and maintain increasingly complex organisations, invent new needs and satisfy them, and provide the wherewithal to educate humanity both through the goods made and distributed and the schools and universities, technical and otherwise. (In these activities the manufacturer and distributor tend to come more and more under the same organisation, and so the Merchant Lodge would have to include the industrialist.)

It may be argued that all this will be run by the State, whatever you mean by the State. The State means men, and the kind of state-organisation that the future would need for this purpose would be a chaotic fumbling after wealth unless men of almost superhuman genius take it in hand, whereas it is more than likely that enlightened private enterprise would do the work better with less ultimate rigidity. Big Business, with Big Science and Big Education would be the State, and it seems likely that in the future legislatures will have less, not more, to do with these things. Power will be with its reality, not with its shadow as at present. The tyranny that would supervene, however, on concentration of power in whichever form wins, would be terrible unless the rulers of Big Enterprise knew something of the ways of the true Masters of the world, the unseen Masters. For this we must have men consecrated to the work, making the task of being "wise" men synonymous with that of "business-men". There are many agencies moving in the right direction, but none of them can or would be doing the work for which a Merchant Lodge would be founded, for none of them starts with the belief in the Inner Government of the world, and an orderly and planful future. Most of the agencies premise chaos that has to be made orderly. We start, on the other hand, with a belief that the seemingly chaotic is part of a plan and plans that we must trace out, and this is the important thing, within which we must find the limits of reasonable and useful activity.

I suggest that my ideal Lodge, first, should try to expound the general laws mentioned above, and attempt to get out of the history of commerce excellent examples of their application and operation. Then the matter should be attacked from the view of the effect on the vehicles of man, of the life he leads as merchant and employee with a study of the correctives and adjustments called for on account of that specialised activity. We would need a careful study of present-day statistics, the tabulating and analysis of them followed by forming a theory on these. Next in order would be the study of the effect of oncoming changes in humanity on the life of nations, and the correlative changes needed in business theory and practice.

It is from the United States that I look for pioneer work in this direction. There is a great deal of scepticism and eclecticism and pharisaism in Europe, although in Italy at the present moment theory and practice are being wonderfully blended. The very naïveté of the American will lead him to do that of which we fight shy. In Australia Theosophy is making headway. There, perhaps, in that land of disastrous experiment in state subvention and the pauperisation of men (and minds), the employers and employees might learn much wisdom from such Lodges as the Merchant Lodge, and subsidiary Lodges of Social Study.

Ours is not a large society, and yet a new Lodge is asked for? No. We want new members. This is a way to get them. We want to convince men that we do not talk moonshine, fit for mystics and idle women. The men who utter this innocuous reproach would give anything for a light to lighten the darkness in which they confessedly live. Let us once get a few business-men successful of course, as a proof of ability to start a Lodge and many would join, and Lodges would spring up in each centre of trade and traffic. To many it would be the beginning of a new life. How many business-men are there who are waiting for a reason for the work they do, a supremely good reason, some message that will make them feel co-workers with the forces that make for righteousness? At present they are, if employees, chiefly wage-earners, if employers, drifters with the tide of circumstance.

Do not be afraid that the Merchant Lodge would be a sort of clearing-house for business ideas, like a glorified trade congress. That, by its constitution, it certainly would not be. It would not attract the purely huckstering mind, but attract the thoughtful and all who feel that commercial activities are getting "beyond them".

Shall we add "Lodges of Activity" where the same great laws would be studied but from the point of view of the man who is usable and is conscious that he does his best as employee. The lectures and discussions of the subordinate Lodge would be of the highest value to the employer, as being measured and reasonable and true statements of the needs and aspirations and life of the employed. They would not lead to rash revolution. There is just a little too much hard work about Theosophy, too much study of detail needed, for the beginning of a comprehension of its most elementary principles. Moreover we could trust to the infiltration of Theosophical ways of looking at life and duty even into an occasional hothead.

Beyond the work done in the Lodges there would be the publication of the results arrived at through discussion. Think of the effect on business life in all its forms if a body of men, earnest students of the great verities, told their conclusions in lecture and book, not necessarily at first even claiming this or that solution as the Theosophical solution, but saying: "Here is a tryable solution for this or that difficulty." Just as you have countless writers saying with approval to-day things for which Mme. Blavatsky would have been ridiculed

fifty years ago, so you would soon have commercial magnates saying over again, in a slightly different way, the things that we say in our special way through our new Lodges.

What we have to do is nothing less than to convert the whole of mankind from the point of view of the man who says: "Stuff and nonsense, my dear boy, all this is idealistic twaddle. Business is business." We want to convert the man of bigger brain, who recognises that there are such things as laws of life that he must observe, but does not know where to find the specific laws he needs. Mere money-making does not satisfy all business-men, and we must help those who want to find the way to become a true master of money and trade.

One of the Masters speaks of the sacredness of money. He says that we have not yet recognised that sacredness. That is true.

Every penny you touch is sacred. It means the labor and service of a portion of God's life in your regard. It means that you have got hold of that power evilly or otherwise. Every time you spend a penny you move a portion of God's self for your purposes. It is a token of power to effect changes in the universe according to your freewill. It is rather more sacred a thing than a prayer-book. That is why we want those who primarily deal in this sacred thing to have better training in the office they are supposed to fill. We want to get an answer to the demand to ameliorate conditions. And the men who need direction most are the men of trade who produce bad conditions through ignorance. How shall they learn without teachers?

In his book *De Bello Gallico* Caesar says of the religion of the Germans: "They worship principally Mercury. Of him they have many images. They say he is the inventor of all arts and the guide along all roads and journeys. They say that he has special power over the gaining of money and over trade." We are the descendants, many of us, of those same Germans, and we do worship Mercury. Let it be then with worthy priests and adequate science lest we offend the swift and intelligent deity, who was also worshipped, remember, with unworthy worship by the thieves of Greece, but whom the nobler souls revered as the messenger of the gods.

In conclusion I would put forward these few thoughts. Firstly, that we have not incarnated in a bartering race for nothing, and that, possibly for the sake of wiping out some very bad karma, we *must* reform the world of business. Secondly, if we do not, we may possibly find that India will do so, India whose very spirituality makes it naively practical. Can you think of a Hindū funking the question as to whether trusts were according to the will of God?

There was once a disciple of the Lord Jesus called Matthew, who sat at the receipt of custom. He left his work to follow the Lord; calls of that nature are not for most of us to-day. We are rather like Zacchæus who, being converted, straightway suggested *his* ways of

carrying out the good law of love. Perhaps Zacchæus would be a good name for the Lodges.

Says Henry Jones: "If spirit be higher than matter, and if love be spirit at its best—then the spirit of evolution leaves no option to the scientific thinker, but to regard all things as potentially spirit, and all the phenomena of the world as manifestations of love." We know that Jones is right. Why should commerce be considered outside the evolutionary scheme of love in manifestation, and why should we not be able to knit it in its evolution into the healthy organism of humanity? Is it only a cancer needing an operation? My own opinion is that it is a healthy and health-giving portion of the organism, but that as each part of our bodies has its present-day specialist for the time when it does not function well, so we may train specialists for commerce in the kind of Lodge I suggest. To that Lodge I would give as a motto these words of Browning:

"This world's no blot for us: it means intensely and it means good."

CORRECTION

THE date mentioned in "A Letter from T. Subba Row" in the June number of THE THEOSOPHIST, p. 323, should be a later date than 1883.

The original letter is not in the archives at Adyar; there is only the copy and a mistake must have been made when the letter was transcribed.

EDITOR

THEOSOPHICAL ACTIVITIES



Mr. J. L. DAVIDGE writes of the Convention held in Sydney last Easter :

Bishop Arundale's magnificent plan for making Theosophy a living power in the life of the Australian people was the first big-scale impact made by the Australian Section, and per capita the biggest thing done by any Section, producing, as it did within six months, a Theosophical Broadcasting Station (the first in the world), a public journal (*Advance! Australia*) the only one of its kind, and a members' journal (*The Australian Theosophist*), all initiated by private subscription before the Active Service Fund was thought of. But that was merely a beginning. Bishop Arundale was planning for years ahead, in fact, until such time as the Australian population is assimilated to the spiritual ideals for which the Theosophical Society stands in its midst. Seeing that Theosophy is always ahead of its time, that assimilation means in any community an endless process. One thing we are sure of is that Bishop Arundale was endeavouring to interpret and to actualise the ideal Australia which the Inner Government has envisaged for us, an Australia that shall "set a great example of national rectitude to the world," and more immediately one that shall be prepared by the development of a pure and noble citizenship, full of lofty purpose, to welcome the World-Teacher whenever he chooses to visit our country. Through the concentrated efforts of the Lodges, through the Theosophical press, and through broadcasting, the heroic efforts of Bishop Arundale in 1926 and 1927 changed the tone of Australian thought and explained the World-Teacher in many places where formerly He was misunderstood. It would be truer to say, as Bishop Arundale admits, that he was the medium for discharging forces which had been generated by Bishop Leadbeater.

The new General Secretary, being a young man, has the same spirit of daring and adventure as Bishop Arundale, and sees clearly that the campaign in Australia must be waged for years yet. What more wonderful inspiration could come to a General Secretary than at the behest of the Adepts to prepare a young continent of virile, adventurous people to receive Their Messenger? What greater adventure in the world to-day, or for the last two millenniums, than the wandering mission of the World-Teacher through the world, so marvellously invested in the constitution of Krishnaji? Think, then, of the honor and responsibility that has come to a young man of 23

years to lead a band of seventeen hundred spiritual philosophers in helping to spiritualise a nation's social activities. G. S. Arundale began to write an epic in the annals of Australia, and Harold Morton and ourselves are writing further chapters in that historical record. We are apt to exaggerate the importance of the work we do for the Plan of the Adepts—Geoffrey West, in his new monograph of the President, finds the same tendency to exaggerate on the part of her enthusiastic admirers. their claims making "some attempt to restore proportion occasionally essential,"—but let us not, conversely, minimise the value of the work given to us as members of the Theosophical Society and citizens of Australia. The whole future destiny of the Commonwealth depends on the high and noble standards which we set up as the immediate agents of the Hierarchy.

Mr. Morton found at this year's Convention no less enthusiasm for the Plan than in the two preceding years. The crux of this Convention was the adjusting of the incidence of the Active Service Fund. Bishop Arundale's objective in 1927 was £6,500, and the Section, to its eternal credit, raised in half-crowns £5,700. A forty per cent minority would have carried on this year on the half-crown basis, but the majority sided with the humorous delegate who remarked that the pace last year was "too strenuous," and that the Section needed twelve months to get its second wind. It was evident that the Section had felt the strain, and "to preserve harmony in a united Section," as Senator Reid put it, Convention resolved to alter the appeal to one of a thousand subscribers at 1s. 6d.

Convention did itself honour in making Bishop Leadbeater the first Honorary Councillor of the Section, likewise in making Bishop Arundale the second, and in assuring both these and the President of the Section's confidence and gratitude. To be intimately associated with the work of such outstanding figures in current history is a privilege we perhaps too lightly esteem.

Bishop Leadbeater attended all Convention meetings, a venerable figure, aiding with sage counsel and taking a long view of the Section's work which was not always glimpsed by the delegates. His brother, Mr. Jinarājadāsa, enriched Convention beyond measure with his classic talks—whether from the lecture platform, in the Esoteric School, at the Star Conference, or in the Symposium on an Ideal Australia, a method of debate which proved immensely successful, as did also the forum on modern problems—town-planning, taxation, economic reform, and the modern woman—an innovation indicating that Theosophists are not only keeping abreast but also attempting to lead in the solution of practical social questions.

Happiest day of all was Easter Monday, when Harold Morton wedded Norna Kollerstrom, signalling his assumption of the General Secretary's office with the assumption of the nuptial estate. Bishop Leadbeater celebrated the Eucharist. The President cabled through Bishop and Rukmini Arundale: "President joins us in wishing happiness to Harold and Norna who begin united service to the Elde Brothers under such unique auspices."

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C. H. M. writing about Theosophy in America then and now in *The Theosophical Messenger* for May says:

... There are nearly ten thousand F. T. S. actually affiliated with the Society (U. S. A.) . . . a very small percentage of the total population, it is true, but five thousand times as many as there were fifty years ago . . .

If we can make the same percentage of growth in the *next* fifty years, we shall have twenty-five millions in 1978. It depends, of course, largely upon the energy and courage of the present ten thousand. They are the little leaven . . . which may . . . nay, *shall*, if it remains true to its nature and to its opportunities, in time leaven the whole . . .

Elsewhere we read in the same paper:

The decided improvement in our various funds is a cause for congratulation . . . Let us hope that this encouraging renewal of the various funds is not temporary. If those of us who can always find a little unspent surplus at the end of the month will keep on putting it into these various funds, others, will be stimulated into similar good activity and all will go well with the good work of increasing the number of Theosophists in the nation . . .

And again:

One subject on which I have a very decided personal opinion is that not enough of our able members are inclined to turn attention from business and professional life to Theosophical service . . . we are greatly in need of a certain type of help that is very difficult to get—the type that combines natural executive capacity with many years of successful business experience . . . Such a member would find most useful and, theosophically speaking, most profitable occupation.

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We have received a magazine: *Associatie*, published by the Neth. Indian Association for Education and Teaching. In it is described the plan of work of the first Arjuna school at Weltevreden, Java; this school is the result of the activity of the Theosophical World-University association in Java. The school is described as "a school of seeing, doing, knowing and believing". Special stress is laid on the keeping uninfluenced the creative imagination of the children. The teacher has to try to strengthen and to guide to further development the pupil's imagination instead of binding it.

The details of the plan are interesting reading; the pupils should be the gainers if the plan is worked out well.

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Mr. Steinacker writes from Vienna: The work to send you interesting notes from this country has been taken over by the "ARBEITSLOGE" (Labour lodge); its special aim is Theosophical propaganda.

The following notes from the *Vienna Times* concern Austria specially, but they seem to me of general interest.

Austria and Germany substitute Education for Punishment.
 New Joint Revision of Penal Code.
 More Efficacious and Costs Less!

The leading legal authorities of Austria and Germany have been for some months in conclave for the purpose of removing all differences now existing in the penal codes of the two countries, so that a real legal unity may be achieved.

By far the greatest importance of the new code for both states lies in the emergence of a new attitude towards criminals, arising from the interpretation of the law as a means of protection and not as a means of vengeance, on the part of society. The old conception of punishment as a vindictive measure yields place therefore to the new idea of it as an education measure. Particularly is this change of attitude to be seen in the proposed treatment of juvenile and adolescent offenders. Children under 14 years of age are to be free from all punishment, while offenders between the age of 14 and 18 will be dealt with at a special "young offenders court".

* * * * *

Working out of the Austrian School Reform Bill.
 Greater Individuality and Flexibility Gained.
 Students must Study Republic's Constitution.

The fight for greater freedom and individuality in education which has been experienced by Germany and Czechoslovakia in turn, is now on the way to being settled in Austria by the acceptance of the new School Reform Bill by both parties, the Socialists and the Christian-Socialists.

The Social Democrats wishing to give every opportunity to the poor boy or girl with a less cultured background, have been aiming at a greater flexibility and unity of programme in all types, so that children of talent could change over from technical to university schools in case of need. The more conservative section of the House and of the public, however, stood for the preservation of the present "humanitarian" bias in the secondary schools, saying that the Greek and Latin classics had for four centuries deeply influenced the German spiritual culture and art.

This School Reform Act marks a compromise between the Government and the Opposition, for, while, the former may be said to have scored a victory in bringing all secondary schools under the control of the Minister of Education, the Social Democrats have obtained many concessions, and equality of opportunity is certainly more assured in Austria to-day than it was a decade ago. Much, however, remains to be done, and it is in the administration of this new law that its true success or failure will lie.

REVIEWS

The Conquest of Illusion, by J. J. van der Leeuw, LL.D. (Alfred A. Knopf, London. Price 10s. 6d.)

With this book of 234 pages Dr. van der Leeuw makes his debut into the world of philosophers; and his bid for notice, respect and fame, should not be overlooked by the thinking world. Frankly the Doctor avows his allegiance to the side of transcendentalism, and, since Bergson, we have had no champion of the intuition better than this. Dr. Marcault in his lecture¹ in London, gave a most valuable outline, a synopsis of the subject, which all should read. Dr. van der Leeuw however goes fully, comprehensively and convincingly into the subject, and approaches all the problems of philosophy from this standpoint. It is this exposition of the place and development of the new faculty that makes Dr. van der Leeuw's present book most valuable. For the faculty is without doubt being found by experience, and not only by psychological investigators, but by practical men and women in all walks of life. To educators, who have to deal with children of the intuitive type of mind, Chapter III, "Intuition and Intellect," would be of immense value, and taken with Chapters I. and II, it makes a very complete explanation of the powers of human intelligence. Beginning with the quest of life, this takes one through the philosophy of experience, the birth of wonder, to the power of vision. Then we are given a remarkably lucid analysis of the way of sense-perception, and our image of the world; then of the way, to see the Real as distinct from the Illusion. Chapter III makes clear the twofold mind, the way intuitive knowledge is received, how logical proof may be used, if it is required. The use of intuition in Science and Philosophy, elucidates many questions, and helps to the identification of one's own cognitions of Truth. In the use of the faculty of Intuition the distinction between Occultism and Mysticism is made most clear.

¹ *The Psychology of Intuition.*

Dr. van der Leeuw has a most remarkable faculty of keeping both his sentences and his ideas clear, and with his concise epigrammatic style his book is very enjoyable reading. He sums up his ideas for you, and even the most untrained student can carry away a sheaf of epigrams, as loot, to store in his memory as definitions, or to brood over in his heart till his own functionings are made clear, and identified with that of the author himself. There are thousands of people who are awake to this higher form of cognition, in part. They have not enough of it to identify its metes and bounds, but do see its strangeness. In fact the latter is often forced upon them till they are ashamed of their gift, as a fault, instead of recognising it as a new step in the evolution of the race.

In all of the eleven chapters the keen insight of this eager young mind follows up the quarry, Illusion, and destroys it. All the errors, all the spectres of inconclusive thinking, or of non-intuitive observation, are dealt with. Duality and Monism; Good and Evil; Justice; the Real and the Unreal; and a host of other questions are solved, if you please. One has to wait a quarter of a century for another as helpful a book to appear again.

A. F. KNUDSEN

The Future Way, by Weller Van Hook. (The Rajput Press, Chicago).

The Future Way is a collection of 44 short treatises most of which appeared originally in Dr. Van Hook's magazine *Reincarnation*. A variety of subjects are dealt with from the point of view of an occultist: The Signs of the Times, the Planes, the Rays, Evolution, Death, Reincarnation, Karma, Art, Our Planet's Hierarchy, History, Civilization, etc., and in his Preface the author warns the reader not to expect utter identity of thought and speech among occult students.

"The presentation of the plan of evolution by H. P. Blavatsky made *The Secret Doctrine* one of the world's imperishable treasures. Yet what her successors have added to her work has made mightily for progress. All the written forms of the divine wisdom will finally be superseded by new thoughts after nearer contacts with many lofty actualities. So one may present his efforts to advance thought in this field without the fear that he may harm a predecessor, or, later, himself suffer pain if his own presentation is superseded."

Opposing views may be complementary and need not be antagonistic to each other, their differences depending on the point of view taken under certain conditions. Two different views, both correct, may for instance be taken with regard to the value and importance of

life and evolution in the physical world as compared with the higher worlds and for various reasons ; Dr. Van Hook stresses the former.

"The deeply impressed theory of our world's inferiority has led to the most extravagant efforts of many human beings to leave the sphere in which we live by some sort of self-destruction or self-effacement . . . The Great Lodge determined, long ago, to correct this error, especially because it prevented man from grasping his own divine powers, developing and using them, and accepting his own æonian dharma. This dharma is that he shall recognise and take up his own burdens, learning and practising wise and effective methods of self-development . . . For this world is the temple of God on earth ; its work is that of realising in earthly expression, as yet very imperfectly, the kingdom of Heaven brought to earth."

Speaking principally to the practical American people the author aims at presenting his ideals in a practical way. Several important articles are addressed to Americans. Great are his expectations with regard to the future of America and its acceptance of the message of the World-Teacher, "the two American continents being manifestly intended to be the home of those Egos whose Karma gave them the privilege of being the racial advance-guard of humanity".

"The life of America is deeply colored by the recurrence within it of the ancient Egyptian influence largely through Masonry . . . It is Freemasonry that is the agency that answers accurately the inner command. It is that body which, floating upon the kármic waves of power that dwelt within the Mysteries in Atlantean and Egyptian times, truly acts as the heart of our nation . . .

"At Shamballa is the centre of the world's government. Thence proceed currents of power that enliven, direct, mould and compel certain orders of evolving earthly creatures. And in America there is a secondary centre from which the Chohans send corresponding currents over the earth . . . It is inconceivable that America should be allowed to fail in her idealistic career, or that any serious difficulty or delay should mar her reception of the Great Teacher. Spiritual tolerance in America is strong ; liberality and generosity in belief are sufficiently pronounced."

The range of subjects is so large that it is not possible to refer to them all, nor are any of them dealt with exhaustively. This collection of essays is meant to stimulate thought, to bear witness to great occult truths, to the reality of occult science and the work of the World-Teacher. Written in simple, straightforward language, never argumentative or provocative, these essays will exert a healthy influence and will, we hope, find and be appreciated by a wide circle of readers.

A. S.

Glimpses, by T. L. Vaswani. (Theosophical Publishing House, Adyar, Madras, India. Price: Boards As. 14; Wrapper As. 12.)

A little book of mystical musings on Love. There is nothing sentimental about the musings. The author seems a widely read man and a thinker, Hindū at heart and very international in thought. The thoughts contained in the book, though chiefly Hindū, are from varied sources, eastern and western, ancient and modern, as well as from the author's own thinking. These beautiful thoughts are practical too, for they suggest solutions to problems of life. They have a universal appeal, but are specially addressed to the Youth of India.

The book is very well arranged and reads easily.

D.

The Great Liberation (Mahānirvāṇatantra). A translation from the Samskr̥t with commentary by Arthur Avalon. Second edition. (Ganesh & Co., Madras).

The first edition was brought out in 1913. In the second edition not much change is introduced. The lengthy and scholarly introduction to the first edition has been omitted. In the preface the Samskr̥t text of the tantra has been promised as Vol. XIII of the tantrik texts. The previous edition from Calcutta needs improvement, and the edition of the text in the tantrik text series is a very welcome announcement. So far as arrangement and get-up are concerned, the second edition is a real improvement. This edition has been printed at the Vasantā Press, Adyar.

C. KUNHAN RAJA

Economics of Khaddar, by Richard B. Gregg. (Published by S. Ganesen, Triplicane. Price Re. 1-8.)

This is a masterly production not based upon emotionalism and feigned argumentative flights. It is an economic treatise written solely to answer the insinuation that "Khaddar is all good, but is economically unsound". Mr. Gregg's figures are so convincing that the objectors may have to shift their ground on theories other than economic. It is refreshing to find the author stating that "the Khaddar idea is a gift to the West and may be utilised by the unemployed people in their countries . . . It is not the fantastic aberration of an Indian dreamer nor an attempted reversion to obsolete and wasteful economic processes nor a revengeful economic

attack upon the West". But the movement is a mode of increasing the use of solar power from the current source of supply instead of from the stored sources of coal and petroleum. It is put forward only as a part-time occupation during spare time; and on the basis that the right use of power is more important than any particular kind of machinery. *Charka* is a machine. It uses the available mechanical energy of man, woman or child for producing material goods.

The author examines the possibilities of prosperity and concludes that if khaddar is worn by all people of India, it would bring about a revival in world-trade. A vigorous plea for an advantageous small scale decentralised production is put forward. The Khaddar movement is a revolt against the Banking autocracy in the commercial market; as a famine relief-medium, it has worked wonders.

The Khaddar programme is not a negation of science. It is a typically good plan proceeding on right economic principles. If it is expensive in the beginning, it seems economically sound to pay a tax in order to help revive an ancient industry which supplied a prime necessity of every person. The programme is an individual and national effort to correct a national mistake and it does need the co-operation of all.

It is a privilege to review such an excellent book. For mastery of facts, erudition, dispassionate view of things, for strenuous attempt to convince the reader in the most amiable way, few books can approach Mr. Gregg's. The style adds to the worth of the arguments and considerably weakens all objections to the use and promotion of khaddar.

E. S. SUNDA

NOTICE

Will those who submit articles for publication in THE THEOSOPHIST kindly note what is said in The Supplement:

Rejected Manuscripts are not returned, unless an envelope large enough to contain the MS., and fully directed, with international coupon or coupons, covering return postage, are enclosed. Stamps other than Indian, are of no use.

BOOKS RECEIVED

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

Glimpses, by T. L. Vaswani (T. P. H., Adyar); *Ventras Hérésiarque et Prophète*, by Maurice Garçon (Emile Noury, Paris); *Ad Perennis Vitae Fontem*, Poems, by John Lyle Donaghy (The Minorco Press, Dublin, Ireland); *A Call From the Past*, by Mrs. E. de M. Rudolf, Doreen and Killyes, by M. F. St. John James (C. W. Daniel Co., London).

OUR EXCHANGES

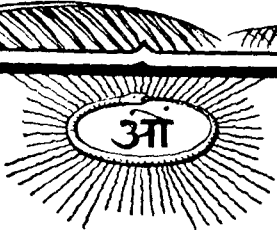
We acknowledge with many thanks the following:

The League of Nations (April), *Modern Astrology* (May), *Theosophie in Ned.-Indie* (May), *The Star* (May), *The World's Children* (May), *News and Notes* (May), *Isis Revista Teosofica Portuguesa* (January), *Teosofia* (April), *Theosophisches Streben* (March, April), *Light* (May), *The Indian Review* (May), *Dharma Jagrati* (May), *The Australian Theosophist* (April), *The Messenger* (May), *The Canadian Theosophist* (April), *El Loto Blanco* (May).

We have also received with many thanks :

The Mahā-Bodhi (May, June), *The Islāmic Review* (April, May), *Toronto Theosophical News* (April), *New Youth* (March), *The American Co-Mason* (March), *The British Buddhist* (April), *The Blavatsky Press Bulletin* (May, June), *Occult Science* (April), *Anti-Vaccination League Pamphlet and Thirty-Second Annual Report* (April), *The Jewish Theosophist* (March), *Pewartā Theosophie* (May), *The Indian at Home and Abroad* (April), *The Vedic Magazine* (April), *De Theosofische Beweging* (May), *Vidyānanda* (May), *La Revue Theosophique: La Lotus Bleu* (April), *Sirius* (March), *Revista Teosofica Cubana* (April), *Teosofisk Tidsskrift* (April), *Herildo Teosofico* (March), *Theosophia* (May), *Theosophy in India* (May, June), *Rural India* (March, April), *The Second All-India Woman's Conference on Educational Reform*, Delhi, February, 7th and 10th, 1928. *Teosofia en Yucatan* (March, April), *De Ster* (May), *The Occult Review* (June), *The Beacon* (April), *The Kathiawad Orphanage, Rajkot, India Nova* (May), *The Vedānta Kesari* (June), *The Standard Bearer* (March, April).

THE THEOSOPHIST



EDITED
BY
ANNIE BESANT, P.T.S.

August, 1928



UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY



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President: Annie Besant. Vice-President: C. Jinarajadasa. Recording Secretary: Treasurer: A. Schwarz.
 Monthly Organ of the President: *The Theosophist*. Journal of the Non-organised Countries: *The Ajar Bulletin*.

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THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement page xxiv

TO MY LORD THE SUN

By GEORGE S. ARUNDALE

[That which follows was ringing in my ears as I awoke the other night in the small hours. As a worshipper of Our Lord the Sun my aspirations are constantly towards Him, and my whole being thrills to His as it thrills to naught else. It occurs to me that possibly this invocation may be in some way a reminiscence of the wonderful days in ancient Egypt when we worshipped with Akhnaton the glorious Aton according to his magnificent revelation. It may be a feeble reflection of some splendid chant we sang in the temples, for I seem to know somewhere in me the rich cadences which thunderingly accompanied the words. Be this as it may, this is my Invocation to my Lord.—G. S. A.]

HOW SHALL I WORSHIP THEE, O GLORIOUS AND SPLENDID LORD?

SHALL I DECLARE TO THEE MY INSIGNIFICANCE AND IMPOTENCE?

SHALL I ABASE MYSELF AND SAY TO THEE THAT I AM NAUGHT WITHOUT THEE, THAT FOR ALL THINGS I DEPEND HELPLESSLY UPON THEE?

NAY, NOT THUS DO I WORSHIP THEE, O WONDROUS OMNIPOTENCE!

THOU KNOWEST ME. THOU DOST NOT NEED TO HEAR FROM ME MY NEED OF THEE. THY WILL IS THAT I SHOULD KNOW MYSELF FOR WHAT I AM.

SO I STAND BEFORE THEE, AS THOU WOULDST HAVE ME STAND, UNAFRAID, UNABASHED, UNCRINGING, STEADFASTLY LOOKING INTO THY FACE.

AND KNOWING THAT I AM THEE, AND THAT THOU ART MYSELF, I DECLARE TO THEE THAT I ASCEND TO THE MEASURE OF THY STATURE, AND, BEING NAUGHT BUT THEE, AM GROWING INTO THY LIKENESS AND MAJESTY.

AS THOU ART, SO AM I BECOMING. AS THOU SHINEST, SO AM I LEARNING TO SHINE. AS THY GLORY IS, SO SHALL MINE BE. AS THOU ART TO THY UNIVERSE, SO SHALL I BECOME TO THAT WHICH SHALL ISSUE FORTH FROM ME.

Thus do I worship Thee, O Giver of Resistless Power, and so do I cause Thee to rejoice, for thus from out the vastness of Thy Universe once more comes a faint echo of Thy being, bearing witness that the Seed of Thy Sacrifice is ever blossoming into the Flower of Thy Triumph.



ON THE WATCH-TOWER

THERE is opening before us a great open road for the work of the Theosophical Society in Europe, and I find that my visit is intended not only to justify the attitude of India to the action taken by Great Britain in respect to the misfortune-doomed Simon Commission, but also through our National T.S. Societies in the European countries, to lay broad and deep the foundation of the Coming Civilisation, which shall be built up by the Youth of the World, on the Ideals proclaimed by the World-Teacher, through the teachings of His chosen vehicle, the Hindū body of our Krishnaji, whose consciousness has been merged in that of the Lord, teachings which make their appeal to the intuition, the characteristic, as Bergson foretold, of the new sub-race of the great Āryan stock. In England, my work will be devoted to exposing the unscrupulous tactics of the numerous members of the I. C. S. and the many officials who have come over to England to fill the supposedly empty minds of the Seven Missionaries with the poison of half-truths, the truths which are half lies, and a "harder matter to fight" than "the lie which is all a lie". But on the Continent the work will lie mainly in the spreading of harmony between the different Nations, alienated by the treaty imposed by the victors on the vanquished. I shall be present at the Convention of the T.S. in Belgium on July 28 and 29; at the ninth Congress of the European Federation of National T.S. Societies on July 30 and 31. There will also be

an important Co-Masonic meeting on August 1. On August 1 and 2 there will be the Camp of the Theosophical Order of Service, now finely organised under the able guidance of Captain Max Wardall. At all these meetings, Theosophy will be the all-permeating influence, and it is already working effectively in the different countries. I have received messages of loving welcome and support from the National Conventions lately held—since I left Adyar—in Holland, England, Scotland and Finland. (I should also acknowledge one from the T.S. in Brazil, though that is not in Europe.) A glad message comes from Ghent, Belgium, on the opening of a new building of their own from the Vrede Lodge, an affectionate greeting also from Mexico. Outside the T.S. invitations have poured in from active bodies, such as the Dutch Branch of the Women's International League for Peace and Freedom, to speak at a huge open-air meeting. I address the Indian Students' Union on June 22; (I am writing on June 20.)

* * *

A specially interesting Convention has been the first held at Arad and Temesvár of the T.S. in Rumania; I am glad to say that it proved a great success, and those who know the difficulties racking that part of Europe will sympathise in my happiness. Mrs. Ella van Hilt writes to me that Dr. Rath and herself were invited to attend it, and that she promised Mrs. Lázár, the Vice-President of the T.S. in that country, to send me an account of it.¹ There were T.S. and E.S. meetings; public lectures, Star gatherings and Church work. "Our Rumanian brothers are not only good workers, but are also earnestly endeavoring to live the teachings of Theosophy and are fully aware of the important and responsible rôle they have to play in their country." The conditions are difficult—thanks, I may remind my readers—to the iniquitous Treaty of Trianon. I would earnestly

¹ See Theosophical Activities, p. 647.

beg them to read my lecture on "The United States of Europe," wherein these are pointed out. Friends who came from Ommen, "bringing the spirit of Brotherhood," gradually evoked harmony, and the application to the troubled minds and hearts of the law of Karma helped to spread knowledge and thereby peace. The efforts of the speakers to avoid hurting the feelings of those who had suffered, so as to carry out the work of the Masters, awakened affection in return. Mrs. Lázár, a Hungarian, and her Secretary, Silva Russu, a Rumanian, are coming to Ommen this year, and I look forward with pleasure to meeting them there. Brother Cordes, the General Secretary of the T.S. in Austria, was another influence of peace and goodwill. On such efforts must rest the blessing of the great Regent of the Western world.

* * *

I note with great pleasure the account published in the *South Wales News* from a Special Correspondent stating that the

Efforts to secure unity and co-operation among the Christian churches in Wales have received a further impetus as the result of conferences which have been held at Shrewsbury of the five largest Christian bodies in the Principality.

The unanimity which has characterised the conferences, over which the Bishop of St. David's presided, has given rise to the hope that Wales will become the pioneer in promoting Christian unity and co-operation.

Two Welsh delegates went to the "Stockholm Conference of Life and Work," and were so "impressed by the spirit of that Conference" and its possibilities, that they resolved to try to create "the Stockholm spirit" in Wales. They therefore communicated with the Archbishop of Wales and he gave them an opportunity of placing their plans before the Bench of Bishops. The Bishops promised to co-operate and, thus fortified, they invited "the four largest Christian bodies

in the Principality" to send representatives to a Conference, to meet the representatives of the Church in Wales. These met in Shrewsbury a year ago, and finally drew up a Draft Constitution as follows :

THE DRAFT CONSTITUTION

THE NAME.—General Committee on Mutual Understanding and Co-operation.

OBJECT.—The object of the General Committee shall be: (1) To cultivate mutual understanding between the Christian bodies in Wales and also co-operation (as far as may be consistent with the principles of each of them) in connection with questions relating to social, moral, and spiritual matters, especially those in which Wales is concerned; (2) To encourage local activities such as (a) the formation of circles for the common study of religious, Biblical, and social questions; (b) the observance of a common day of prayer for our common objects, and (c) the promotion of common social service; (3) To deepen the spiritual life throughout Wales, for it is beyond dispute that the Christian bodies can only come nearer to one another by coming nearer to their one Lord and Saviour Jesus Christ.

CONSTITUTION.—The General Committee shall consist of six members appointed officially by each of the following Christian bodies in Wales—the Church in Wales, the Congregationalists, the Baptists, the Presbyterian Church of Wales, the Wesleyan Methodists.

PERIOD OF REPRESENTATION.—The period for which the representatives of each of the Christian bodies are elected shall be determined by the various Christian bodies themselves.

OFFICERS.—The General Committee shall elect its officers from among its members.

MEETINGS.—The General Committee shall meet at least once a year, and shall report, annually, to the appointing bodies, and to them only, on matters bearing on mutual understanding and co-operation.

This draft constitution was submitted to the ecclesiastical courts of the various Christian bodies and accepted, and the representatives were asked to go on with the work.

I make no apology for quoting this at length, as it is so definite a move to unite important Christian bodies. A second Conference was held in May, 1928, and the Draft Constitution was confirmed and made permanent. It is hoped that "the

Shrewsbury spirit may capture all the Churches". The article concludes :

THE PROGRESS OF UNITY

The world has been moved of recent years by the great religious conferences that have striven to work for mutual understanding and co-operation. The great Edinburgh Missionary Conference revealed the great possibilities. Then came the Stockholm Conference, which had for its purpose the co-operation of all the Churches of Christendom in social work. That showed what measure of unity was possible. Stockholm has been followed by the Conference on Faith and Order at Lausanne, at which all the Churches of Christendom were represented save the Roman Catholic Church. The unity found possible there surprised the delegates, and so shook the Papacy that the Pope, in order to try and check that spirit of unity, issued his Encyclical declaring that as far as Rome was concerned there was unity on one condition only, and that was absolute submission. The Encyclical has not hindered the march of the spirit of unity. Delegates have just returned from another conference in connection with Missions at Jerusalem, and the Christian world is awaiting the report of that with great eagerness.

The Eastern Church would very probably join this movement, and also, I should think would the Liberal Catholic Church. Each Church or other Christian body would, of course preserve its own internal independence. A great step would thus be taken towards the "Fellowship of Faiths," though it is doubtful if the more "missionary" bodies would be willing to give up their efforts to "convert the heathen". The Roman Obedience will, as usual, stand aside, claiming a unique authority.

* * *

Another important body making for Unity is the "World Peace Union". In 1927, it suggested that the "Two Minutes Silence" on November 11 should be consecrated to an "aspiration for World Peace". Forty countries responded to the idea and several millions of persons took part in this aspiration. In 1928 an International Peace Week took place,

from November 4 to November 11; Miss Sanders, the International Peace Secretary writes :

All individuals and Societies are invited to co-operate, each Society being asked to specialise along its individual lines between these dates—then to unite in observing the “Great Silence” with a definite strong thought of World Peace.

Will you help? Help over the International Peace Week, but especially spend those two precious minutes in concentrated thought or prayer for peace, asking all your friends and acquaintances to do the same.

The “Great Silence” should be observed at exactly 11 a.m., on November 11th, according to the established time in each country.

I add to this that everyone should daily at Noon cease work and recite the Peace Prayer. *New India* prints it daily on p. 5. The World Peace Union is the World Peace department of the Theosophical Order of Service, an international body consecrated to Social Service, and consisting of Theosophists and non-Theosophists. Its Headquarters’ office in England is at 7 Hobart Place, London, S. W. 1. It has branches in 43 countries, and a list of the representatives will be found among our advertisement pages.

* * *

It gives me great pleasure to announce that Pretoria Lodge (South Africa) has lately opened a Lodge building of its own, the first in Africa. I warmly congratulate the members, and hope that they may build a strong Lodge of living stones, the members of the Theosophical Society.

* * *

It is evident that the mental attitude of the world towards war is rapidly changing, and that we are within signing distance of a pledge that will be taken by the most civilised Nations renouncing war as a method of settling questions on which they are at variance. The greatest credit to Mr. Kellogg for his persistent and tactful efforts to overcome the mutual distrust which is the fruitful cause of war. I have no doubt that the daily use of the Noon Peace Prayer by many thousands

of persons has largely charged the thought atmosphere of our globe with the idea of peace, and a pressure on all minds has thus been produced that not only *drives statesmen* to formulate plans for its preservation, but also disposes the average man to receive readily such plans and to work to carry them out in action.

It may not be generally known that Sir Ebenezer Howard, the founder of Garden Cities, who died on the 6th May last, was a very earnest member of the Theosophical Society, which he joined on 29th July, 1909. In the midst of a very busy life in stockbrokers' and merchants' offices, in England and America, and later as an official shorthand writer to the Houses of Parliament, Sir Ebenezer Howard never lost sight of the great ideal of his life, the solution of the twin problems of overcrowded cities and depopulated country. He was born in the City of London in 1850; he formed the Garden City Association in 1899, and became Director of the First Garden City Limited and Welwyn Garden City Limited, and the President of the International Federation for Housing and Town Planning—truly a "Practical Idealist".—R.I.P.

* * *

BOMBAY

26th June, 1928

To all the friends of my late dear brother Jal and our dear Kakaji we address this.

Friends, there are so many of you whom we have not the pleasure of knowing personally—yet whom we know as if we have been friends for years, for my dear brother and our dear Kakaji talked to us ever of you. He loved us as he loved you. We love him as you love him. He told us that like us you called him "Kakaji". He was a tie between us,

and now that he is not, we are grieved to think that our connections should be entirely severed. We do not wish it to be so. Dear Jal's friends will ever remain our friends.

Let us assure you that if ever you happen to come to Bombay, only if you let us know about it, we shall always be most willing and anxious to see you and welcome you to our humble home—even as he would have done if he were midst us. He had often expressed his desire that we should know you, and we shall be only too pleased if it can be done still, though he will be no more present to share our happiness. Yet—if departed souls can experience joys—his will indeed rejoice to see us friends.

Our address is:

Kennaway House,

Proctor Road,

Girgam Back Road,

Bombay.

DARAH RUSTOMJI ARIA

(MRS.) PURVIZ HEMI BANAJI

RUSTOM D. ARIA

THE ELECTION OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY

THE following official statement has been received from Mr. Schwarz, acting Recording Secretary of the Society and therefore Polling Officer for the election :

VOTING RESULT OF THE PRESIDENTIAL ELECTION

The total number of recorded votes for the re-election of Dr. Annie Besant as President of the Theosophical Society, up to the evening of 5th July, 1928, was 21,186, *i.e.* :

20,880 in favor,
178 against,
128 invalid,

21,186

while 21,487 members did not register their votes out of

a total of 42,673 members entitled to vote.

In percentage the result is 48·94% in favor, 0·42% against, and 50·65% neutral or invalid.

Thus an overwhelming majority of those who voted have re-elected Dr. Annie Besant as the President of the Theosophical Society for a further term of seven years from the 6th July, 1928.

Then follow the following details of votes of the different National Societies :

ENTITLED TO VOTE	NATIONAL SOCIETIES	FOR	AGAINST	DID NOT VOTE	REMARKS	PER CENT VOTED
8,520	U.S. of America ...	1,458	...	7,062	...	171
5,150	England ...	1,481	19	3,610	40 Invalid	291
5,196	India ...	3,896	3	1,297	...	75'08
1,571	Australia ...	852	...	719	...	54'2
1,094	Sweden ...	301	...	793	...	27'5
996	New Zealand ...	901	...	95	...	90'4
2,832	The Netherlands ...	1,167	18	1,605	42 Invalid	41'8
3,173	France ...	1,828	3	1,342	...	57'7
570	Italy ...	440	1	129	...	77'3
801	Germany ...	450	...	347	3 for C. J. 1 Invalid	56'1
620	Cuba ...	401	...	219	...	64'6
302	Hungary ...	217	1	84	...	72'1
611	Finland ...	393	...	218	...	64'3
179	Russian T.S. outside Russia ...	177	...	2	...	98'8
128	Czechoslovakia ...	128	...	...	...	100
501	South Africa ...	339	3	159	...	68'2
750	Scotland ...	397	2	351	...	53'2
170	Switzerland ...	155	...	15	...	91'1
438	Belgium ...	306	6	126	...	71'2
2,028	Neth. East Indies ...	910	4	1,094	16 Neutral 4 Invalid	45'06
232	Burma ...	177	1	54	...	76'7
454	Austria ...	434	...	20	...	95'5
200	Norway ...	39	...	161	...	19'5
*...	Egypt ...	...	...	...	...	43'01
537	Denmark ...	231	...	306	...	64'2
109	Ireland ...	69	1	38	1 Spoiled	...
341	Mexico ...	251	...	84	4 for C. J. 2 for C.W.L.	73'6
503	Canada ...	192	115	196	...	61'08
388	Argentina ...	340	...	40	5 for C. J. 3 Invalid	87'6
270	Chile ...	162	...	108	...	60
455	Brazil ...	210	...	245	...	46'1
193	Bulgaria ...	157	...	36	...	81'3
331	Iceland ...	182	...	149	...	54'9
340	Spain ...	340	...	...	...	100
300	Portugal ...	180	...	120	...	60
40,283	To be carried ...	19,161	177	20,824	121	...

* See Non-Sectionalised.

1928 THE ELECTION OF THE PRESIDENT OF THE T.S. 545

ENTITLED TO VOTE	NATIONAL SOCIETIES	FOR	AGAINST	DID NOT VOTE	REMARKS	PER CENT VOTED
40,283	Carried over ...	19,161	177	20,824	121	...
352	Wales ...	152	...	200	...	43.1
352	Poland ...	280	...	72	...	79.5
171	Uruguay ...	131	...	34	4 for C. J. 2 for C.W.L.	76.6
319	Porto Rico ...	273	...	46	...	85.5
170	Roumania ...	170	...	...	...	100
159	Yugo-Slavia ...	159	...	...	...	100
106	Ceylon ...	13	...	93	...	12.2
41,912	Total ...	20,339	177	21,269	127	...

NON-SECTIONALISED

ENTITLED TO VOTE	NAME OF THE LODGE	FOR	AGAINST	DID NOT VOTE	REMARKS	PER CENT VOTED
41,912	Carried over ...	20,339	177	21,269	127	...
17	Singapore Lodge ...	14	...	3	...	82.3
21	Barbados Lodge ...	21	...	...	...	100
44	Hongkong „ ...	17	...	27	...	38.6
44	Shanghai „ ...	20	...	24	...	45.4
36	Chinese Lodge, Shanghai	30	...	6	...	83.3
20	Dawn Lodge, Shanghai...	5	...	15	...	25
22	H. P. B. Lodge, Toronto	16	...	6	...	72.7
11	Perak Lodge, Ipoh ...	10	...	1	...	90.9
212	Canadian Federation ...	157	...	55	...	74.05
67	Federation of the Lodges of the T.S. in Egypt ...	57	1	9	...	85.07
253	Presidential Agency, Central America ...	186	...	66	1 Invalid	69.9
14	Unattached members ...	8	...	6	...	57.1
42,673		20,880	178	21,487	128	...

Adyar

10th July, 1928

A. SCHWARZ,

Ag. Recording Secretary, T.S.

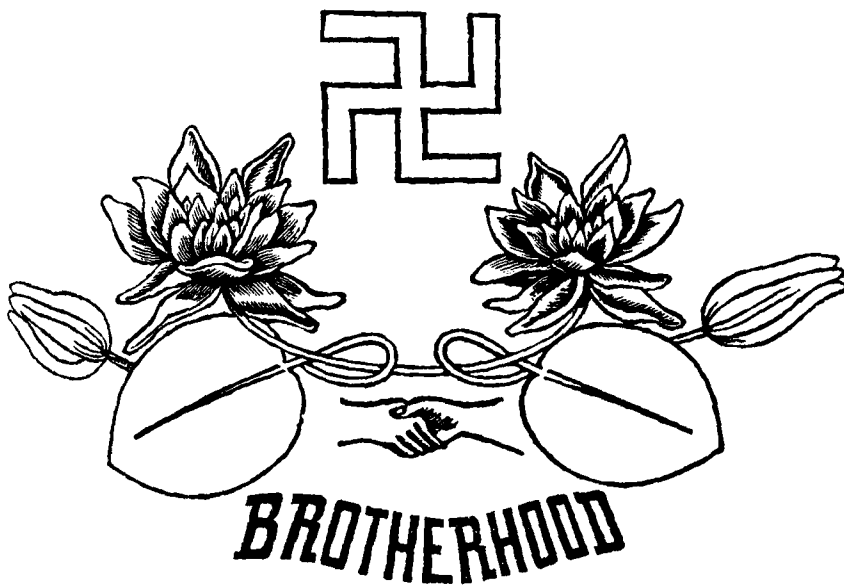
THE PRESIDENT ARRIVES IN ENGLAND

The following interesting little pen-picture of the President's arrival in England appeared in *The Adyar Notes and News* for July 12th. It is written by Mrs. Sharpe, one of the President's oldest friends and colleagues, and as retiring as she is strong:

There always remains a thrill to any of us waiting on the harbour at Dover for the boat carrying back the President of the Theosophical Society—even after the 20 years or so that I must have been doing this same thing. There is something so prosaic, in a way, when one thinks of all that she has been fighting for and working for, since we last saw her, in the fact that after the journey all the way from India she should arrive in just an ordinary boat, crammed with trippers and tourists, which plies constantly backwards and forwards between the French coast and ours. The boat by which our President arrived this time was almost phenomenally crowded, so that the constant stream of people down the gangways seemed almost unending; and always the feeling is bound, now and then to arise, while waiting, "have I after all missed her?"

The gangways on this occasion seemed rather fearsome things, even for the quite young people, some of whom, I noticed, needed assistance. The tide must have been particularly high, and the gangways seemed sloped at an exceedingly steep angle, while the treads seemed especially far apart. I knew the President would wait for the crowd to leave the boat before she left it; there is never any purpose in hurrying off, as so many people seem to think. But presently she came; I saw a familiar figure, quite in the distance, striding down the gangway, and declining all assistance, as quickly as any one of the nearly 900 people, of all ages, who had negotiated it.

My impression was that she looked well and vigorous, and I find that impression confirmed by those who have seen her in quieter circumstances. I had the exceeding honor and pleasure of travelling with her from Folkestone to London; and there, at Victoria station, she was swallowed up, as always by the crowds of many nationalities who were there to meet her. Then she was driven away to Wimbledon and it seems almost like a dream that she had ever arrived. I, personally, have not seen her again, because I always feel, and especially during the first week she is in England, and knowing the work which is the immediate cause of her presence here, that she should be left as undisturbed as is possible to do it. But there is the inescapable knowledge that with her there comes, and remains, a great strength and a great unifying power, which is never quite the same when she is absent.



WHAT IS BEING DONE FOR BROTHERHOOD¹

By C. JINARĀJADĀSA

IT is a striking fact that, in any general gathering of men, there is always unanimity when the discussion is about what can be done to better man's lot, whereas when the discussion is about the nature of God, dispute and wrangling are inevitably the result. In every country to-day, there is a great eagerness to understand the problem of man; for poverty, disease and ignorance, and the consequent miseries are the same in all lands, whether those lands profess the Christian faith or the Hindū or the Buddhist. The problem of man is everywhere the same, whether men are white or brown, yellow or black or red. So, if churches and temples

¹ A twenty-minute address broadcast through the Theosophical Broadcasting Station, Sydney.

do not draw full congregations, lectures halls, especially if the lectures deal with the problem of human betterment, are always full. Why is it, when men are divided about God, they are united about man?

Without completely answering the question, we can note one fact, which is, that everywhere there is a dream hovering over all men—the dream of Universal Brotherhood. In every country, the best men and women to-day are beginning to be tired of the dividing lines of race and color and religion; they are inquiring if it is not possible for all mankind to live as brothers, in spite of their differences of nationality, creed and temperament. For there is a mysterious drift in life, driving us all to a unity. We can never get away from this mysterious urge in life, which tries to bring the manifold into the one, to weld diversity into a unity.

This drift towards unity is the theme of both science and religion. Science shows us the drift towards unity in everything, whether mineral or plant, animal or man. All things, inanimate and animate, tend towards the highest type which nature has so far evolved, which is man. Every speck of dust is being pushed from within to cease from being dead and inert matter, so as to become some day a piece of living and moving protoplasm; that protoplasm is being impelled in its turn to become cells, the cells to become diversified into nerve, bone, muscle and other cells. Then the cells are being pushed to build unicellular and multicellular organisms, and these organisms in turn are pushed to evolve from species to species, till invertebrates change to vertebrates, and mammals become man.

It is a similar urge towards unity which religion shows; for all religions are agreed on one thing, that human nature must be helped to transform itself from what it is to something more humane, and therefore nearer the Godlike. Every religion propounds some kind of a salvation for

all its followers, and tries to push its adherents to that salvation.

It is true that the final unity, which science shows is intended for all creatures from bacterium to man, is death, a unity in matter—an inevitable Brotherhood of Annihilation. On the other hand, the unity which religion shows for us all is a unity of survival, a Brotherhood of Immortality. But whether science shows that the goal is death, or religion that the goal is immortality, both are united in proclaiming that all things obey one law. It is the law of a common interest and a common destiny, in other words, the law of Brotherhood—the Brotherhood of death for science, and the Brotherhood of immortality for religion. That is why, since man evolved out of the brute, he has always, consciously or unconsciously, followed the dream of Brotherhood. It has been mostly against his grain, for the strength of selfishness in him urges him to rivalry and competition, and to push the weaker to the wall. But somewhere in man there has always been an inner voice whispering that, while selfishness and competition is the law for the brute, Brotherhood and Co-operation is the law for man.

Hitherto, in the past, men have achieved Brotherhood only partially. It usually succeeds among men when their existence as a group is threatened. For when a people is about to be attacked by enemies and war is threatened, the lines dividing the rich and the poor, the upper class and the lower class, the educated and the ignorant, the useful citizen and the useless citizen, are put aside, and all men, while under arms, live as a Brotherhood in the camp. When the danger of war is over, usually the bond of Brotherhood ceases; but for the time at least, there is a Brotherhood in arms.

Not dissimilar is it in religion. In church on Sunday for the time, men are brothers. But outside, and on week-days, they are business rivals, trying to get the better of each other,

and to climb the ladder of well-being on the shoulders of those less equipped than they.

Now St. Paul said, when he set out upon his mission to preach Christ, that there was neither Jew nor Gentile; for he desired to make a new type of a universal brother whom he called the Christian. His work was only partly successful. So long as the early Christians were a minority and were attacked, they clung together as brothers, for they were "Christians"; when they became the majority, they ceased to be brothers. Though still in name Christians, they quickly became in reality unbrotherly rivals under the names Briton and Dutchman, German and Frenchman, and so on. Wherever nationality arose, it tended to push into the background the Brotherhood created by religion as incumbent upon those who professed the common faith.

Only one religion has so far succeeded in transcending completely the sense of nationality among its followers. This is Mohammedanism. Whether the follower of the Prophet of Arabia is born in Arabia, Turkey, Egypt, India, Java, Tartary or the centre of Africa, his first and predominating definite thought is that he is a Mohammedan. Among Mohammedans, whatever their race or nationality, class or culture, there is no bar of color or caste or class. It is true that non-Mohammedans are regarded as "kafirs," that is, infidels doomed to perdition, but to be a Muslim, a follower of the Prophet, is to be sure of the hand of Brotherhood whatever land you may go to where Mohammedanism is the religion.

In the modern world, a new achievement in Brotherhood is being made by certain groups, whose bond is neither a common nationality nor a common religion. Is it possible for individuals to unite on a basis of Brotherhood, when that basis is not fostered by a common nationality? The answer is obvious when we look at the Boy Scout Movement throughout

the world. Does any Boy Scout or Girl Guide in a Jamboree think of nationality? It is sufficient to be a Scout, to have brother Scouts on all sides of you, understanding you, and working loyally with you. In far more magnificent ways than most people realise, the Scout movement is the practical realisation among boys and girls of a truly Universal Brotherhood.

There is another organisation where a similar sense of Universal Brotherhood has been achieved. It is the Theosophical Society, an organisation which is only 53 years old, but which is already working in 42 countries. The Theosophists are not bound by any one profession of faith, except that of a firm belief in the realisability of Universal Brotherhood. As there are Theosophists who are Christians, Hindūs, Buddhists, Zoroastrians, Mohammedans, Jews, and some too who profess no faith at all, the bond which unites them is not a common creed, but a mutual tolerance for the sake of Brotherhood. At large Theosophical Congresses, it is quite common for twenty or thirty nationalities to be represented, and all the great religions; yet all these peoples from different races—white and brown and yellow and black—mingle together in amity, trying to understand the manifold nature of God, and the manifold needs of man. Three years ago during Christmas of 1925, the Theosophical Society celebrated its Fiftieth Anniversary, and there were present at its International Headquarters at Adyar, Madras, 3,000 members, representing some 35 countries. For a week and more, all these lived in one place, met at meetings, went for walks, discussed various problems, and not only was there no feeling of race or class and caste antagonism, on the other hand, everyone was glad to forget all dividing lines for the time, and rejoice in a common Universal Brotherhood.

Universal Brotherhood is a practical and not merely a sentimental possibility. But for its success, every kind of

competition must be given up. Universal Brotherhood is not possible as long as there is any kind of religious rivalry. To-day, the Christian thinks that God's last and greatest revelation of Himself is in Christianity, and therefore the whole world ought to be made Christian. So missionaries go from country to country of Asia and Africa to make those two Continents Christian. But the Mohammedan says exactly the same thing, that God's prophet, later than Jesus Christ, was Mohammed, and that therefore all the world should be made Mohammedan. It was this rivalry which brought about the great wars of the Crusades, when tens of thousands of Christians and Mohammedans slew each other for the glory of God. If there is to be Universal Brotherhood some day, we must get away from the idea of Sectarianism in religion.

It can be done, and has already been done. If a traveller goes to the International Headquarters of the Theosophical Society, he will find there a property of 260 acres with many buildings scattered in a great park. Among these buildings, he will find a Christian Church, a Hindū Temple, a Buddhist Shrine, a Zoroastrian Temple nearing completion, and the foundations of a Jewish Synagogue and of a Mohammedan Mosque. All religions are equally revered, and none who lives at the home of the Theosophical Society is devoted to his own religion in such a narrow and bigoted way that he looks down on other religions. It is indeed possible to worship God in the way suited to one's heart and mind, and yet not look down upon or patronise all other ways as superstitious or less dear to God.

Already then, Boy Scouts and Girl Guides and Theosophists have made a powerful nucleus in the world of Universal Brotherhood. But note that they have done it by transcending nationality and religion. Not that nationality and religion do not exist, but they are subordinated to Brotherhood.

There, I think, is the solution which the world is seeking. So far, various parts of our globe are parceled off into nations, and each adores its Fatherland or Motherland. So long as we think of Fatherland and Motherland, wars are inevitable, and with wars, a continuation of the present exploitation of the masses for the sake of business, and the consequent poverty on the one side and the enormous fortunes on the other. For now men, even the greatest among statesmen and religious leaders, cannot help being somewhat unfair in their judgment of other nations and religions. This inability to think utterly justly seems to go with the ordinary accepted ideas of nationality and religion. Surely it is possible to be a patriot or to love God, and yet be utterly just to those of other nations and religions? But how shall we achieve this perfect justice? Can we not substitute for many Fatherlands and Motherlands one Brotherland? Then I think we shall find a way out of war, and the golden age will cease to be a dream and become a reality.

The Brotherland of the whole world is the great dream of the future. Speaking both as a Theosophist and as a Scout, I think the solution of all our problems—political, economical and social—lies in one faith, that we must not only believe in the Brotherhood of Humanity, but also make whatever sacrifices are necessary to achieve that end. For, just now, there is one tragedy affecting our whole human race. That tragedy has been well described by a clever American in the following lines:

Here lies the tragedy of our race ;
 Not that men are poor,
 All men know something of poverty ;
 Not that men are wicked ;
 Who can claim to be good ?
 Not that men are ignorant ;
 Who can boast that he is wise ?
 But that men are strangers.

It is only the few who have lived the dream of Universal Brotherhood who realise acutely this great tragedy of men—

that they live as strangers. How long shall that tragedy last, and men say, quoting only one half of Kipling's verse :

Oh, East is East, and West is West, and never the twain
shall meet
Till earth and sky stand presently at God's great
judgment seat.

The tragedy will last till men learn to quote the second half of Kipling's verse, as follows :

But there is neither East nor West, border, nor breed
nor birth
When two strong men meet face to face though they come
from the ends of the earth.

I think the future of the world rests in the hands of those few, who are sufficiently *strong* to transcend the narrow limitations of race and creed and color, and as true Scouts "blaze the trail" to Universal Brotherhood.

C. Jinarājāśa

The point from which you start decides the direction you shall follow if you seek some special goal.

ANNIE BESANT

WORLD PEACE¹

By BRIG.-GENERAL F. P. CROZIER, C.B., C.M.G., D.S.O.

THIS subject of world peace is a very large one, and it is really one which fourteen years ago would have been absolutely impossible to discuss at all. That, I think, is a hopeful sign. I do not want you to take anything that I say for granted; I am a mere nobody, but what I am trying to do is to arrive at the truth. When I am speaking to you now I want you to remember that in general fact the general principles of what I am going to say have been stated by no less a soldier than Field-Marshal Sir William Robertson. Sir William Robertson was a man who spent the whole of his life in training men for war; more than that, he is the only soldier who has ever risen from Private to Field-Marshal. He knows what he is talking about. He has been Chief of the Staff College and C.I.G.S. during the greatest war the world has ever known. He is moulded in war, but his experiences of the last war have led him to make these remarks on November 8th last year, while speaking to plain business men at a Chamber of Commerce banquet: "I suggest that every man and woman should energetically support all efforts made for devising some more sensible and humane way of composing its natural differences than the destructive and futile methods on which reliance has hitherto been

¹ A Lecture delivered at a public meeting held in connection with the World Peace Resolution at the Annual Convention of the T.S. in England, London, May 28, 1928. See July Watch-Tower Notes.

placed." Mark the word "futile". Here is a man who had trained thousands of officers and men for war, who went to war probably with an open mind and a light heart in 1914, as all good soldiers did, and then, having tried it for four years, he comes and tells us that war is futile, and the reason of course is because both sides get destroyed, and it does not matter which side wins. Both sides lose heavily. It is important to bear that in mind.

I want you now to think about your history. One hundred years before 1914 we had the exit of Napoleon, and a hundred years before that we had the signing of the peace which brought about the end of the Marlborough wars. I think we ought to look to those three dates with great concern, 1708, 1815 and 1914. Do we want to repeat the century in order that our country should be absolutely destroyed? I say emphatically: No.

It has often been said to me by critics who do not criticise for the sake of doing good, but merely for something to say: "You will never alter human nature; you will never get rid of war so long as human nature is what it is," and then they tell us with pride that after the Napoleonic wars we had complete peace for forty years in Europe. That is true, and I believe that now in Europe, taking it as it is without any effort, in all probability we shall not have a shot fired for forty years. But what after that? I reply to these people who say that there was enduring peace for forty years and then terrible wars which ultimately ended in the Great War, that if they had had a League of Nations in those far off days—which I grant was impossible although it was tried—there would have been lasting peace instead of a peace for forty years. That is my point, that with the experience that we have gained regarding the futility of war, and with our knowledge of what the next war will be like, if we cannot set up some machinery whereby we can attain world peace, then

we ought to be thoroughly ashamed of ourselves. To my mind, in talking about disarmament or the limitation of armaments, we have been getting at the wrong end of the stick. I do not think that you can have any material disarmament of a tangible character unless you have moral disarmament beforehand. That is why really the various conferences on disarmament have either failed or have not come up to expectation. That is why I welcome the gesture which is being made from across the water at the moment.

I would like to talk about that gesture for a minute or two. Some people have criticised it in this country and said the Americans were not sincere. I do not believe that for one minute. Some people have said that because the Americans were proposing to put down huge fleets, that this effort of theirs was only humbug; they did threaten to build very largely, but that, as you know, has been diminished, but what they say on one hand has got nothing to do with the other. If you refuse their hand they have to protect themselves. American ships are being built not to destroy England or anyone else, but in order that the American commerce throughout the world can roam the seas in security, if we do not come into line with them as regards permanent world peace.

Now Germany has said "Yes," and England has said "Yes," as also have France and Japan, but they have said "Yes" in different ways. The German way appears to be the most candid at the moment, but I am perfectly certain that in our heart of hearts we all mean in the long run to come to some understanding in the matter, and that is what we want public support or the creation of public opinion for. That is why I am thankful that you asked me to come here and speak to you to-day, because the more this question is debated in public calmly from the patriotic point of view, the better.

I do not want to criticise any particular section of society or any particular party of politics. I am not going to do so, but I am thankful that the House of Lords did not accept Lord Cushington's idea that they should not pass a resolution to the effect that we welcome the American point of view. The House of Lords is very often poked fun at for being antiquated. I think on this occasion they have quite rejuvenated themselves.

Some of the critics in this country have said that it is dangerous to go into this alliance with America on the plan of all nations signing it, because it would curtail our efforts if attacked. I do not agree. The right of self-defence is inherent in every individual and nation. It cannot be done away with. On the other hand, war as a national policy is barred from the American plan. The League of Nations Covenant under certain circumstances—remote, I hope—admits the right of private war; that is to say, the Covenant says that the two disputants must submit their arguments to arbitration or conciliation and that they must be arbitrated upon within six months and, if not satisfied, the nations concerned can go to war, giving three months notice. That means, nine months to think the matter over; after that they can go and have their private squabble. The Americans say: "No, that is private war," but the American idea says this: "We will enter into a pact and if one nation violates that pact against another nation, then the agreement is broken and the other nation must stick up for itself." That is the difference between a policeman knocking you out when you attempt to run away after you have attempted to pick a pocket, and your next door neighbor knocking you out because you criticised the way his children dress. Private and public rights.

These other people say: "You signed the Locarno Treaty; you also signed the Covenant, and under both these Treaties you say that you will go to war under certain circumstances. Quite so; public circumstances; but it so happens that if the

American idea comes to fruition the same people will have signed the American pact who have also signed the Locarno pact and the League of Nations Covenant, and as a matter of fact all that the American Treaty does to those people is to make it twice as secure as it was before. If their word is broken in one case, it is in all. I think, therefore, we are perfectly sure and certain that we shall not be committing our country to any danger by going into the American plan.

It is worthy of note that the French first suggested to the Americans that they should have a ban on fighting each other. I do not want to criticise the French too much, but the idea was that they would rather be friends with America than with anyone else, and if there was a row they would have America behind them. Mr. Kellogg agreed that this was a good idea but said that it should be multiplied all round, and it was then that the French started the objections. But the proof of the pudding is in the eating; the objections were not there at all when the French wanted their small affair—a flirtation with America, and that is the reply that Mr. Kellogg gave, which knocked the bottom out of the argument. I think therefore that from that point of view we are perfectly safe in doing our very best to tow the line with the Americans in order to set an example.

We in this country have been extraordinarily good in setting examples all our life, and we have been very good at keeping Treaties. We went into the last war ostensibly because the Treaty regarding the integrity of Belgium was broken. I believe I am right in saying that that Treaty had never been ratified by the House of Commons or House of Lords; however, it was an agreement, Treaty notes had passed, and we stood by our word. We must not go into every Treaty with the idea that someone is going to break their word. It is all right to have penalties in large commercial and financial contracts where time may be wasted,

but these international affairs are too serious for that. We must all go in on the plain understanding that we are trying to keep our word to the best of our ability. Whether we keep it in fifty or a hundred years' time will depend upon public opinion in every country, and if you let the League of Nations down, you will let down every country that is a member of it now.

There are some reservations which have been suggested by the British Government so far as England is concerned. These reservations do not interest me in the very slightest. I suppose they mean Egypt. Of course we shall always have to have command of the Suez Canal; we cannot do without that any more than we can do without the arteries in our body, but I am quite certain that if the right temper is displayed and we look upon the subject from the point of view of the world instead of little England or little Egypt, that that matter can be overcome perfectly readily. But in any case it is not a question of international importance so much as of domestic importance to us. We must clearly differentiate between domestic and Imperial problems.

There is a point of view which is very often expressed that it is as well for us to disarm in this country—not having taken into consideration moral disarmament at all—because it would be cheaper and safer for us to disarm. It certainly would be cheaper. Out of every one pound taxation that you pay now, you pay fourteen shillings for wars of the past or problematical wars of the future. But you cannot do without your international police force, in the shape of armies and navies or air force, any more than you can without the police force in your own country. I do not think any of us would feel safe sitting here listening to me talking to-night if all the policemen outside had been disbanded and our flats were left to the mercies of every hooligan in the country. So it is with international police forces.

We must, however, reduce for the following reasons :

- (1) Because of the expense.
- (2) Because we are more secure with reduction.
- (3) Because it is our duty as the leaders of thought in this world, to do so.
- (4) Because we have pledged ourselves to do so.

As regards our security ; at first sight that would appear to be a rash statement for me to make. The reason is as follows. In this country we look upon security from a different angle from what they do in other countries. Germany, France and other Continental countries think of it as meaning security from invasion. In America security means the ability to transport American goods all over the world without molestation. To us security means security against starvation in time of war. Out of every six loaves that are eaten in this country, the wheat of five of them comes from abroad. We have about three months' reserve up our sleeves in storage, and during the war the figures were less than that—a question of weeks, not months, before starvation. You may ask what that has to do with it? The good old saying, that it is much better to prepare for war in order to secure peace, comes in. That is what we did in 1893. The bubble broke in 1914, as the bubble has to break if a race is embarked upon. No, you may have the most powerful fleet in the world to-day, and still not be immune from starvation in time of war, because the activity has been transplanted from the sea to a great extent to the air, and it is possible now for an enemy to choke up our ports to such an extent in a few hours by bombardment that there would be no facilities for either taking on or putting off cargoes. That is the trouble—the air supremacy. It is a very difficult thing to acquire. I am not an airman, but I know something about it. We know that in the ordinary course of events every commercial aeroplane is a potential bomber, and it is said of

some that a few hours need only be taken by a skilled mechanic to transform a commercial aeroplane into a bomber. There are a great many bombers on the Continent. I do not want you to think that I am afraid of these bombers, because I know that this country is equal to anything; it always has been, and it always will be, but I do say that in the twentieth century it is about time that we began to study the question from another point of view.

War in general has always been credited with great chivalry, and there is no doubt that great qualities are brought out in war, and were never more brought out than during the last war. But that is not the point. To me now, war has lost all its chivalry, and every bit of its glamor, because the war of to-morrow is not the war of the last war; it is a more scientific and diabolical war. It is a bad thing when science turns against humanity and humanity is fool enough to use it. The war of the future will be a war against women and children, old and young people who cannot get out of the way. That of course is unthinkable to me. The glamor has gone.

During the last war, in and around London 300 tons of bombs were dropped from aeroplanes, and in order to defend London some 15,000 men were employed and seven or eight squadrons of aeroplanes, 150—200 guns, searchlights and telephones, and the whole bag of tricks, but they could not stop the aerial raids, although they did very well. But in the next war in all probability the declaration of war would mean an air raid—nothing else. If I had anything to do with it on the other side, that is how it would be carried out. I would not give notice. If that happened you would have 300 tons dropped in London on the first night and every other night until the war was over. I want you to ponder over that, not from the point of view that you are frightened, but from the point of view of what is to be done to blot war out.

The bombs are now charged with the most deadly gases which spread, and no mask that I know of has been invented so far to keep out the poison fumes, and so from the point of view of Sir William Robertson the game is futile, and from that point of view—not because we are afraid of it, but because we love our country more than to risk it, we must rule it out—and it can only be ruled out through the instrumentality now of America and through the members of the League of Nations.

I would like to make it clear that I am not here as a propagandist of the League of Nations' Union. I do not believe the League knows I am speaking to you now; I came here as an individual, but I want to tell you why I, as a so-called practical person, like the League. It is a good military machine. The League was supposed to be put there by idealists who were supposed to be stupid people of course, because they had ideals. I want to remind you of Disraeli's saying: "The strongest thing in the world at its moment is an ideal." The moment for peace has arrived; it is the strongest thing in the world to-day. It is a thing upon which every one is united, and only a few ignorant people can put a finger on a weak spot. We all want it, but some say we will never have it seeing that human nature is what it is. Human nature does change however. A hundred years ago the Prime Minister of England fought the Foreign Secretary in a duel in Hyde Park. Can you imagine Mr. Baldwin and Sir Austen Chamberlain doing so now? I cannot. They have changed, and I think Sir Austen Chamberlain has changed in the last twenty or thirty years himself. We do change. If we say that we cannot change, then we are doing ourselves a rank injustice. The great ideals—the great problems that have been carried out in this country could never have been achieved if those people who carried them out took notice of the jibes of stupid people who did not know what they were

talking about. Take the case of slavery, opium traffic, or any other thing. Fun was always being poked at the reformers, but who would say to-day that they thought slavery was a good thing—and yet we ruled the world by it at one time. We were the worst offenders. It is sometimes a good thing when a poacher becomes game-keeper, and that is why I welcome our move as regards world peace.

We have never used war as an instrument of policy, but we have been pretty good at it and we have got a pretty good bit by it.

Those are the questions we want to ask ourselves, and the strength of the peace movement to-day is purely and simply derived from the fact that we are united; that the Christian Churches are behind it, and that the only thing that can be said about it is that we are so weak that we cannot change our habits—and that is a very silly argument, and when a stupid, weak argument is used against a strong argument you know that you have lost in advance.

From the point of view of security, to which I return again, the danger is so great to our far-flung communications throughout the Empire that it causes me to say that they are not in the same position that they were in before the war. We had practically no aircraft before the war; our trade routes depended entirely upon the command of the sea. It is not so to-day. Aeroplanes can operate so far from their bases, and so can all airships, that our trade routes are in danger. Unless we can get a better way of settling our disputes we shall always be in trouble and anxiety. There is also the great argument, although purely a material one, that we cannot afford it. We cannot afford to build huge fleets. Granted that the air-force is the cheapest force we have, but we cannot afford all that money. Having paid off all our debts for the last war in about seventy years' time, why should we leave it so that our grandchildren should be in such a condition of mind

that they should do what we did? It would be stupid and very disloyal. Our whole point is that if we are to derive anything from the war we must derive the benefit of experience for the folly we have committed, and we must pass it on for the next twenty years in the schools or, better still, in the homes of the people of this country. If that is not done within the next twenty years, you will lose your chance. There will have grown up in this world people who will be inclined to scoff at you. We shall have gone, but they will scoff, and when anyone says: "Peace," they will say: "Nonsense; look at the history." We all know what history is; it is very seldom accurate; it is written from the point of view of the man who writes it.

That chance has got to be moulded to-day by public opinion, in order to make it absolutely impossible for our descendants in seventy or eighty years' time, free from debt, probably looking out for trouble which they did not expect, with ambition and all the rest of it, to embark on another episode such as we embarked upon in 1914.

I am one of those who believe that the war was absolutely inevitable. I knew about it years before; every soldier did. I used to stay up in Scotland before the war at a place where the late Lord Charles Beresford used to visit every year, and every day when he came down to breakfast he used to say to us, as he rubbed his hands with glee: "One day nearer to the German war, ladies and gentlemen; good morning." He said that in July and August, 1913. He did not say it in August, 1914. We were all in it then.

You do not want your descendants to get into that frame of mind that they will rub their hands and say: "One day nearer to the war with so and so." You can only acquire peace by going at it hammer and tongs.

The League of Nations has already stopped one war in Europe. Do not forget that. Two and a half years ago there

was almost a war between the Greeks and the Bulgarians. Do not forget that in 1914 it was a very small thing that started the whole flame in that part of the country, but in this later, particular case I will tell you the story.

A Bulgarian sentry on the frontier shot a Greek sentry; that is a pastime they have in some countries, but it is a dangerous pastime. The Greeks became very angry of course, and so did the Bulgarians, and they both mobilised their armies. The Bulgarians knew that there was trouble coming so they remembered that under the Treaty of the Covenant of the League they had the friendly right to apply to the Council of the League in a question which they believed might affect the peace of the world, and they applied to the League by telegram, as laid down in the rules. Bulgaria applied to the League and the Council met in Paris because a Frenchman presided. The Council met forthwith, which meant the shortest time it would take to get the farthest member of the Council away, to Paris. The Bulgarians were there at the table; the Greeks were there, and they were both asked to explain. They had very little to explain because they were both members of the League, but there was one man present who said a very wise thing, and that was Sir Austen Chamberlain. He said: "This war must be stopped." That is a very easy thing to say, but how was it to be done? It was done because the League is a good effective machine for stopping war, even when it is on the point of breaking out. It will be a better machine for ruling war out altogether if you will give it a chance. The League Council sent telegrams to their Military Attachés in Greece and Bulgaria instructing them to go to the Front and in the name of the League and with its authority, to call a halt. That was done, and within a week not only was the war stopped, but the troops were back in their peace-time quarters. I think that was a very good show indeed. Therefore, from the point of view of

stopping war, the League has proved its efficiency. I am all out for that.

There is another point. The League is doing an extraordinary amount of good to-day in the direction of bringing people together from all over the world, who otherwise would not meet at all—Foreign Secretaries and Diplomats. Before they used to write terrible things in private letters to each other, but it is not easy to write a terrible thing to a man if you know you are going to meet him at Geneva a week later. That is all to the good.

The League by its Charter has to enquire into all sorts and conditions of things throughout the world, where difficulties might arise and through which difficulties war might be more possible. The sufferings of the people are enquired into and rectified. Then it looks into the question of finance. Hungary has been put on her feet through the League. It also considers frontiers. The frontier of a country is generally put in a certain place by a stupid soldier who does not know what he is thinking about, and without any eye to the question of tariffs. Frontiers are being enquired into and tariffs are being rectified, and the rectification of tariffs will reduce the possibility of war.

Then there is the question of the public health of the world. The only one thing that I think is really of an international character and which has always led the way in unity, has been the public health. The doctors of the world have always come together on behalf of humanity. The League is doing that now still more so.

When all these things are taken into consideration, I am perfectly convinced that you will agree with me that we are on a good sound footing so far as securing peace in the world. My critics say: "You have not mentioned anything about Russia," and other people say: "America has not come into the League, China is in a state of flux; half the world is in,

and half out." I say: Yes, but half a league, half a league, half a league onward.

I am not going to say anything about Russia because I do not talk about things of which I do not know, but what I do say is, that we cannot afford to ignore Russia; she is too big. We cannot afford to ignore a country the size of Russia, any more than Russia can afford to ignore the rest of the world. But there can never be a big crash without an awful aftermath.

As for America being out of the League; she did not come into it, but she started it. Her non-Ratification was on account of domestic affairs. What I do say is this, that America sits on every important Committee at Geneva. We might almost say that she is running with the hare and the hounds. I do not mind much, as long as she is working for peace. "Good old hare; good old hounds" The whole question of the world peace must be looked at from a very broad basis and outlook, and unless you do that you are doomed to failure. And so I invite you to pass a resolution which I have been asked to read:

THAT THIS PUBLIC MEETING HELD IN CONNECTION WITH THE THIRTY-EIGHTH ANNUAL CONVENTION URGES HIS MAJESTY'S GOVERNMENT TO GIVE UNCONDITIONAL SUPPORT TO THE PROPOSAL MADE BY THE UNITED STATES OF AMERICA FOR A MULTILATERAL TREATY BETWEEN THE PRINCIPAL POWERS OF THE WORLD, OPEN TO SIGNATURE BY ALL NATIONS FOR THE RENUNCIATION OF WAR AS AN INSTRUMENT OF NATIONAL POLICY.

F. P. Crozier

RECONSTRUCTION: THE NEW ERA¹

By ANNIE BESANT

THERE is perhaps nothing more remarkable when we survey the course of human history than the way in which civilisations rise, flourish, and then disappear. Looking over our world we see in every direction the ruins of civilisations; some of them have been very stable; in the East especially you find kingdoms and empires of very great duration, but speaking generally, if we leave India to one side because India was contemporaneous with Babylon and the most ancient known civilisations and still remains a living nation, if we leave her outside we see ruins and sepulchres everywhere. Digging through the surface of the earth we find remnants of these ancient civilisations. Some of you may have read of projects in archæological researches where on the sites of ancient cities the searchers have dug through city after city and have found ruins of successive cities, each representing another city built on the covered ruins of a previous one, that in its turn disappearing and becoming covered with earth. Now, many of these as their remains show, were great and mighty civilisations.

The very name of Babylon recalls the splendor of the ancient world, its power, its might, its beauty. You find these recorded in the books of the Old Testament; "the Queen of Cities," so she was sometimes called,

¹ Address given at the Festival Assembly Hall, York, September 8th, 1919, unrevised.

and to the people who dwelt there, their own civilisation must have seemed so stable as never likely to be destroyed, and so with one after another, until you come to the comparatively modern civilisations of what we call ancient Greece and ancient Rome, really modern when we compare them with the great range of human history in the past.

All these have perished; their sepulchres remain from which we can to some extent reconstruct the type of their order, of their polity, of their laws, sometimes of their great architectural beauty, of the splendor and luxury of their civilisation at its height and yet they vanished, leaving nothing behind except graves. And when we look at our own civilisation to-day we find it shaken to its very foundations. It looks as though it were coming to an end, as if it were not very far from its end, and as though it would have to be rebuilt again, the New Era dawning, the new type of civilisation appearing, for it is a marked characteristic of those great social orders of the past that they differ from each other in their legislation and in their polity. They had one thing in common, again with the exception of India—I am obliged to put that on one side because we have learned from old Greek historians that in India there was no slavery. Now, all the old civilisations were based on slavery; the slave population upheld the splendid fabric of the cultivated. The very cultured civilisation—if you take the comparatively modern civilisation of ancient Greece—you will find there that in this wonderful State, the cities that we read about, the foundations of this, so far as labor was concerned, was slavery and if you take the famous and well-known book in which Aristotle described the order of the City State you will find that he treats the slave as necessary, the property of the citizens.

Just as there was property in houses and land so was there property in slaves, in spite of all that he said of Grecian

freedom. In spite of the very great beauty of ancient Greece, you will find that it was based on slavery on which the rest was built up, the culture of the citizens being built on the degradation of the population of slaves. When you come on to later civilisations you do not find chattel slavery an actual habit as you found in those ancient civilisations I mentioned, but you find what is very closely allied to it, a state of slavery with regard to the agricultural population; men and women went with the soil, were tied to the land, were transferred with the land and that state of slavery was substituted for chattel slavery. Of course, over in America, in the United States, you had the absolute institution of chattel slavery right down to the time of the great Civil War which abolished it. So there again you had in the Southern States this curious phenomenon—which it would be if we had not found it so widely spread—the deliberate enslavement of the mass of the people and a cultured, educated society living on top of the slave. That, of course, passed away in the Civil War but it had endured right down to very, very modern times.

Is there any reason why all these civilisations should have broken down, as they did? If we could find that reason then we should be able to some extent in talking about Reconstruction to conclude in which way that Reconstruction should proceed. If we could discover why the older ones perished, we might learn to build a system which might have some code of stability and security, and I am going to suggest to you that there are certain great laws of nature as inviolable, as unbreakable as any other law of nature about which the scientific world speaks, certain great laws of nature concerning the Social Order, the nature of man, concerning the relationship which exists between human beings; if those laws are disregarded, if the Social Order is built upon a foundation which is there in defiance of those laws, then, certainly, that

civilisation must perish as the civilisations of the past have perished.

There is one difference, however, between the civilisation of Europe, as we have noticed it during the last few centuries, and those which have passed entirely away. There has been one marked phenomenon in modern Europe's social order, and that has been the sense of dissatisfaction, the sense that everything is not right, the feeling that what we call the social order was more nearly social anarchy; the state of continually-evident antagonism between class and class, the struggles between capital and labor, or to put it in another form, extreme luxury and extreme poverty side by side—all these mark the civilisation as exceedingly imperfect, and are so many danger signals which suggest that it can no longer endure in that condition. We have had especially during the nineteenth century, coming on into the twentieth century, the awakening of a social conscience, a social conscience not yet strong enough to set to work to reform the very basis of society, to establish it in a better, more scientific way, but a sign that all is not as it ought to be, that the condition of the large mass of the population is one that makes it very insecure, and very properly insecure, and that though as a society it has passed from slavery and such like in the past, it is in a condition indeed to-day very closely allied to slavery, only the slavery of wage instead of body, but the same compelling force behind—that a man's body is practically sold in order that he may gain the right to live.

Now, there is one great law in nature which all these societies have disregarded, and it is the law of brotherhood. That law has been taught in the various religions of the world, but it has always been disregarded. Human selfishness has been stronger than religious teaching and whatever may be the essence of the teachings of the Great Prophet of our race, society disregards these and treats them rather as sentiments

to be admired than as laws to be observed. The law of brotherhood, then, is one of these natural laws which cannot be disregarded without danger. The law of brotherhood disregarded is the reason why every past society has broken into pieces. They were built in disregard of it; they endured in that disregard and in despite of the law, and, ultimately, the law they disregarded broke them into pieces; the law which they despised proved its strength at the expense of their social order. It is one of the great laws to which I want to draw your attention, showing you in the present society that it is disregarded still, and how in reconstructing society you must build in accord with the law and not in its despite.

Then there is another law which very many of you may not recognise yet as a law of nature, the law of reincarnation. Now, that means that all of you who are here to-day have lived lives in the world which lie behind you, but the evidence of it is in your own mind and body and emotions. You do not remember the days of your babyhood, but the treatment you received during your babyhood affects your present life. It is not necessary to remember things in order that these things may leave their mark upon your nature, and the common statement: "But I cannot have lived before because I do not remember it" shows that those who make it have not studied the laws of mind, have not realised the fashion in which human beings evolve. Reincarnation, put very shortly, means simply that every one of you is a seed of divine potentiality, that in the words of your creed: "You are made in the likeness of God."

That likeness is a likeness of nature, not of form, but of identity of nature because there is only one self-sustaining life, the Divine Life in which we all are rooted. That you will see at once is the basis of brotherhood; the unity of nature is the reason for what is often called the solidarity of

mankind. Now, a seed, while it contains within itself possibilities of future growth, will not grow if it is left without nourishment, without the play upon it of the forces of nature, without sunshine and rain and soil from which it can draw nourishment, so this divine seed which is yourself does not exist apart from conditions favorable to its growth. What it needs for growth at the stage of which I am thinking is a human body, human emotions, and a human mind. These give the life in the seed certain conditions by which it can fabricate organs which make it like its parent tree, organs by which it will feel and think and act. We were now only at a very early stage; what we call the stage of the savage. After very elementary experiences gained in actual life the time comes for death. The savage dies, passes into an intermediate world where his experiences lead him to understand where he has disregarded the laws of nature, where he has done what we call wrong, but which he does not recognise as wrong. After the experiences which result there from his having disregarded the laws of nature, he passes on into the heavenly world but takes with him past right emotions, past good feelings, past good thoughts, and the savage has a very small store but still something. Then, in the heavenly world, he changes these experiences into faculty, into capacity, that is, he builds a little bit of his character out of the experiences he actually gathered during his life on earth. The earth life is very, very short, comparatively speaking, the heaven life is very, very long. But all the experiences come to be used up after a time and he comes back—he needs more experiences in order to grow further—with the character he has shaped after his experiences during his previous life.

That is what I want you to take as a hypothesis you can reason upon. That goes on time after time until people like you, like myself, like people of this country generally, are born as young children and we find that all these children have a

character and the characters they possess are very different. Young children are very different from each other, some are very much cleverer than others who are heavily handicapped, quicker generally, more efficient than others; differences of bodies, of moral feeling, of intellect; differences which would be profoundly unjust if they were freshly created; differences which give them immense advantages and disadvantages in the life which follows on that birth according to capacity. Think for a moment of the law of heredity which if you prefer it you can take, the law that modern science upholds, which is not so satisfactory because so much less intelligible than the law in nature that I have put to you, where you see the divine forces playing upon that human being, causing him to unfold his capacities life after life. "Be ye perfect as your Father in Heaven is perfect." But you cannot possibly tell me that any one of us is going to attain that divine perfection in one life, in this. It becomes possible if you are a reincarnating being with plenty of time before you and opportunities coming back to you over and over again until you take them.

Science tries to explain the differences between human beings by a little-understood law, the law of heredity. Darwin put it in a very intelligible form only it happened not to be right: When parents acquired certain good qualities they passed them on to their children, or if bad they transmitted them. That looked like a very satisfactory explanation of differences. It did not make it any better for the children, but to some extent it seemed to be an explanation. Later science rejected that view. They proved that acquired characteristics are not transmitted and so they broke away from the Darwinian theory which gave an intelligible explanation but turned out not to be correct, and at the present time with regard to the whole law of heredity as upheld by science there is much dispute as to what it really means. Children have very different qualities. You only have to look

after them to know that. How did they get them? Well, they must have got them from the past somehow but the "somehow" is not yet clear to the scientific men who are disputing over it, and no one theory holds the field at the present time. But the fact remains—enough for my purpose—that mentally, morally, physically, children are different.

Now, civilisation may affect that fact—do not for the moment trouble about the great natural law you have heard mentioned which is the key to the fact. How will that affect the reconstruction of your society? How are you going to apply the fact of these differences in the children who come into your hands in building up a better social order than you have to-day? Looking around you, you have very clever children, full of good impulses, born into a society which gives them little or no opportunity of developing. If such a child is one of higher will and quite exceptional power like my late friend, Charles Bradlaugh, even birth and early want of training are not sufficient to keep him back always, but they mean a very bitter struggle, that overcoming of circumstances, which would have crushed a weaker one than he—a life more than half of which was spent in overcoming the early disadvantages of birth and lack of education. Only that splendid intellect and iron will triumphed in the long run, but what was done in his case by a bitter struggle and exceptional ability comes as we know to many people by mere birth. They are born into a family where everything is smooth and the path always made easy, even though they have no very great ability.

How is that inequality to be reduced in our new social order? Clearly by education, by giving an education which will draw out everything which is in the child, not allowing it to be withheld because of poverty, not allowing him to continue because of the supposed need that he should begin to work to earn his livelihood and to supplement the poor

earnings of his parents, an education such as you are beginning to think of here in England which shall keep the child at school until he has time to develop many of his faculties, and to show his inborn tendency which guides him in one direction rather than in another if he be free to choose. If your last Education Bill comes into real working order you will find that you will be training up children far better than you trained them up before, that you are giving them opportunities that hitherto have been withheld, that you are putting the burden on the broad shoulders of men instead of on the feeble shoulders of young children.

You have in England not only to think of giving them education but you must decide on the kind of education you are going to give. What you are giving them in schools to a great extent to-day is not education, not a drawing-out of faculties in the child already, but a forcing into his memory of large numbers of facts which you take out of him again in the examination room. *That* is not education; it is cramming and not very successful cramming either. What you want first of all to do when a child comes into your hands is to study the child and find out what qualities he has, what capacities he has, and what powers he has, and you can only do that by giving him a very large amount of freedom, by not forcing him into a groove with children who you think are like him, whereas they are most unlike. Hence you want individual education. The difficulty is that you are dealing with millions but you need not think of millions; ultimately they are broken up and instead of having very large classes you have to have small ones, and presently many more teachers to the number of children and much more attention to the individual child than is possible in the large classes of the present day.

When you get to this stage you will, if you are wise, take up one of the systems which allows the child

freedom—whether it be the kindergarten system or the Montessori system, which, personally, I think the better of the two, but at any rate a system which leaves the child free, not insisting on pressing one's own ideas on the child but allowing the child to bring out his ideas and observe the direction in which they go, so that in reconstructing the social order the line of education will be changed. Instead of having teachers who will have a certain number of children around them whom they teach and of whom they ask questions for the children to answer, you will have the children asking the teacher questions; not what the teacher wants them to know, but what the children want to know themselves. That is the essence of good teaching. Because the child is full of curiosity—what sort of a queer world it is in—he is very curious about everything and makes himself troublesome to his elders by the way in which he is always asking questions, but it is an indication of how education should go, continually placing before the child all the things he wants to know and wants to learn so that education may develop the faculties he has, instead of trying to force upon him the faculties he has not. If that were done the school would become a place of joy and happiness; as it is we transfer them into forcing places.

One great rule of our social order should be: Every child who is born into a civilised nation will be certain of the circumstances which bring out of him to the full every faculty which he has brought with him into the world. That is the corner stone on which I would found the new society. If that were done you would be able to serve your children to their uttermost; you would see individually to what life their faculty would naturally lead them; you would see all the tendency of the child, the indication to the career in life which he ought to follow; so you would gradually get the round people into the round holes and the square people into the square

holes, and so get order into society instead of disorder such as you have at present. Looking on it in that way, and thinking of these children, these potential young men and young women should be giving the whole of their youth to education, education should be free, paid for out of the taxes so that children should have naturally opportunities of education, and diversity of education should be in accordance with the character and tendency of the children and not in accordance with the money and power of the parents of the children.

Annie Besant

(To be continued)

WE, who desire that man shall rise and evolve, may be glad that not one of us can be thoroughly healthy, or thoroughly pure, or thoroughly happy, while there is one who is ignorant, one who is miserable, among the myriads who make up the great Brotherhood of men.

ANNIE BESANT

JUDGE NOT

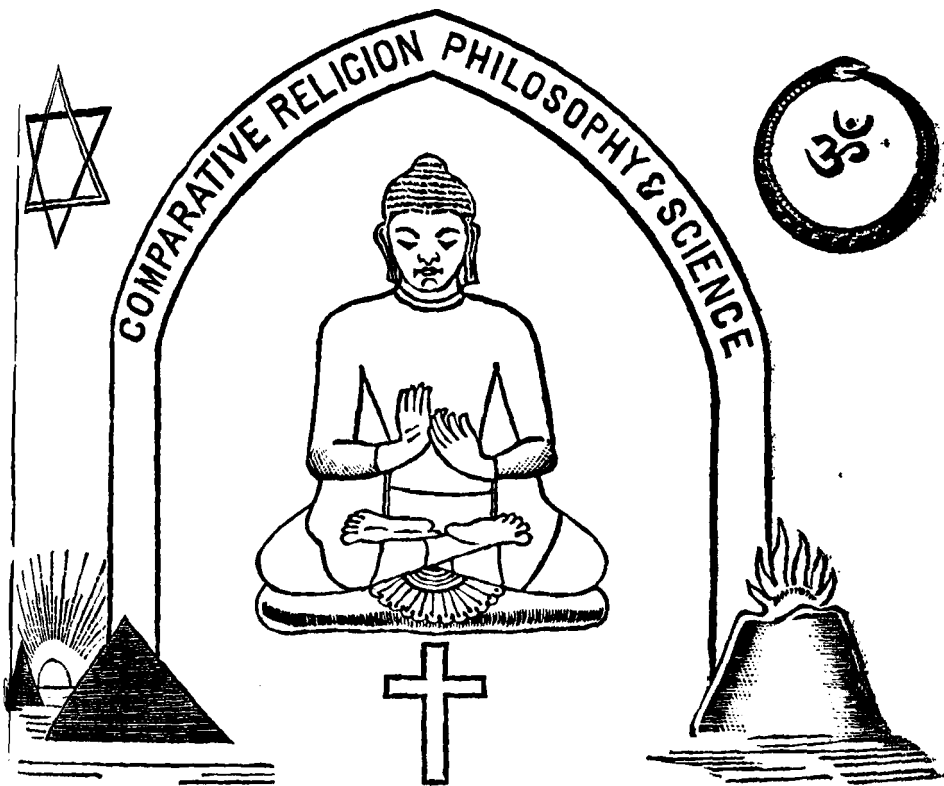
JUDGE not the working of his brain,
Nor of his heart thou canst not see:
What seems to thy dim eyes a stain
In God's pure light may only be
A scar, brought from some well-worn field
Where thou wouldst only faint and yield.

The look, the tone, that vex thy sight
May be a token that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling grace
And cast thee shuddering on thy face.

The fall thou darest to despise,
May be the angel's slackened hand
Hath suffered it that he may rise
And take a firmer, surer stand:
Or trusting less to earthly things,
May henceforth learn to use his wings.

Then judge none lost, but wait and see,
In hopeful pity, not disdain.
The depth of the abyss may be
The measure of the height of pain,
And love and glory that shall raise
This soul to God in after days.

ADELAIDE PROCTOR



THOUGHTS THAT MAKE US THINK

By GEORGE S. ARUNDALE

MIND, I am not saying that at times imitation is not the sincerest form of flattery, but there is something even more flattering than imitation, something more truly flattering, and that is the stimulation of self-growth. I do not say that on due occasion it may not be useful, even necessary, to obey literally without questioning, but on the whole it is better to learn to obey oneself and not somebody else, whoever that somebody may be. Only as we learn to obey ourselves are

we learning the lessons of life, are we growing into happiness and true purpose. Hence the *sincerest* form of flattery is to be stimulated by another person's life, his words, his teachings, to grow in the measure of one's own stature, to tread one's own pathway, to look towards one's own goal. No happier reward can any teacher have from a pupil than to hear the words: You have planted me firmly on my own feet.

For myself, when I read or hear discourses, teachings from others, I concern myself little with their face meaning, with their literal interpretation, with the interpretation and meaning which may be placed upon them even by their originators. I shall concern myself with these only in order to perceive at what their originators are driving, to what end the discourses are uttered; and discerning this, I may be able to co-operate. But I will very definitely concern myself with the application of these discourses to my own unfoldment. I will use them to help me to discover myself still further. And they may produce effects quite outside those contemplated by their originators. That does not matter at all. It is enough that I should be able to use the utterances to my own expansion. This is what they are really for.

I take a thought and I use it as a tool to my own ends. I do not necessarily use it as the fashioner of it uses it, or intends it to be used. But it is a tool which I place in my own hands so that it may help to build my own house. I consider this to be quite a legitimate use of a tool made by somebody else, possibly even for an entirely different purpose. Certainly, any thought of my own, any idea or belief or conviction to which I may give expression is at the disposal of my hearers and readers for whatever purposes they choose. I do not want people to believe what I say, or to follow what I say, or to do what I do. My only hope is that what I say or do may help them on their own pathways, which may be quite divergent from my own. If anything I say or do or

write stimulates anyone to live more truly, not through the process of imitation but along his own individual lines, I am happy. I do not want people to tell me they agree with me. It may well be dangerous more often than not to agree with me. But I do want people to find me stimulating. I am quite happy if they are able to say that they do not agree with me at all, that my advice is not at all worth taking, but that I really do provoke them to their own individual thinking, feeling, acting, so that, in some little measure owing to me, they are more *themselves* than they would otherwise have been. This is the sincerest form of flattery. Provided I think, feel, speak, act as truly as I can to my own self, and as opportunity offers think, feel, speak and act as truly as I can in the service of others, in the service, that is, of what I conceive to be the best interests of others, I am spreading truth, and out of that truth others may derive *their* truth, however much such truth may differ from my truth. Which is to say that if I can spread the truth as I understand and know it, even though it may be only relative truth—it can be but relative truth, I thereby stir truth in others to activity. And that is the main thing.

Personally, I like thoughts which start me on a train of thinking for myself, leading me never mind where. I like a thought to set me going—I do not much care in what direction I travel. I do not care in the least whether they set me going in the direction their originator himself has been stimulated to take; and I hope he will not care either. He certainly will not if he be a genuine thinker. I like stabbing thoughts, nothing heavy, ponderous, complicated, intricate, but sharp, arresting, compelling, tabloid. For example, I like Henry Ford's: "The man who is too set to change is dead already. The funeral is a mere detail." That is a hammer-blow thought. It leaves you breathless for the moment, but when you get your second wind it leaves you

tremendously exhilarated. It is a thought which settles the matter once and for all. There is nothing more to be said. And what an assault it makes upon those who are set. They are *dead*. The funeral? Oh well! Any time. The main point is that they are dead. And one only wishes they knew they are dead. There's the difficulty. They are dead and they do not know it. I feel I should like to go about telling set people that they are dead, insisting upon the fact, not in malicious glee or in a manner of crowing over them, but in order that they may reincarnate, rise from death, wake up, become alive. Of course, I have myself to think about. Where, perchance, am I dead? What part of me is dead? Am I in some measure a walking corpse? Ah! Therein lies much food for reflection. And I do reflect. Now what do you think about Henry Ford's thought-stab?

Here is another, I forget now by whom: "Amassing knowledge is to gain power to overcome the impossible." Here is another stabbing thought. It takes away the impertinence from impossibility. Napoleon hated the word. So, be it humbly said, do I. And here comes somebody to put impossibility in its place. Just amass knowledge and you can laugh at impossibility, make faces at it, tear it down from its pedestal and trample it under foot. Ignorance, then, is the mother-father of impossibility. Be ignorant and you can revel as much as you like in impossibility. Talk of the impossible and you disclose your ignorance. You simply push it under people's noses, and make yourself a laughing-stock. Amass knowledge and you bury impossibility under it. The more knowledge we have the more we can pass beyond the limitations imposed by ignorance, for when all is said and done to say a thing is impossible is but to say that ignorance has erected impassable barriers. With the defeat of ignorance, its allies also flee. Some day we shall be burning water for fuel, but how impossible this sounds at present.

Then another stabbing thought, this time from Mr. Krishnamurti: "Behavior is Righteousness." What more could be said! It is a phrase that puts forms and ceremonies in their proper place. It brushes aside all complications and fuss. It tells the truth simply and straightforwardly. It is character above all differences of sex, creed, caste, color, nationality, etc. It is all anybody can want. Behave. How? But surely we all know how to behave, and are doing our best in this direction. The difficulty has been that we have always been wanting to go outside behavior for righteousness, and thus have forgotten behavior while looking for righteousness. Or we have sought righteousness abroad when we might all the time have been finding it at home in simple and homely behavior. "Behavior is Righteousness" stabs its way right through to the Real. And where I find it helpful is in my own application of it to mean that I must behave myself, not other people. We are behaving other people when we imitate, and ten to one we are not behaving ourselves at all. We are extremely likely to miss behaving ourselves when we are behaving other people, whoever these other people may be. They may be the highest and biggest people possible, but our business is to behave ourselves, not them. I look upon this stabbing thought just as I look on the one which swept impossibility out of the way. Miracles, the unusual, the incredible—improbable, if you like, but certainly not impossible. The Coming of a Great World-Teacher—improbable, of course, but not impossible. And who knows, the more you rub away the dust of ignorance from the window-pane of your outlook the more you will be able to perceive to be possible, perhaps even inevitable, actually happening, things which do not exist for you because of the dust of your ignorance. Beware of dust, and be very sure you have some, perhaps much. It may be making all the difference.

Then another stabbing thought, this time from President Coolidge. "Christmas is not a time or a season, but a state of mind." What an arresting thought! It hurries one on to the conclusion that everything is a state of mind, only time or season until we have learned to transcend the limits of times and seasons. Immediately one begins to think of eternal Christmas, of goodwill and peace towards men eternally reigning, not merely round about December 25th. We shall some day no longer talk in terms of times and seasons for this, that and the other. Everything is a state of mind, and we shall ever be in constructive and never in destructive states of mind. We shall not wait for the time to come round. We shall annihilate the realm of time as we enter the realm of mind-states. We say to-day that everything must be done in its due time and season. Some day we shall not bother about times and seasons at all, but shall ring the changes on states of mind, keeping always ringing those states of mind which need no change. Just think, will you, of other things which are states of mind, of feeling, if you will, rather than times or seasons. Already we are disentangling ourselves from the domination of time and space. See where you are dominated by them, and free yourselves.

And now I am going to inflict upon you a somewhat long stabbing thought, but I do not apologise because it is a thought that turns you, or should turn you inside out, should nerve you to do big things, should tend to make you reckless, iconoclastic, quarrelsome for righteousness, rough and ready, resistlessly pressing forward, immovable from your pathway. I deliberately use phrases which you may at first be inclined to question—quarrelsome for righteousness, reckless. Do you see what I am driving at? Well, here is another thought which stabs you to the very vitals, and though it be long, there is not a word too much for the purpose :

"A MAN . . . human above all things. He sprang from lowly and insignificant people. His mother was a cook, his father a drunken musician. His childhood was a succession of miseries. Lessons of a sottish teacher after being dragged, drugged with sleep, from his cot in the middle of the night. Poverty . . . privation . . . toil . . . a loveless life, but never discouragement. The world and the woes that man makes cannot extinguish the divine fire. Recognition came to him, finally.

"In middle age—in an age when republicanism was treason, he dared be republican even while he commanded the support of courtiers and princes. When to be liberal was to be heretic, he lived a large religion of humanism—without disrespect to established orthodoxy. When perfumed aristocrats eyed askance his stodgy figure, grotesque manners, absurd garb, he snarled and flashed and played the pettiness out of them. Too great to be ignored, too poor to be respected, too eccentric to be loved, one of the strangest figures in all history. Passionate in his loves and hates, ruthless toward opposition or criticism of friend or enemy, always in love and never married, ever honorable and never chivalrous, tender in sentiment and Rabelaisian in humor, simply thinking sublime thoughts . . . Beethoven!

"Tragedy followed him like a hound. His last years were ed in a whirling void of silence. Silence!—while from him he drew the sounds that all the world but he could not hear, and he of all the world should first have heard! Romantic, tragic, humorous man . . . human above all things . . . BEETHOVEN!"

A splendid thought. A myriad hammer-blows on littleness, on pettiness, on conventionality, on orthodoxy, on smugness, on self-righteousness, on smallness. Does it not burst you in pieces? Does it not make you ashamed of yourselves, of your drum goody-goodies, as we most of us are? Let us

have grotesque manners, absurd garb. Let us be stodgy. Let us snarl. Let us be all these things and more, *if*, but it is a big "if," if thereby we can have even a fragment of genius, if such things be the penalty, the price, to pay for just a touch of genius. Of course, one can be a genius without all these things. But I for one would happily exchange my respectability, my manners, my compliance with propriety, my grace—such as these may be, for just a touch of the genius of Beethoven. Let me be rough, uncouth, vulgar, crude, if against these I can put just a spark, a dim spark, of real genius, for then I can fan the spark into a flame and burn away the roughness, the uncouthness, the vulgarity, the crudeness. It is good to be a nice person, but it is better to be a genius, a firebrand. It is good to be happy, but it is better to be a genius. It is good to be popular, but it is better to be a genius. I do not say that it is not better still, perhaps, to combine some of these things with genius. But if there must be the choice, let us have genius, for genius is the torch which shows us the way to all we desire. Before I leave this particular thought-stab let me draw your attention to the phrase: "ruthless towards opposition or criticism of friend or enemy."

Now for another stabbing thought. "He who is trying to make a God of himself never makes a fool of himself." Henry Ford once startled a reporter by saying that he never makes mistakes, for out of the experience gained from making what the world might call mistakes he builds his successes, so but for the "mistakes" there would be no successes. Hence the "mistakes" are not really mistakes at all. Similarly, a man who makes a fool of himself while trying to make a God of himself is not making a fool of himself at all, whatever the world may say or think, however the world may judge. The judgment of the world does not generally matter, though there are circumstances under which it does, for the

world most often looks at the surface and not down into the depths.

Big people will tell you that their achievements are far more the fruit of their failures than of their triumphs, just as they will also tell you that they have learned far more from their sufferings than from their joys. Of course, this is all wrong, for one ought to be able to learn more from one's joys and happinesses than from one's troubles. But there it is. Of course, I am assuming that one is really earnest in striving towards Godlikeness, so that one makes profit out of everything, making everything help one to the end of Godlikeness. There is nothing, nothing whatever, which does not definitely help one to become a God provided one makes it help one to become a God. This may sound somewhat cryptic, but it is very true.

George S. Arundale

(To be continued)

. Nothing is to be feared but fear.

BACON

THE WILL : A SYNTHETICAL STUDY

THE GRECIAN AND DRUIDICAL IDEA

By JAMES H. COUSINS, D.LIT.

(A) THE GRECIAN

THE problems arising out of the volitional capacity of humanity have challenged the attention of thinkers in all ages and places which have left any record to posterity. But it is fairly certain that the capacity to desire the means to personal satisfaction, and to gather desire to a focus of volition for its fulfilment, was not only a matter of daily exercise but of conscious observation long before it became a matter of philosophical study.

It is customary to date the cultural beginnings of Europe from the golden age of Grecian civilisation ; yet it is a curious fact that a galaxy of great names in Grecian history had fallen below the horizon before the problems of the will shone out clearly in the firmament of Grecian thought. The early Grecian conception of the universe as a unity governed by strict law left little or no room for speculation such as was exercised by later minds. Thales (640 B.C.) regarded water as the first principle of life. Those who came after him in the Ionian School kept to the idea of a unitary first principle, though each traced it to a different element—Anaximander (610) to motion, Anaximenes (560) to air, Herakleitos (500) to fire as an intelligent principle carrying out the will of the

creative, ever-becoming, universal spirit. Subsequent philosophers develop into metaphysics and science but do not touch upon the human will.

One would think that a problem of such importance would have challenged the thought of minds of the highest order in the time to which we refer, yet, if it did so, they are strangely silent on the matter. Pythagoras (575) and Empedocles (500) both taught the transmigration of the soul, but the bearing of past experience on present action did not, as far as present research discloses, cross their minds, and metempsychosis itself fell out of subsequent speculation.

By a process of inference we arrive at what was probably the idea of Socrates (469) on the conditions in which the will operates. He regarded conduct as the result of knowledge: conversely vice arises from the deprivation of knowledge, or ignorance. Conduct (the will in action) is therefore conditioned by one's state of mind. Socrates was therefore a subjective determinist. Plato (429) developed the philosophy of his master Socrates, but left the matter of the will where it was by a simple acceptance of the conditioning of action by degrees of knowledge.

The Stoics (fourth and third centuries B.C.) taught that the world is an organic unity, and humanity a temporary expression of Deity to be absorbed back into its source at the end of things. Such a conception naturally stifled speculation on such a completely negligible matter as the will of a human being, though the Stoic injunction to submit to destiny carries a hint that there were persons who required the injunction and therefore had symptoms of wilfulness. In Chrysippas (200) there are signs of development. He tried to prove that the Stoic idea of destiny and of moral responsibility were not incompatible—which indicates that matters in the conduct of humanity, and in the assessing of their praise or blame, had come up against the traditional formula as to the relationship

of humanity and the universe. Human experience was beginning its age-long and still unfinished task of challenging human conceptions that had been mistaken for divine laws.

With the Epicureans (who flourished from 340 B.C. to A.D. 400) the question of man's will came fully into philosophical consciousness, and they adopted no mental half-measures in dealing with it. They recognised the volitional capacity of humanity. They held also to the Grecian unitarianism as regards the nature of the universe. They made no weak attempts at squaring destiny and responsibility. They applied no narcotic of unquestioning acceptance. They accepted fate, yet were not fatalists in the dualistic sense of a will imposed from without. With a shrewd anticipation of the later seen truth that man's capacities are reflections in limitation of capacities of the universal being, they scattered volition throughout the cosmos. They taught the atomic unity of the universe whose external manifestation was maintained by the interaction of the atoms, each one of which, together with the atomic aggregates called human beings, shared in the universal capacity to will. Thus God, the universe, and humanity were placed on an equal level of volitional capacity, and were distinguished only by their several degrees of limitation. Shelley translates the ultimate argument as follows from a Greek original :

Fortune is God—all you endure and do
Depends on circumstance as much as you.

Contemporaneous with the later Epicureans was Plotinus (A.D. 205-270), who combined the philosophy of Socrates and Plato with that of Asia, and for this "oriental taint" was dubbed Neo-Platonist. Plotinus postulated a succession of life from the One Unmanifest through universal Mind and world Soul to manifestation. He distinguished between the upper part of the soul of man, the "essential soul" which dwells beyond embodiment, and the lower part which animates

the body. He regarded the essential soul as the true being of the individual, and the only part of the embodied entity to which freedom could be attributed. "Only when our soul acts by its native, pure, independent Reason-Principle can the act be described as an exercise of free-will." Our life in manifestation is against our free-will. We have "fallen" from the grace of our higher selves. But this "fall" was determined by the necessities of a larger life than ours. It is really "an act of God". We are not punished for having fallen: the fall is its own punishment. Interiorly we are still with God. Externally descending we gradually lose our freedom. We are compelled by the nature of things to work in mixed conditions, "and entire freedom cannot exist".

(B) THE DRUIDICAL

The foregoing summarises the ideas on the will expressed by the philosophers of classical Greece. These spoke for the eastern extreme of the ancient Celtic world. We shall now turn to the western extreme and seek for indications of the philosophy of the will as expressed by the Druids of Great Britain and Ireland.

Our knowledge of the mind of Druidism in Ireland is inferred from the mythological tales attributed to them. There is no direct philosophy as yet available; but certain conceptions of the nature of the universe condition the stories, and these point towards an idea of the will that may never have been recorded, or may be in untranslated manuscripts, or implicit in current stories if we had an interpretative clue. The fundamental principle of Irish Druidical thought was the unity of the cosmos beneath the surface diversity of the phenomenal universe. From this unity springs multiplicity through several stages, but always there is an indication of interaction within the celestial community and between it and

the terrestrial, which conditions all volition. In the Druidical conception human beings were not merely creations of the Power behind life but offspring of that Power and sharing its nature.

Welsh Druidism teaches the same idea of the unity of the cosmos and man. This is expressed in a Bardic Triad:

Three causes have produced rational beings;
 Divine love possessed of perfect knowledge;
 Divine wisdom knowing all possible means;
 And Divine Power by the joint Will of Divine
 Love and Divine Wisdom.

These "rational beings" are subject to "three necessities", one of them being metempsychosis which the Druids of both Great Britain and Ireland held as a law of life. The purpose of metempsychosis is stated in a Triad to be the gathering of knowledge and the acquiring of power to overcome adversaries and cast off evil—"for without traversing all states of existence no life could obtain completion".

Another Triad says:

With three things has the Great Spirit endowed every
 animated being:
 Plenitude of his own kind;
 Individuality differentiating him from others;
 And peculiar character and genius which is that of no
 other being.

Another Triad declares the evolution of man through the lower kingdoms of nature.

The expression of Druidical thought is preserved in comparatively recent documents, and these are from various individuals. But it is clear that there was a general system of belief in early times in the islands; also that there were personal modifications of it. It would also appear that the Celtic genius was not philosophically alert, or synthetically minded as regards expression. Otherwise it could hardly have moved as easily as it did between the foregoing clear

declarations of limitations to human volition, and the equally clear declaration of what is to-day called free-will in the following Triads :

Three necessary incidents to man :

To suffer, to change, to choose ;

And because of the third it cannot be known when the first two will happen.

Three apportionments of man :

Transmigration and felicity, necessity and liberty, evil and good ;

All being equiponderate, while man has the power to cling to whichever he wills.

Three great advantages of the state of human life :

The equiponderance of evil and good, whence comparison ;

Liberty of choice, whence judgment and preference :

And the beginning of power in the privilege of judgment and choice.

These statements challenge thought by their divergence from fundamentals but we are here concerned only with their record, not with their analysis. Mr. D. Jeffrey Williams in an article in *THE THEOSOPHIST* of September, 1927, "The Way of Attainment in Druidism," summarises the teaching of the Welsh Druids on the will as follows :

The question of the freedom of man's will in relation to action is seen . . . 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 . . . In the earlier human stages perhaps this power of choice was very feeble, almost non-existent; in the later stages of the human path this power of choice constantly dominates everything in a man's life.

Thus, according to Mr. Williams, the Druidical idea of the will was similar to that of Plotinus in recognising a descent into the negation of freedom and a rise into its attainment. Plotinus, who summarised the thought of the eastern Celtic world, spoke of the downward arc, Williams, who summarises the thought of the western Celtic world, speaks of the upward arc. Both voice the same idea, and both are related to

Schopenhauer's doctrine of the "intelligible will" which is free and the "empirical will" which is bound.

So far the philosophy of the will is concerned with the recognition of volition and the conditions of its operation. There is as yet no consideration of its source, its nature, its place among the other capacities of humanity. This comes later in the history of philosophy.

James H. Cousins

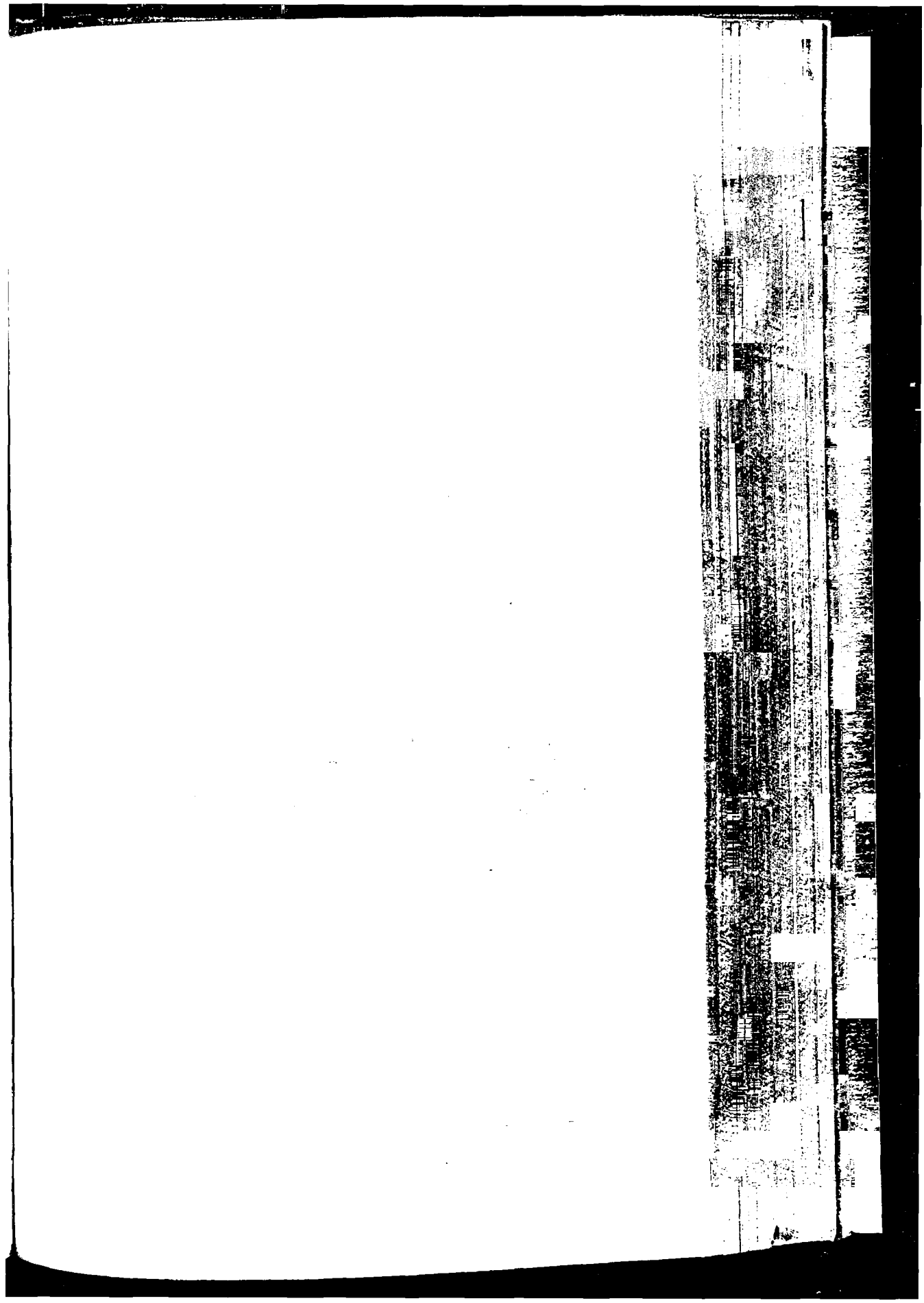
GOD'S GREATEST TREASURE

AN ANCIENT IRISH LEGEND

GOLDEN sun, and silver moon
 Gem-like stars, and turquoise sky
 These are God's own jewelry.
 And the light of morn, and noon
 And of sunset, altar fire
 Which with worship, doth aspire.

But all glorious things above,
 Is the opal stone of love :
 In God's crown, its varying sheen,
 By the cherubim is seen,
 All the Universe made He,
 That love's many lights, might be.

F. H. ALDHOUSE





H. P. BLAVATSKY IN 1880 AT GALLE



VIJAYANAND VIHARA, GALLE

H.P.B. AND COL. CLEGG
PANCHANG

(MAY 25, 1879)

By MARY K. [unclear]

H.P.B. and the Colonel sailed from New York December 1878, and arrived at Bombay February 16th, 1879, having made a stop in England en route. The whole Indian Press noted their arrival, and nine days later the Colonel received a letter from Mr. Sinnett, editor of the Allahabad Pioneer, expressing a desire to become acquainted with the Founders of the Theosophical Society, stating his willingness to publish any interesting information in regard to their mission in India. The Colonel says:

Not another Anglo-Indian editor was disposed to be kind to them. Mr. Sinnett was a powerful ally, since he controlled the most influential paper in India and more than any other editor possessed the confidence and respect of the chief officers of the Government.

For a year the Founders thrust roots into the soil of India, and theosophical banyan began to spread. In April, 1879 they visited the Carli Caves and to Rajputana. Early in December they gave a visit to the Sinnetts at Allahabad; and there met Mr. A. O. Hume, Mrs. Gordon, wife of General Gordon, and other Anglo-Indians of the station. H.P.B. professed to be a bell, and other phenomena to their heart's content. The Colonel lectured on "Theosophy and its Relation to India." Mrs. Gordon accompanied them to Benares, where they were entertained by the Maharaja of Vizianagram.

They filled Indian ground to some extent, their thoughts were in the air. Of their preparation for this venture, Colonel Clegg writes in his diary leaves:

When the arrangements were made, H.P.B. being fond of such things... The much more serious matter was the organisation of the Bombay Theosophical Society, on the evening of the



H. P. BLAVATSKY IN 1880 AT GALLE



VIJAYANAND VIHARA, GALLE

WHEN H.P.B. AND COLONEL OLCOTT TOOK PAÑCHASĪLĀ

(MAY 25, 1880)

By MARY K. NEFF

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Having tilled Indian ground to some extent, their thoughts turned to Ceylon. Of their preparation for this venture, Colonel Olcott writes in *Old Diary Leaves*:

Badges were made, H.P.B. being fond of such things . . . Another and much more serious matter was the organisation of the Bombay Theosophical Society, on the evening of the

25th of April, 1880, the pioneer of all our Indian, in fact Oriental, Branches, and the third on the list of the whole Society, not counting New York, which was still *the Society*. The two Branches older than Bombay are the British [now the London Lodge] and the Ionian at Corfu.

Though the first Indian Branch was only organised on the very eve of their departure, *THE THEOSOPHIST*, founded seven months previously (October, 1879), was already being posted to 177 towns in India—a fairly wide sphere of influence.

A week or so before they left Bombay a friendly editorial by Mr. Sinnett appeared in *The Pioneer*, which H.P.B. quotes in full¹ remarking that :

It will be taken as a most encouraging fact that within a single twelve-month the objects of our visit to India have become so apparent, despite the strenuous efforts that interested opponents have made to place us in a false position. A year ago the Government was spending large sums to track our steps ; now the case is somewhat different !

Mr. Sinnett's editorial says, among other things :

The principal representatives of the Theosophical Society which has taken root at Bombay, are about to pay a visit to Ceylon, accompanied by seven other members of the Society, with the view of organising a new Branch at the great headquarters of Buddhism. The progress of their work in India is well worth attention, quite apart from all questions as to the relative merits of creeds. Hitherto the motives which have brought Europeans to India have been simple and easily defined. They have come to govern, to make money, or to convert the people to Christianity. Curiosity and philological study may have tempted a few stragglers, but these have come and gone and left no traces. The Theosophists, on the other hand, have come because they are filled with a loving enthusiasm for Indian religious philosophy and psychological science. They come neither to rule nor to dogmatise.

¹ *THE THEOSOPHIST*, June, 1880.

but to learn. They regard the ancient civilisation of India as having attained to higher truths concerning nature and the human soul than have been conquered yet by the science of the West. So far as they seek to teach or influence the native mind, they come to recall the heirs of this ancient land to a sense of the dignity of their own inheritance; and this is the secret apparently of their success . . . We need not here consider the absolute merits of the Theosophical theory concerning the value of ancient Indian literature, but we have no hesitation in recognising the Theosophical Society as a beneficial agency in promoting good feeling between the two races of this country, not merely on account of the ardent response it awakens in the Indian community, but also because of the way in which it certainly does tend to give Europeans in India a better kind of interest in the country than they had before . . . So there is ground for watching the progress of the Society with a friendly eye, and we shall look forward with interest to news of its establishment in Ceylon.

The party embarked May 7th on a British India coasting steamer. It consisted of the two Founders, Mr. Wimbridge who had accompanied them from America, Damodar K. Mavalankar, Purshotam and Panachand Anandji (Hindūs), and Sorabji J. Padshah and Perozshah D. Shroff (Parsis). Colonel Olcott describes their pleasant voyage:

We were the only passengers on board, and the ship being clean, the officers agreeable, the weather fine, and the daily calls at the ports along the West Coast full of interest, we enjoyed the voyage as if it were on a large private yacht. H.P.B. was in high spirits, and kept everybody in good humor. A passionate card-player, she spent hours daily playing nap with the ship's officers. The chief engineer, a Mr. Elliott, soon became a great favorite of hers, and on the last day of the voyage she did for him the substitution of his name for her own in embroidery on her handkerchief.

The Pioneer seems to have received more news of the progress of events than *THE THEOSOPHIST*. It carries on the narrative:

The visit of the delegation of Theosophists to Ceylon has stirred the native society of the Island to its depths. The local officers declare that they never saw such gatherings in the southern districts before. The visitors were expected here (Galle) on the 11th, on which day 4,000 people gathered on the landing-pier, the boats in the harbor were decorated with flags, a committee boarded the P. & O. steamer as soon as she dropped anchor, and great preparations were made to give the delegates a popular welcome. But the public were disappointed, the Theosophists having decided to come by a British India boat, so as to visit their members at Karwar, Mangalore and Cochin on the Indian coast. This change of programme was duly telegraphed, but owing to a break in the sea-cable the dispatch was never forwarded. On the 17th, when the "Ethiopia" [Ellora] was signalled, a new crowd of nearly 6,000 was in waiting. A committee of twenty-five of the first native gentlemen of Galle had charge of all arrangements; the Theosophists were taken ashore in a large boat, escorted by a fleet of the queer Cingalese canoes, rigged out with flags and streamers; a carpet was laid on the landing-stage; and as the visitors stepped ashore, a roar of voices welcomed them with shouts of "Sadhoo! Sadhoo!" Placed in carriages, they were escorted to the handsome bungalow specially fitted up for their occupancy, by a multitude that filled the road from side to side and extended front and rear as far on as one could see.

Here let Colonel Olcott take up the tale as he relates it in *Old Diary Leaves* :

At the house, three Chief Priests received and blessed us at the threshold, reciting appropriate Pāli verses. Then we had a levee and innumerable introductions, the common people crowding every approach, filling every doorway, and gazing through every window. This went on all day, to our great annoyance, for we could not get a breath of fresh air;

but it was all so strong a proof of friendliness that we put up with it as best we could . . . As it had been arranged that I should give a public lecture on the 22nd, I made desperate efforts to think over my subject and prepare some notes; for I was then quite new in this business and was afraid to trust myself to extemporaneous discourse. But I might as well have tried to compose an aria in a machine shop. Our house was a Babel, our rooms occupied by a friendly mob from morning to night. I would have done better to have just gone to the platform without preparation and trusted to the inspiration of the moment, as I soon learned to do.

This speech, on "Theosophy and Buddhism," proved, after all, to be the Colonel's first extempore address; and it is amusing to trace it to the end. It was delivered in a large room in the Military Barracks, so badly lighted that he could not see to read his precious and hard-won notes. The whole European colony (forty-five persons) was present and some 2,000 Singhalese crowded inside and overflowed outside the building. There was no applause, not a sound, either during the speech or at the close. The Colonel felt it to be a failure.

"Was it a *very* bad speech?" he enquired of H. P. B. on the way home. "No, rather good," said she. "Then why was there no applause?" To which one of the Singhalese gentlemen accompanying them replied sharply: "Well, I should just have liked to hear anyone applaud! We would have put a knife into the fellow who dared to interrupt you!"

Customs differ; Singhalese custom very sensibly requires that religious addresses be heard in reverent silence. At the next afternoon's meeting there were 3,000 present, a sufficiently favorable verdict on Colonel Olcott's first speech without notes.

But it was not only the laity that crowded to meet the Theosophical leaders. The Colonel writes:

Every now and then a new procession of yellow-robed monks, arranged in order of the seniority of their ordination and each carrying his palm-leaf fan, came to visit and bless

us. It was an intoxicating experience altogether, a splendid augury of our future relations with the nation.

This enthusiastic reception accorded everywhere was in some measure due to the fact that the most famous monk of the Island, Megittuwatte (or Mohottiwatte), had already been a member of the Society for two years. H. P. B. while still in New York had sent him a copy of *Isis Unveiled*; and he had translated excerpts from it which many of the monks had read. He proved to be:

A middle-aged, shaven monk, of full medium stature, with a very intellectual head, a bright eye, very large mouth, and an air of perfect self-confidence and alertness. Some of the more meditative monks had the habit of dropping the eyes when conversing; but he looked you square in the face, as befitted the most brilliant polemic orator of the Island, the terror of the missionaries.

Years later, looking back on this first visit to Ceylon, the Colonel sees it to be:

The beginning of the second and permanent stage of the Buddhist revival begun by Megittuwatte, a movement destined to gather the whole juvenile Singhalese population into Buddhist schools under our general supervision.

But the chief cause of the national ovation accorded the Founders, as also of their success in India, is concisely put in *Old Diary Leaves*:

The people could not do enough for us because we were the first white champions of their religion, speaking of its excellence and its blessed comfort from the platform, in the face of the missionaries, its enemies and slanderers. It was that which filled their affectionate hearts to bursting.

They were feasted, photographed, carried to coffee estates and cinnamon plantations; they listened to and engaged in debates and discussions on all sorts of religious and metaphysical subjects; they witnessed the Buddhist ceremony of ordination to the priesthood; and H. P. B. exhibited to the delighted and astonished monks her thrilling phenomena.

What stands out to-day, however, as *the* great event of the Ceylon tour is the fact that the Founders both made a public profession of Buddhism. At Vijayananda Vihāra, Galle, which they visited on May 25th, a great arch of greenery had been erected, proclaiming

"Welcome to the members of the Theosophical Society". The Colonel writes:

H. P. B. knelt before the huge statue of the Buddha, and I kept her company. Together we repeated after the monk, Bulātgama, the words of the Three Refuges and the Five Vows of the Buddhist layman :

"Namo Tassa Bhagavato Arahato Sammāsambuddhassa."
(Praise be to the Lord, the Holy One, Perfect in Wisdom.)

"Buddham Saraṇam gachchhāmi."

(I take my refuge in the Buddha.)

"Dhammam Saraṇam gachchhāmi."

(I take my refuge in the Law.)

"Sangham Saraṇam gachchhāmi."

(I take my refuge in the Brotherhood.)

"Pāṇātipātā veramaṇi sikkhāpadam samādiyāmi."
(I promise to abstain from taking the life of any living creature.)

"Adinnādānā veramaṇi sikkhāpadam samādiyāmi."
(I promise to abstain from stealing.)

"Kāmesu michchhāchārā veramaṇi sikkhāpadam samādiyāmi."
(I promise to abstain from the evil indulgence of the bodily passions.)

"Musāvādā veramaṇi sikkhāpadam samādiyāmi."
(I promise to abstain from falsehood.)

"Surā-meraya-majja-pamā-datthānā veramaṇi sikkhāpadam samādiyāmi."
(I promise to abstain from any intoxicating liquor or drug.)

Old Diary Leaves continues :

A great crowd was present and made the responses just after us, a dead silence being preserved while we were struggling through the unfamiliar sentences. When we had finished the last of the Silās, and offered flowers in the customary way, there came a mighty shout to make one's nerves tingle; and the people could not settle themselves down to silence for some minutes, to hear the brief discourse which, at the Chief Priest's request, I delivered. I believe that attempts have been made by some of my leading colleagues of Europe and America to suppress this incident as much as possible, and to cover up the fact that H. P. B. was as

completely accepted a Buddhist as any Singhalese of the Island. This mystification is both dishonest and useless. We had declared ourselves Buddhists long before in America, both privately and publicly; so that this was but a formal confirmation of our previous professions. Not only did several thousand persons, including many bhikkus, see and hear her taking the Pansil, but she herself boldly proclaimed it in all quarters. But to be a regular Buddhist is one thing, and to be a debased modern Buddhist sectarian quite another. Speaking for her as well as for myself, I can say that if Buddhism contained a single dogma that we were compelled to accept, we would not have taken the Pansil. Our Buddhism was that of the Master-Adept Gauṭama Buddha, which was identically the Wisdom-Religion of the Āryan Upanishads, and the soul of all the ancient world-faiths. Our Buddhism, in a word, was a philosophy, not a creed.

The next morning the little party of Theosophists left Galle, the first field of their endeavor in ancient Lanka, to proceed northward. They were supplied with carriages by the fishermen of Galle, of whom the Colonel says:

They are a large, poor, but hard-working caste. From this class St. Francis Xavier, the Apostle of the Indies, recruited the greater number of his converts. Their calling, involving the taking of life, is abhorred among Buddhists, and their social status ranks very low. Yet it seems that their hearts warmed towards us as much as those of their more respectable co-religionists; and while they shrank from approaching us themselves, in the midst of the high-caste crowd that hemmed us in, they sent me a "humble petition" that I would be graciously pleased to let my "humble petitioners" supply our party with carriages to Colombo.

The kindly feeling of the Colonel toward these poor fishermen is in line with his later work for the Pañchamas of Madras.

The party was several days reaching Colombo, because of the visits to towns *en route*, the Colonel lecturing sometimes as often as

four times a day. Indeed, he fell ill later as a result of this continued over-work. At Colombo they were quartered in a large bungalow called "Redcliffe". *The Pioneer* of June 25th says:

Colonel Olcott's oratorical powers and physical endurance have been as severely tested as though he had been canvassing for a seat in Parliament, and discussions on religion, philosophy and theology have kept Madame Blavatsky's hands equally full. The Buddhist women seem to regard her as a deity dropped from the clouds, and despite her energetic remonstrances, will insist upon making *pūjā* to her. Much of this reverence is due to the circulation of a Singhalese pamphlet made up of translated extracts from her book, descriptive of the phenomena she witnessed among the Lamaic adepts of Tibet and Mongolia, and more to the spread of reports of certain wonderful things of the same sort she did at Galle, Panadure, Dodanduwa, and other places on her way here, as well as since the arrival of the party at Colombo.

It is impossible here to follow the pilgrims throughout their sojourn on the Island. Those who would do so must read *Old Diary Leaves* and THE THEOSOPHIST of June, July and August, 1880. Suffice it to give the brief summary of the "Fruits of the Ceylon Mission" which appeared in the latter:

In eight weeks we founded seven Buddhist Theosophical branch Societies. In this short period we initiated more new members than in all our eighteen months in India. The Theosophical Society is now better situated than any other body in the world to secure a thorough exposition of the resources of Pāli literature, and the preliminary steps toward that end have already been taken. At one stride our Society has, through the affectionate zeal of the Buddhist priests and laymen, been pushed to the very front of the movement for Singhalese regeneration and religious reform. There are certain priests whose names will ever be held in grateful recollection in this Society, since to them are mainly due the magnificent fruits that crown our mission. These are: the Revs.

Hikkaduwe Sumangala, Mohottiwatte Gunananda, Potuwila Indrajotti, Bulātgama D. Sumanatissa and Piyaratna Tissa.

Just before leaving the Island, Colonel Olcott called at Galle a convention of priests, and submitted a plan for the organisation of a permanent Ecclesiastical Council, which was unanimously adopted; and that body will soon convene and distribute the work of translating such of the most valuable portions of Buddha's own teachings as have not hitherto been accessible to European scholars.

In conclusion I would call the reader's attention to the marble slab in front of the Vihāra, in the illustration. This was erected by Mr. C. W. Leadbeater, in memory of the fact that the Founders took Pañchasilā here. It was, indeed, Mr. Leadbeater who followed in the footsteps of Colonel Olcott in work for Buddhist Ceylon. He travelled to the East in 1884, with H. P. B. and Mrs. Cooper-Oakley, arriving at Colombo on December 17th, where they were met by Colonel Olcott and Dr. Franz Hartmann. On that day on which he first set foot on Buddhist soil, Mr. Leadbeater took Pansil in the presence of this little party and the Colombo members of the Theosophical Society. In 1885 he acted as Recording Secretary of the Theosophical Society at Adyar, succeeding Damodar K. Mavalankar; but in 1886 he went to Ceylon to work among the Buddhists. Mr. Jinarājadāsa tells how he tramped from village to village on Sundays, teaching at the Buddhist Sunday Schools which he had organised; how he aided his (C.J.'s) brother and later himself, "helping them in their school work and doing all that could be done by an elder friend to help a younger". It was he who founded the institution which is now Ananda College, Galle; and it was while he labored there that he erected the slab at Vijayānanda Vihāra. During his years in Ceylon, he went as a delegate to the Conventions at Adyar and spent the three months of vacation from school work laboring at Headquarters. In 1888 he arrived from Ceylon to become a permanent resident at Adyar, and took charge of THE THEOSOPHIST; on November 28th, 1889, he sailed for Europe, taking with him his brother of earlier years, his pupil later, and now his co-worker; thus accomplishing his last and perhaps greatest work for Buddhism in this incarnation, by giving the Theosophical Society its Buddhist Vice-President, Mr. C. Jinarājadāsa.

Mary K. Neff

THE END-CYCLE OF THE NINETEENTH CENTURY

By C. NELSON STEWART, M.A.

TSONG-KHA-PA, the great Tibetan Master of the fourteenth century, enjoined his Arhats to enlighten the white barbarians of the West in the cycle corresponding to the last quarter of each of our centuries. In the last century the Theosophical movement was one of the efforts of the Arhats to fulfil this injunction, and there is much food for thought in a survey of some of the other culture seeds that were germinating round about the time that the Theosophical Society was founded. Students might profitably compile their own lists, reflecting their own particular interests in the many departments of human progress: here it is proposed to offer only a fragmentary and suggestive note on the subject.

Every discovery in science and archæology which widened the materialistic narrowness of the mid-nineteenth century outlook helped to prepare the way for the revival of the Ancient Wisdom, as well as the pioneer work in psychic research. Every piece of humanitarian legislation, every effort to spread education, nursed in the consciousness of the mass the embryo of the brotherhood-to-be. Practical inventions appeared to serve the same end in shrinking the world by increased rapidity of travelling and communication. Philosophers and artists wove mighty ideals that were to be as stars above the smoke of industrialism.

In the preliminary period of the sixties the philosophy of Herbert Spencer was a growing force. Then we have in

1867 the beginnings of the dynamo and the enunciation by Clerk Maxwell of the electro-magnetic theory of light. Sir John Lubbock's *Prehistoric Times* was published in 1869, and next year saw the printing of the "Annals of Assur-bani-pal," and the passing of the Education Act which established compulsory local rates, representative local authorities, and compulsory attendance at the discretion of each authority.

Lytton's *The Coming Race*, which A. P. Sinnett thought inspired by a certain Adept's knowledge of the state of men on the planet Mercury, was published anonymously in 1871, and in the same year appeared Walt Whitman's *Democratic Vistas*, and Darwin's *Descent of Man*.

The very fruitful and memorable Challenger Expedition began its work in 1872, collecting a wealth of scientific information about the ocean depths and much material welcome to students of the lost Atlantis. In this year too, Edmond Becquerel, carrying on his family's research into phosphorescence, was making a special study of the phosphorescence of uranium compounds and found points of interest in these sufficient to make them a favorite study—leading later to the discovery of their radio-activity (March 1st, 1896). The wood-engraver who romantically became the interpreter of the cuneiform inscriptions of the ancient East—George Smith—published *The Chaldean Account of the Deluge*, with its profound effect on Biblical study.

In 1873 the valuable Ebers Papyrus was found in Egypt, and Smith went on his very successful expedition to Nineveh.

The Burmese government set on foot excavations at Buddha Gaya in 1874, while up in north Tibet a secret agent of the Indian government, Nain Singh, was making a survey. In the West, the transit of Venus across the sun's disc inspired several expeditions of observers intent upon obtaining an accurate determination of the solar parallax which would give a more exact measurement of the sun's distance from the

earth. There were marked improvements in telegraphy. Europe saw also the publication of Preger's *Geschichte der Deutsches Mystik im Mittelalter*, and Sir William Crookes's *Researches in the Phenomena of Spiritualism*.

In the year 1875 when the hour struck for the quarter-century cycle of occult activity, we have the publication of Ralston Skinner's *Source of Measures* (used by Mme. Blavatsky); R. Wallace's *Defence of Spiritualism*; George Smith's *Assyrian Discoveries*; Dawson's *Dawn of Life*, wherein pre-Cambrian forms of life were claimed; and also W. L. Green's *Vestiges of the Molten Globe*, with its first statement of the fascinating "tetrahedral theory" of the earth. In London, Frances Power Cobbe founded the Victoria Street Society for the Protection of Animals from Vivisection. In September Luther Burbank, the plant wizard, settled down at Santa Rosa in California to begin his wonderful work on fruits, trees and flowers; and on November 17th, the date of the midnight culmination of the Pleiades, the Theosophical Society was founded at New York.

Next year there was on the continent a triumphant flowering of inspired art in the opening of the Bayreuth Theatre with the performance of Wagner's mighty tetralogy of *The Ring*. In England, Smith published his *Chaldean Account of Genesis*; Stewart and Tait, *The Unseen Universe*; and Silvanus Thompson some important observations on Hertzian waves; and an Act was passed making compulsory education general. Dr. N. A. Otto, working on the earlier suggestions of Beau de Rochas, brought out the first four-cycle petrol engine.

Rhys Davids' *Buddhism*, Gregory's *Animal Magnetism*, and Madame Blavatsky's *Isis Unveiled* belong to 1877, the year that Schiaparelli discovered the canals of Mars. Another astronomer, Professor Todd, decided from calculations that there was a planet beyond Neptune, and searched for it unsuccessfully with the Washington telescope.

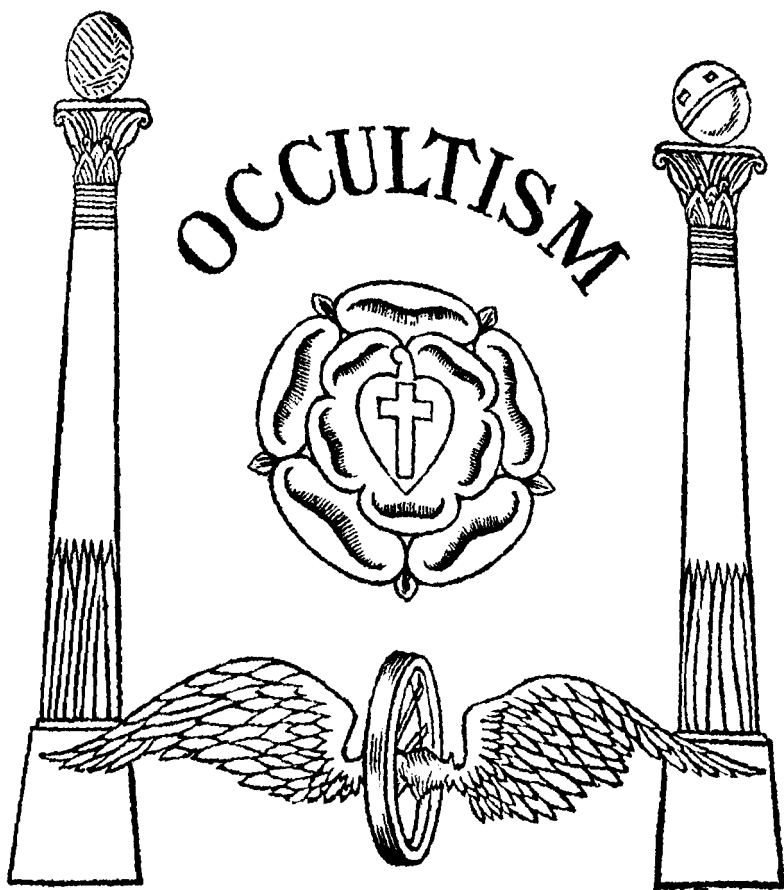
Edison's phonograph came out in 1878, while in Britain we note the maturing of factory legislation in the comprehensive Factory and Workshop Act.

Edison and Swan in 1879 produced satisfactory electric lamps on the incandescent filament principle. Away in the East the British government took up the excavations at Buddha Gaya, and in England Sir Edwin Arnold's *Light of Asia* revealed the sublimity of the Buddha's teaching to a wide public. This was the year too of the beginning of that great cultural publication, Sir James Murray's *Oxford English Dictionary*.

Thus fairly launched in the cycle, we may close with a glance at a period a few years later. Psychologists "discovered" the subconscious in 1886; and in Middle Egypt the next two years gave up to the light the splendid collection of Tell-el-Amarna tablets: three hundred clay tablets bearing Egyptian correspondence with Babylonia, Assyria, and other Eastern nations. The identity in nature of wireless waves and light waves was demonstrated at this time by Hertz. Two significant currents of thought are represented in 1888 by Donnelly's *The Great Cryptogram* (Bacon-Shakespeare) and Frances Cobbe's *Duties of Women* (women's suffrage movement). But future generations will look back to 1888 as the year of that "ocean of Theosophy," *The Secret Doctrine*.

In this rough list, beneath the litter of book-titles, crude first inventions, and dug-up relics of the past, scattered along the trail of man's progress, we may divine that presence of events that mark new levels of social conscience and outlook surely attained, national responses to the pure pursuit of knowledge, and the first thrilling not of individuals but of groups to the ideals of brotherhood and compassion. And, echoing the cry of that earlier end-cycle of the eighteenth century, may we not affirm gladly, *Ça ira!*

C. Nelson Stewart



THE HAPPY VALLEY FOUNDATION

By ANNIE BESANT, D.L.

MOST thoughtful people, observing the signs of the times, realise that the world is on the eve of great changes and think that the only way of avoiding a repetition of the catastrophes which have ended previous civilisations—now found only in their entombed ruins—is by solving the questions which menace the peace of society by gradually substituting for the present civilisation of recurrent wars between Nations, of industrial struggles, of social inequalities, a civilisation founded on the practical realisation of Brotherhood.

Many look with special anxiety on industrial struggles, and on the dangerous extremes of wealth and poverty existing side by side. These cause in Europe an ever-recurring danger of a revolution of physical violence. Even in the United States, where extreme poverty is only found among the immigrant population, so much fear is felt as to Communism and "Bolshevik emissaries" that we see panic precautions against Socialism in general, however peaceful may be its propaganda. There is a widespread feeling that the world is on the eve of great industrial changes, which, speaking generally, will lead to greater co-operation among the producers of wealth, and a fairer sharing of the results obtained by capital and labor under good organisation. While the older economists recognised three factors in wealth-production, land (materials), capital and labor, modern Americans have added a fourth—management. The trusts, made illegal but returning because inevitable, would have led peacefully to Socialism—as I showed in one of the widely circulated *Fabian Essays*, published in the eighties of the last century, by the managers working for the community, instead of for the filling of their own pockets. They proved how combination increased profits by eliminating competition and advertisement; they are returning under disguises, because they are based on common sense. For the moment competitive traders have forced, or persuaded, Mr. Henry Ford to close his shops for selling goods; but presently they will be combining into huge co-operative stores as in London and in some parts of the States.

The United States are leading the way in the industrial world to a peaceful solution of the long struggle between capital and labor, by such devices as: The buying up of business by Trade Unions and the financing of them by Trade Union Banks, the businesses being thereafter worked co-operatively; by the periodical payment by employers to

employees of dividend-bearing shares instead of cash, the manual workers thus becoming shareholders in the company ; by the occasional occurrence of owners holding for themselves a share of the capital of their business, sufficient to give them a competence for life, and giving over the rest to their most skilled employees. Such instances show tendencies towards a fairer industrial system.

But much more is needed to gain universal success and that is the feeling of true Brotherhood in social living ; this can best be done by evoking and training this feeling by association in selected areas—practically “colonies”—in which families, or groups of families, living in their own houses, should associate together in such matters as can conveniently be worked in association, fostering thus the communal, the family spirit while not forcing it unduly. The sense of moral obligation developed from the family to the village, from the village to the tribe, from the tribe to the Nation—has stopped with the Nation. To murder as many of another Nation by the most brutal means, including poisons, is glorious war ; to steal the land and property of another Nation is the legitimate spoil of successful murder, or in the case of non-white Nations, is “spreading the blessings of civilisation” ; to tell clever lies to another Nation is diplomacy. There was a period in India when villages were widely separated by jungle, when to kill a man of another village was expiated by keeping a lamp burning in the murderer’s village temple. There is at present no international morality, but the need for it is recognised by the creation of an International Court of Law at the Hague.

Another danger is that Science, which should be the handmaid of Happiness, has bent its energies to the discovery of hidden powers in Nature which can be liberated and used for the swifter and more wholesale destruction of human life than those already in human hands ; poison gases worse than even the diabolical ones used in the late war are being sought,

and their use is defended in the press. The torture of animals by vivisection has long been practised, and now that vivisectors have discovered that the reaction on animals and humans of food and drugs is different, experiments are being tried in hospitals—as described by German and Austrian vivisectors—on patients whose recovery is hopeless. These developments of science foment the growth of the social conscience, and are the marks of a civilisation doomed to destruction by the “Power which makes for righteousness,” unless it turns into a more righteous path. It is recognised that a more than human power is needed to change the lives of men and thus save our civilisation from plunging into the gulf into which others have plunged before it.

From many sides a cry for help arises, and in all lands a cry goes up—from Christians for the coming of Christ, from Muslims for the twelfth Imām, from Buddhists for the Boḍhisattva, from Hindūs for the Lord Maitreya, from Hebrews for the Messiah; all appeal and hope. They need a new principle as basis of a New Civilisation, and that can only come from one Being, the Divine Man, the World-Teacher. But in history His coming has synchronised with a new human type. What of that, the only certain sign?

THE NEW TYPE IS HERE

Of this there is now no doubt; it is proved by American anthropologists; it is proved by American school-teachers who in California—where the type is multiplying rapidly—are obliged to separate the new from the old, because they cannot be taught together. The new children of three years and three-and-a-half are the equals of those of five years in the older type; of four and four-and-a-half years to those of five and seven. There are plenty of observations on these and other points with which I have not room to deal here, but which

anyone can read for himself. The New Race is with us and is multiplying rapidly in California. History once more repeats itself.

THE WORLD-TEACHER IS HERE

Because of these two facts it is desirable and indeed necessary to build up suitable surroundings, the cradle of the new type, already seen as a new sub-race, the sixth daughter of the Mother Race, the Aryan—to give its old name, which remains the best. The first step to be taken to meet this necessity in these days of swift transportation and transmission is to establish Colonies in which the coming civilisation shall be practically worked out with understanding and care. This has been taken in the Ojai Valley. Several families of a remarkably friendly and neighborly type have been drawn thither, unconsciously to themselves, and the valley has remained very secluded and with a sparse population. In the most beautiful part of this beautiful valley a tract of land has been secured of four hundred and sixty-five acres, and we have named this "The Happy Valley, Ojai." The whole cost of purchase is \$120,000, but it has been secured by a cash payment of \$40,000, the remainder to be paid off by an annual sum well within our power. The seller of by far the largest part insisted I must be personally the purchaser and I have promised to assume the management during my lifetime; but I have associated with it a strong Organisation Committee.

To make clear what follows, I must interpolate a fragment of occult teaching. There are three great Beings, Superhuman Men, who form part of the Inner Government of the world. They are: (1) The Manu, who guides the evolution of Races; each Mother-Race has its own Manu; (2) The Bodhisattva, the Christ, the World-Teacher, who gives to each Mother-Race

and to its daughter-races its religion by which its civilisation is colored and moulded ; (3) The Mahā-Chohan, or Great Lord, who directs the forces which build up individuals according to their temperaments, the combinations each dominated by its special characteristic. These Three cooperate in the evolution of Humanity.

The Happy Valley, as the cradle of the new type, is dedicated to the work of the Manu and is in the east of the Upper Ojai Valley.

Another large tract of land in the west, is Star Land, where the religious centre of the new sub-race is dedicated to the work of the World-Teacher. The first centre dedicated to His work is at Ommen in Holland, where a Dutch nobleman presented eight thousand acres and his castle to it, and lives himself in a room in the castle. That is progressing quietly and steadily. The teachings given there by Krishnaji in 1926 are published in London and New York, under the title: *The Kingdom of Happiness*. The World-Teacher powerfully overshadowed His disciple, and the result is given to the world.

Two other centres are also dedicated to the joint work, one at Adyar, India, and the fourth at Sydney in Australia, specially used for the residence and education of boys and girls of the new type.

The Mahā-Chohan aids all along His own lines of work, completing "the threefold cord" which cannot be broken.

This brief outline of the whole great work given, I return to the Happy Valley, with which this article is specially concerned, adding only that, before this work was contemplated, a body of students forming the American part of what was originally called the Second Section of the Theosophical Society, students taught by myself—had established their Headquarters for the Americas there in 1924, and it was that which led me to visit Ojai. Little did they, or did I, guess

that their Secretary, Mr. A. P. Warrington, was guided there to prepare the way for the surprising doings of 1926 and 1927. But we are accustomed to such guidance, sometimes unknown, as there, or known as in the cases of creating the Indian Headquarters of the Theosophical Society in Benares in 1894, the starting of the Central Hindū School and College in 1898, and now in the purchase of the Happy Valley Foundation in 1927.

I have the happy fortune to be a disciple of the Manu of the Sixth Mother-Race, and it is from the sixth sub-race—that for which we are preparing the Happy Valley—that the beginnings of that Race will be mostly selected, and about six centuries hence will be led to their later Colony in Southern (Mexican) California.

We have, therefore, to lead these lives which will accustom us to the much higher civilisation of the Sixth Root-Race, and many will have but short periods out of re-birth so as to stabilise the type. That our goal is to become well-developed members of that Mother-Race signifies a steady, and progressive discipline, evolving its qualities and eliminating all defects. Only those who are prepared to adapt themselves to that discipline will be of any use in the Foundation. It was because of this that I made my appeal for the money to secure the land to the members of the Esoteric Section. I knew that they would realise what was wanted, and that if they secured the land they would, if otherwise suitable, have the first claim as members of the Foundation. It must be built on and by Sacrifice and Love, if it is to last through centuries to come and to rear generations manifesting those divine qualities. These have been wonderfully shown in the gifts which secured the land, mostly of small sums from one dollar upwards. Seven hundred and twenty-one gifts were the answer to my appeal. The discipline of the Esoteric Section has been a good training for its members.

The Manu of the Sixth Mother-Race—the Lieutenant Manu of the Fifth—is the Inner Head of the Foundation. I have worked directly under Him since Madame H. P. Blavatsky passed away on May 8, 1891, as the Outer Head of the Esoteric Section, He being the Inner, and appointing me to that office. I shall continue to work under Him as the Head of the Valley Government; it is for that reason that in asking for the money I promised to undertake the management for life. Initiated disciples the world over will form the Cabinet. The Government of the Sixth Mother-Race will be of this character though the respective offices will be filled by persons of higher occult rank, the present Manu-to-be being there the Regnant Manu. "The fellowship of Angels and of Men," is beginning to form, and will gradually be active in the Valley. The admission of members will be wholly in the hands of the above government. The Maha-Chohan will give it the benefit of His counsel, and the World-Teacher will be its religious Guide.

Education will be fourfold, embracing the health, growth and evolution of the physical body, the emotions and the mind, and the unfolding of the Spirit as Will, Wisdom and Creative Activity. Physical education will be carefully planned in the Valley School, and adapted throughout to the age of the pupil and will be carried on in manhood, in games, the gymnasium and the playground for adults. Similarly, the emotions will be trained, so as to make good citizens in a Co-operative Commonwealth, as well as of the Motherland and of Humanity. The mind will be developed and stimulated so that when the education of the youth is over, both men and women will train themselves in culture.

Physical education will also include, throughout manual dexterity, courtesy, grace of manners and of speech, as well as of the body, so that social intercourse will be pleasant and helpful to every member of the community. Emotional

education will include the study and practice of Arts or Crafts, of high ideals, of the larger virtues and of the relative permanence of these pleasures compared with those of the body. Mental capacities will be trained on similar lines. This will open the way of the delights of the Spirit, wherein true and lasting happiness will be found. And the motive of all, to render service, becoming ever more efficient, until conscious co-operation with the Divine Will raises Service into perfect Freedom.

The Foundation will include a School—later, I hope a College—which will endeavor to train the boys and girls to be good citizens in the New Civilisation, and will include Literature, Science, Art and Manual Occupations. The Trades admitted must not include any which are connected directly, and later we hope indirectly, with the killing of animals; it has already secured the heads of an Arts and Crafts Centre; of a Bindery, of which the highest department will produce binding suitable for special books of which only a single copy is wanted, and others that of ordinary books, but in good taste and finish; of a handloom industry, producing artistic and beautiful work; of a Printery. The aim will be perfection, and the nearest approach to it of which the craftsman is capable. Plans are being carefully worked out, remembering that Beauty is the result to be aimed at in all human, as it is the characteristic of all non-human Nature's works.

We must be worthy of the great work entrusted to us, fine Craftsmen in the world's worship.

The public buildings will be massed on three hills adjoining each other; a Temple, a School, a Library, a Club, a Co-Masonic Lodge, a Theatre, a Public Hall, a Gymnasium, a Cafateria, and any others that may be desired. They will be grouped in the centre of the residential area. An avenue will lead from the public road to this centre of the Foundation's life.

The avenues will be lined with trees on each side, and the residential roads will have flower-bordered lawns in front of the houses to the side-walks. There will be spaces set aside for play-grounds for adults as well as children.

Agriculture, orchards of fruit trees—orange, lemon, peach, apricot, grapes, walnuts, almonds—bee keeping, with the industries above-mentioned will be the principal avocations open to settlers. Carpenters, plumbers, masons, etc., will also be needed.

Such is a rough sketch of the beginning of the life in the Happy Valley; as it opens up and grows, it will be richer and fuller, for we shall need writers, musicians, painters, sculptors, actors, all who make life beautiful, to create with us a cherished Home.

Annie Besant

IS CREATION POSSIBLE FOR MAN?¹

By H. P. BLAVATSKY

. . . We must have a clear understanding as to what is meant by creation.

Probably the common idea on the subject is that when the world was "created," the creator accorded himself or was somehow accorded a dispensation from the rule *ex nihilo nihil fit* and actually made the world out of nothing—if that is the idea of creation to be dealt with now, the reply of the philosophers would be not merely that such a creation is impossible to man but that it is impossible to gods, or God; in short absolutely impossible. But a step in the direction of a philosophical conception is accomplished when people say the world was "created" (we say was fashioned)—out of Chaos. Perhaps they have no very clear idea what they mean by Chaos, but it is a better word to use in this case than "nothing". For, suppose we endeavor to conceive chaos as the matter of the universe in an unmanifested state, it will be seen at once that though such matter is perfectly unappreciable to ordinary human senses, and to that extent equivalent to "nothing," creation from such materials is not the production of something which did not exist before, but a change of state imposed upon a portion of universal matter which in its previous state was invisible, intangible and imponderable, but not on that account non-existent. Theosophists-Occultists do

¹ THE THEOSOPHIST, December, 1881.

not, however, use the word "creation" at all, but replace it by that of EVOLUTION.

Here we approach a comprehension of what may have been the course of events as regards the production of the mysterious cup and saucer described in *The Occult World*. It is no way inconceivable that if the production of manifestation in matter is the act accomplished by what is ordinarily called creation that the power of the human will in some of its transcendent developments may be enabled to impose on unmanifested matter or chaos, the change which brings it within the cognisance of the ordinary human senses.

H. P. Blavatsky

THE GREAT PLAN

STRANGE shapes of mist, that ever melt and change
 So seemed the empires and the world of old
 Unmeaning, like a foolish story told
 By those whose thoughts, o'er other fancies range.
 But now, I see a clue, that makes the past
 Part of a Plan, with implications vast.
 The Ancient Wisdom shows an alchemy
 Making from earthly lead, pure gold to be,
 And thereby Faith and Hope and Charity
 Grow stronger, for we learn God has a Plan
 And not haphazard is the fate of man.
 From lowest depth we rise, and from the sod
 Grow, till our journey ends, with life in God.

F. H. ALDHOUSE

OUR PLANETARY CHAIN¹

By ANNIE BESANT

From the Life Side rather than the Form Side as seen from the Buddhic Plane.

LOOKING for a moment at the Solar System as a whole from the buddhic plane, we gain a marvellous impression of a central Life, the Logos of the System; surrounding Him are seven Logoi, each attached to Him in some ineffable way, the whole seeming like a super-celestial sun and seven planets. One sees why ancient sages imaged a central Deity and springing forth from Him the long-stalked lotus flowers with the creative God seated therein.

The sun is the physical body of the Logos of the system, His expression on the physical plane; and when the Logos pours out life through His physical body, it is Jīva. His life is on all planes, but we have no name for it. Coming through the sun, we may call it Jīva; this is the essence of every energy on the physical plane; it is vibration. The vibration is modified in various ways by the kinds of matter and the combinations of each kind, endless permutations and combinations. But it is all Jīva, all His life poured out through His physical body, the sun. When He pours it through the manas sun [His mānasic body], it is the Third Outpouring.

Let us confine our study to the evolution of a planetary chain. One of the seven Logoi is the author of the chain, and each Planetary Logos has His own chain. The seven

¹ Unrevised; from an early notebook of Miss Arundale.

globes are attached to Him, as He to the great Logos. In fact, they look like chakras in His aura; and what in three-dimensional space is a globe, up here (on the buddhic plane) is but the end of a tentacle, with its root in Him and His life pouring into it and vivifying it, the celestial kundalini vivifying the chakras. What we used to call the passing of the Life-Wave from globe to globe of our chain is the turning of His attention from one to another of the globes; and the tentacle glows out brilliantly or becomes dim as He pours out His life through it, or diminishes the flow. The thread of light connecting each globe to Him glows or pales; it never disappears.

Each globe seems to be a living entity who receives the light of the Planetary Logos and differentiates it, as He in turn receives and differentiates the light from the Central Logos. Each Planetary Logos, receiving the one white light, sends forth a single ray of color. In their totality they are as a cosmic prism, and break up the light into seven rays. In each chain its Planetary Logos glows with a different light, yet that light in turn has its seven subdivisions, all dominated by the one hue.

How the unity of all is seen from this plane! All entities are only channels, and one life pours through them all. All forms from here look like figures in a dream. The life vivifies them and then drops them, and they melt and change, while the light goes on enriched.

At the end of a Planetary Chain, its Logos is not the same as at the beginning. The content of His consciousness is different. That is why He is called the "Treasure House"; all is stored up within Him. The phrases of the great Scriptures seem to grow luminous, as we catch glimpses of what the Sages said. They spake in symbols and parables to the multitude, and then explained the inner meanings to the disciples in secret.

Each Planetary Logos in His turn has round Him seven Beings, each with one complete evolution of the Planetary Chain (manvantara) in charge. These are the Root-chain Manus we have heard of. Each evolution of the Planetary Chain consists of seven Rounds, and the Root-chain Manu is assisted by seven Beings, each a Root-round Manu, to use the name given by H.P.B. Each Round consists of seven globes, and each Root-round Manu has with Him those we have been taught about in connection with our own world—the Silent Watcher, the Lords of the World, the Pratyeka Buddhas.

SUMMARY

The Logos of the Solar System is surrounded by seven Lotuses, each with a Planetary Logos within it. The Planetary Logos is similarly surrounded by seven Root-chain Manus; each Root-chain Manu by seven Root-round Manus; each Root-round Manu by seven globes with the Holy Ones that guard them. And through all pulses the life of the Planetary Logos, and through Him that of the Logos, the Solar Logos.

On the higher planes all this exists at once, outside space and time as we know them here; all is in a point, and all is now. So all this is seen at once, in a way unintelligible down here. But on the lower planes all is separated in space, and successive in time; and we have one Planetary Chain in manifestation with its Root-chain Manu; and at any given time have one Round of seven globes, of which one is active with its Root-round Manu.

The Lunar Manvantara, we have been taught, immediately preceded the Terrene; and we may best begin our study by considering the results reached at the close of that manvantara. Nine classes of beings are apparent, seven of which will be handed straight over to the next chain for their

further evolution—the pitṛs or ancestors, who are to people the new worlds. The first two classes will appear in those worlds later. The first three classes are at different stages of individualisation, strangely recalling the stages with which we are familiar in the growth of a cell.

The first class has received the Third Outpouring of the First Logos, and has the completed causal body as a cell. The second class has its monads from the Second Logos, and presents a clearly marked nucleus of ātma-buddhic life in the aura above the physical form, and a clearly marked nucleus of kāmīc life below. From the nucleus above, threads of life-energy flow out, and connect it with the up-reaching life from below. These nuclei are whirling vortices, the one above being of indescribable activity and vividness. The third class shows the vortices or nuclei. The buddhic thread has this vortex at its end, and there is a corresponding vortex in the kāmīc region, very energetic. From the superior vortex, threads of buddhic matter pass downward, but they have not yet gathered any mānasic matter around them, and are therefore invisible on the mānasic plane. To diverge for a moment, these threads are of ātma-buddhic matter, originating in the ātmic plane and attracting buddhic matter round them. They run down to the lowest levels; they enter minerals, interpenetrating all; and accordingly as they attract the matter of any plane, we say that the principle belonging to that plane is awakened or developed. They belong to the Second Life-Wave, and form the active organising agency. They are the expression of a Will.

The first class pitṛs are monkeyish in form, small, extraordinarily active, jumping about incessantly, and making prodigious leaps in proportion to their size. They seem to take a delight in this wild activity—merry, irresponsible, apish creatures. They have developed the physical and

etheric bodies; *prāṇa* and *kāma* is well evolved. The causal body is there, filmy but complete, as an egg-like form; and *ātma-buddhi* is thus connected with the quaternary. They have become individualised by devotion to beings greater than themselves, who seem to have drawn them upwards. These beings are immensely superior to them, and seem to be the product of an evolution of Seven Chains that preceded our Seven Chains—its medium product, its average humanity; while we were the rough material. But it is useless to try to understand these things so far back; they are too different to the present to be put into words.

The first class *pitṛis* are the only creatures that have a causal body; and when this is developed by devotion to the higher beings, the *pitṛi* thus individualised is not reborn on the Moon, but passing away, is termed *agnishvaṭṭa* or solar *pitṛi*, or sometimes, a low order of *Dhyān Chohan*.

The second and third class *pitṛs* are individualised in a sense; each informs only one physical body at a time. The threads in the second class are complete, and one can see that the causal body will form between them by the attracting of *mānasic* matter, when the life impulse flows down to them from the Third Life-Wave, from the First Logos. The third class *pitṛi* is also an entity, though he has no causal body and no connected threads. He returns to reincarnation time after time.

The fourth, fifth, sixth, seventh, eighth and ninth classes are like balloons, and each balloon is connected with many physical manifestations. Vortices appear in these balloons and break them up, till there is only one vortex to a physical creature in the third class. The lowest class have monadic or group-souls like a soupy mass, no divisions and no stratifications. The fourth class show an incoherent fourth principle, *kāmic*, beginning in a feeble way. It will become *kāma* later on. The threads sprayed down from *ātma-buddhi* draw

together and stimulate the astral matter, and so prepare the future kâma.

FIRST ROUND

EARTH CHAIN

Globe A, as before stated, is but the end of a ray coming forth through the arûpa mânasic levels ; brought into time it seems a globe. It is nothing but a collection of ideas. All seems to take place in the body of the Planetary Logos with the globes as centres, and all the forms on Globe A are the thoughts in His mind. But His mental plane is not ours. The atomic level of our mental plane is the lowest subdivision of the Planetary mental plane, and the work done on Globe A is the bringing of His ideas down into archetypal forms out of which can be built, on the rûpa mental, astral and physical planes, the concrete embodiments of these archetypes. The concrete ideas of His mind, embodied in the coarsest matter of the Planetary mental plane are the archetypal "forms" in our atomic matter ; and these, taken by the highest Builders from His mind, are "shaped" in the atomic matter of our mental plane, and worked out in aggregations of the sixth and fifth mânasic plane [sub-plane].

Again to digress. It is as though in building Globe A, the work were a fraction of a vaster building—the building of part of the lowest plane of the mânasic body of the Planetary Logos. Really only a seventh part of that body can be built in a manvantara ; so in one Round only one-seventh of a seventh part can be built ; *i.e.*, one-forty-ninth. But for simplicity, we may take the seventh part as our present whole, and deal with its component parts as sevenths.

On Globes A and G this building is done, and it is accompanied by the inner evolution of each atom, to fit it to become an atom in the lowest subplane of the Planetary

mānasic plane, being the mānasic body of the Planetary Logos. Let us think of an atom as though it were a great sphere with seven potencies latent within it. One of these potencies is brought out in every Round. Each potency has a double aspect; its form and its energy. The form side is brought out in descending, the energy side in ascending. Hence on the arūpa mānasic, the form side is brought out on Globe A, the energy side on Globe G; and one-seventh part of the atom is perfected in each Round.

On the rūpa mānasic, the form side is developed on Globe B, and the energy side on Globe F; on the astral Globes C and E the same; on the physical Globe D, the form side in the first half of the evolution, and the energy in the second half. Thus each Round brings out one of the seven interior aspects of each type of atomic matter, making the inner into the outer; and when the Seventh Round is over, each type of atomic matter will be complete as a seventh of the whole. At the end of the Terrene Manvanṭara, therefore, four sevenths of the potencies of planetary matter will have been evolved; an atom of devachanic matter now shows three manifested, three latent, and one in process of evolution.

To resume the development of forms on Globe A. The archetypal mineral ideas are brought down, like a thought of a mineral. They are shaped in the elemental essence of the first elemental kingdom, and are like nothing we know; for they are archetypal ideal minerals, and the concrete forms have to be developed through Globes B,C,D,E, and F, until on Globe G every perfect form contained within the archetype is present. This process will be repeated in denser materials during the Second, Third and Fourth Rounds, until Globe G of the Fourth Round presents the mineral in the highest perfection attainable for the Terrene Manvanṭara.

The forms in the vegetable and animal kingdoms are quite inchoate, and so also in the human. They are only

distinguishable by glancing forward along the line of their evolution, and by remarking their comparative development. Man is hardly a creature, he is a filmy thought, and has scarcely anything that can be called consciousness. A little aggregation of matter round a centre, like the germ of a mind body.

When the Logos begins to turn His attention to Globe B, a curious change comes over Globe A. It does not die, but seems to sleep. The piṭṛs all go on, leaving behind them empty shells or moulds. Only in the mineral forms a little piṭṛ life is left imprisoned. Even the elemental wave passes on, and there is no activity discernible on Globe A; but the life of the planet itself, as shown by contraction and chemical changes, continues, and is due to the Spirit of the Earth, an emanation from the Logos.

The piṭṛs play the part of evolving intelligences to the forms; but the fourth, fifth and sixth classes seem to flow into the forms made by the third class. These fourth, fifth and sixth classes were the animal life unindividualised on the Lunar Chain; and the animal life of the Terrene Chain comes from the vegetable life of the Moon. The piṭṛs are the Second Outpouring. On Globe B, on the rūpa levels of the mānasic plane, forms are more concrete; and man is a little denser. Passing to Globe C—the present Mars—the density grows.

Arriving at Globe D, the present Earth, we find a fiery mass, turbulent and volcanic, raining molten metal; and in the later stages, minerals are fairly definite, and there is water—water at about 1,000 degrees—oxygen and hydrogen combined. Fire is the dominant principle of this Round, and behaves like a liquid. There are filmy creatures that do not seem troubled by the temperature, and absorb nutriment from the surrounding atmosphere. They are like clouds of gas, of no definite shape, and aggregate dust into these clouds.

On Globe E, the present Mercury, man has brought with him a very hazy sort of consciousness. When he goes to Globe F, he drops his physical vehicle, and on Globe G he drops the astral vehicle. Speaking generally, he has gathered his materials on Globes A, B and C, shaped them on Globe D, and tried to vitalise each form in turn on Globes E, F and G.

Annie Besant

(To be continued)

FROM a letter to the editor of THE THEOSOPHIST, June, 1880

“You ask me to state what special line of enquiry into Asiatic Philosophy is most likely to meet the Western demand. My dear Sir, there is no demand as yet. It is your business to create it . . .”

Is there a demand now, have we created it?

"THE FREE LANCE"

By EVELYN C. LAUDER

AT times they call me a Rebel
 (A name is a little thing !)
I've joined the ranks of the Free Lance
 And yet—I could serve a King !

A King that my heart can dream of—
 Though mine eyes may never see—
But I think the New World Order
 Shall give that King to me !

The laws of the old are fading
 The day of the Creed is done :
Yet I know the Code that cramps me
 Shall sweep me into the
 SUN !

Child of the sunlit spaces
 Boundless and free and far
Where the failures of old are conquests
 And the Gate to the Sun a
 STAR !

I have blazed my trail by Prairies
 That the Townsfolk have not guessed
I have pitched my tent at midnight
 Away on the Mountain Crest !

My lone ship ploughed the waters
In another vaster Sphere
And what has my heart to faint for
When the Soul hath cast out
FEAR!

What boon has the life to ask for
Of the High Gods, gods and men
When I know what I miss to-day's life
Shall be mine when I come
AGAIN!

When I know that the High Desirings
Were those for my Race and Clan
To win by the Soul's adventure
The Mating of God with
MAN!

At whiles you name me a Rebel—
You menace with Scourge and Rack—
But the wind of old endeavor
Blows over my Desert
TRACK!

And the lives and deaths are legion
I gamble them all away
For the Stake the few shall venture
But the old gods watch the
PLAY!

What hap? I shall ride with Comrades
On the questing of the Fire—
As Arthur's Knights fared outward
When they laughed at wrecked
DESIRE!

But the Flame and the Distance lure me!
They grip me by day and night!
Till the cage-bound eagle wearies—
Yet the Wings maintain their
FLIGHT!

And the unseen Eyrie waits me
Where a curse is a little thing!
To the Soul that mates with my Soul
I give my song to sing!
And both in the Free Lance Hosting!
—And both—to serve—

A KING!!

Evelyn C. Lauder

MODERN ARCHITECTURAL ART

By ALICE E. ADAIR

IN the previous article¹ we arrived at the first broad classification of art into religious art, finding its justification and criterion in the service of religion, and non-religious art finding its justification in the service of some consciously-held idea of art. Here we are concerned with one form of the second class, non-religious art which is called architectural to distinguish it from the classical art of the past to which it is allied, since it follows the same laws and is based on the same principles. The artists of this modern movement claim that their art is not an innovation but rather a variation of classical art.

Mr. Wilenski's brief summary of the leading features of this modern movement is as follows:

1. The modern movement is based not on the service to religion but on the service to a consciously-held idea of art.
2. The basic idea in this case is the idea that architecture is typical art.
3. The modern movement is opposed to the romantic idea of art.
4. The movement does not use naturalistic technique.
5. The works produced by the movement are original and not popular in kind.
6. The original works of the movement are few in comparison with the multitude of popular works of various kinds produced by artists outside the movement.
7. The Genius overrides all classifications.

¹ See *The Modern Movement in Western Art*. THE THEOSOPHIST, June, 1928.

Now what is meant by the claim that architecture is typical art? What is architecture and why is it called art? It is not difficult to perceive, as Mr. Wilenski points out, that the architect combines in himself two functions—one, the builder, where in theory he works in brick, stone, concrete, iron, steel, etc., a function that is utilitarian and scientific; and another which is neither of these but which is indicated when we use the word architecture. What is the difference between a building which is a mere building and a building which is architecture? To say that one is artistic and the other is not, to say that one is beautiful, or to use the fashionable word of the moment is “significant form,” does not bring us very near to definition since all three words have been too loosely used to have any real value. Can such a definition be found? Mr. Wilenski says it can and that without going into complicated metaphysics or æsthetics. It is this:

We may say that the words “proportion,” “balance,” “line,” “color,” “recession,”¹ and so on, stand for indefinite, unorganised and incomplete formal experience in man’s mind which it is his nature to desire to make definite, organised and complete.

. . . . The architect’s business as artist is to contribute to the definition, organisation and completion of his formal experience by creating a concrete object symbolising his actual or imagined perception of certain lines, balances and so forth. If he can do this he is what we call an artist, and if he cannot he is just a builder and nothing more.

The architect as artist specialises in this formal world. He is peculiarly conscious of proportion, balance, line, recession, etc. He synthesises his experiences, brings them into proper relationship and makes them into an organic whole, completing his experience by the creation of a concrete object as the symbol of his actual or imagined perception of formal relations.

The artists of the modern movement claim that this typical function of the architect is also the typical function of

¹ The word substituted by modern artists for “illusionary” perspective.

the sculptor and painter as well. All three "are concerned from first to last with formal relations".

What is meant by actual or imagined perception? Normal human sight is the result of the mechanical operation of our eyes and this physical mechanical vision is converted to perception by reinforcements of various kinds. Among them are associated ideas, imagination, memories, knowledge, sensations, moods, and deep-seated psychological attitudes. The constitution of these reinforcements differs with every individual and with every separate perception.

The fundamental fact about our perception is simply this: By the aid of our reinforcements we perceive roughly what we desire to perceive and ignore, as far as is physically possible, what we do not desire to perceive.

We select from the reinforcements to vision those which help us to perceive what we wish to perceive. What we wish to perceive is determined by the adjustment to life that we are seeking. Human life is a continual process of adjustment. Men of high mental energy, says Mr. Wilenski, seek this adjustment through enlargement of experience. Those of lower mental energy seek it through re-experiencing experience that is already theirs; and men of the lowest mental energy, fearing anything that threatens their accustomed adjustment to life, are obstinately hostile to any enlargement of experience.

The artist's vision and perception are of the same nature as the vision and perception of other men and the classical architectural artist's perception is achieved by the reinforcements that enable normal men to convert their vision to perception of formal relations, *i.e.*, architectural order. When he is an original artist the perception may be actual or imagined. The artist has not a special type of imagination but he has the power to realise his actual or imagined perception to the point of inventing the concrete form to express it.

His special powers are special only in degree, not in character. He depicts what he perceives.

When the modern architectural artist sets about the enlargement of his experience by means of actual and imagined perception, what is the process? It is an elaborate and exhaustive mental process of analysis, discrimination, rejection and final synthesis. When this process is applied to objects or groups of objects presented to his physical vision we use the term *actual perception*; when the process is applied to the objects of his own mental world, the world of his imagination, the term *imagined perception* must be used. The process is the same in both cases but in the latter it is much simplified. In the process of actual perception he first separates in his mind the forms from FORM, that is architectural relationship.

The modern artists' creed (like that of all classical architectural artists) postulates a concept in the artist's mind of a formal order of architecture in the universe. That concept may derive from actual perception or purely imaginative perception. The extent to which that perception is emotional is held to vary with each artist at different times.

Classical art assumes that art is greater than the artist and that the artist is merely a link between the spectator and some universal order, which man as such is always seeking.

He next separates his knowledge of the forms as forms from his knowledge of their generic formal relations one to another; then separates the knowledge of those generic formal relations from his mechanical vision of the effect of these relations in the light and shade playing upon the objects under observation; and then separates his consciousness of any emotional reaction in himself to the objects themselves from his consciousness of reaction in himself to the architectural relations of the forms before him to one another and so on. It is this last-mentioned phase which is emphasised in his opposition to romanticism. The next article will deal with this opposition to the romantic idea of art and other features

of the movement; in this we are only concerned with the question of what is the nature of modern architectural art.

The process of examination, elimination, analysis and synthesis referred to above is not only applied to the object or group of objects under observation generally but is also applied in detail. If the objects before the artist are, as in the example given by Mr. Wilenski, a cottage, an oak tree, a garden path, and the sky, the artist will arrive by this process at a separated perception "of the relation of the verticals of the cottage to the roof, of the column of the tree trunk to the dome of the foliage that crowns it and so on; eventually he has in his mind a series of symbolic fragments which he fits together like a jigsaw puzzle to create a single symbol for his general perception of formal relations".

The materials with which the architect or the architectural artist works are proportion, balance, line, recession, etc.—words which stand for perceived or imagined relations of form and color. Having extracted these relations from the scene which he has actually perceived in imagination, he sets to work to make a concrete symbol, the subject of which is these formal relations (which if he be a painter include of course color); and since his attitude is architectural, his symbol must have a definite architectural character and be composed of parts definitely architectural in themselves, that is, each having a definitely architectural character and shape.

The architectural artist may use any subject for material, but the experience he sets out to enlarge is experience in relations of form. The subject of his picture will be that enlargement of experience and not the symbol he uses to record it, the nominal subject of the picture. "The idea contained in the title is not necessarily the subject of the picture." And it is a triple enlargement of experience, the artist has to achieve.

1. Some fresh experience of proportion, line, balance, recession, etc., achieved by actual or imagined perception.

2. The enlargement involved in the mental synthesis of that experience and in the invention of homogeneous formal symbolism.

3. The actual execution which gives concrete existence to the first two and provides for them "a local habitation and a name".

It is obvious that if we are to understand the works of these artists we must have the capacity to follow out, at least to some extent, the same mental processes ourselves, and seek as they seek the universal order which is architecture in the universe. And in the study of the modern artist we must find the true artists among them, the original creative artists, for these have many followers who, more or less misunderstanding themselves, will not only confuse us but lead us away from the truth.

Alice E. Adair

THE WORK OF A LODGE OF THE THEOSOPHICAL SOCIETY¹

1. The study of Theosophy for the practice of Theosophy.

Mainly discussion classes with special reference to the problems of India. How does Theosophy help us to understand these problems and help towards their solution?

2. The assumption by the Lodge of civic responsibility in suitable directions. Members must be good citizens. India lags on her pathway because our Lodges are ineffective. The Theosophical Society in India is the heart of India in all departments of her life—religious, political, educational, social, etc. This work must be carefully organised.

3. The Lodge must be the heart of the life of each member. All possible support must be given to it. Each member should make a budget of his time and money, and give all he can of both to his Lodge.

As regards money, the following allocation should be made:

1. A proportion for the needs of the Lodge.
2. A proportion for Lodge activities.
3. A proportion for the Section.
4. A proportion for the Society as a whole.

Withdraw some of your outside contributions. Many people can give to recognised charities. Many funds can well

¹ By the General Secretary of the Indian Section. May be of use to other countries as well.—ED.

be supported by people of the outer world. There are few to support Theosophical needs, and these are our *dharma*. Cease to give where the world gives. Let the world take charge of its own responsibilities.

4. Public lectures are to a certain extent necessary, but see that they are alive and up to date, practical as well as theoretical. Study the art of public speaking, and encourage to a certain extent public workers in various fields to come to your platform, provided they are constructive, tolerant, and courteous.

5. Your Lodge premises must be a model of brightness and cleanliness. Nothing dirty or unæsthetic must on any account be allowed.

6. Pay special consideration to the young. Do all you can to attract them.

7. Make the Lodge a happy family, so that the members prefer to go there rather than anywhere else.

8. Make a special study of causes of disunity in India and try to counteract them. For example, counteract religious tension with talks on the Brotherhood of Religions.

9. Be very business-like and do not lay yourselves open to the reproach that your enthusiasms soon die down. On the contrary let them wax.

10. ABOVE ALL REMEMBER THAT YOUR LODGE SHOULD BE, IS INTENDED TO BE, A REFLECTION OF THE GREAT WHITE LODGE.

DO NOT BOTHER ABOUT RESULTS. OUR ELDERS WILL TAKE CARE OF THESE.

CORRESPONDENCE

MAY I express some of my own experiences along the lines indicated by "One who aspires to be true" ?¹

After the first unification with a Being, whose name is still unknown to me, I experienced the same sense of Unity with all that suffers as described in the article mentioned above; it was, as if all the sorrows and troubles of the world were placed on my shoulders to bear them. Yet, most unconceivably, I felt nevertheless happy. Now I could not understand that. I blamed myself for being hard-hearted, to feel so intensely happy and yet to bear that burden, or rather to see the burden others are bearing. One may wait a long time for the understanding of such things, but understanding *does* come and so I came to see later on, mentally also, that every time I bore that burden, some tiny bit of the heavy weight on others was lifted. Therefore all that sorrow did not mar my happiness. I say "mentally" for in other ways, I know all along, that it was not a question of hard-heartedness. That first knowing was not a mental knowing. As has been described in a Convention lecture in 1927 "I knew, because I knew".

All along, whenever I wanted or could find the time to "bear that burden again," (for, strange enough, I wanted to do this, though mentally unsatisfied about it all along) I had to shift something in my consciousness to be able to do this. And then gradually it dawned upon me that, what I had to set myself to do, was to keep that burden-bearing part constantly flowing round me and in me. And I *knew* again, that, if I could achieve that, whatever I myself was doing or feeling or thinking would be similarly shared by others, would "lift" others to the same pitch if only I could hold on to that "flow around and within me". Only then could everything I did, felt, or thought, truly be considered as done "heartily, as to the Lord and not unto men".

At such moments labels lose their interest, this being of such all-absorbing interest, that all else pales it. And though one cannot make it a gift to every one else, as one would wish to do, as one is urged to do, again I *know* that just flooding anyone else with this "flow," brings them a tiny bit nearer to experiencing a similar happiness, that every time a little bit of the crust, which prevents their feeling that "flow" for themselves, breaks off.

¹ See: *A Searching of the Soul*, THE THEOSOPHIST, July, 1928.

Just as one can make thus Heaven a continuity, one can make God-consciousness, call it Nirvāna, call it Ātman, call it Bliss, whatever you like, a continuity. When, that which was a constant "flow" round and within oneself, becomes the MIGHTY FLOOD, which is God, seemingly boundless, yet centred everywhere, the realisation comes that this is a Powerful Lever for the same work of lifting up, a Lever far more powerful than the other used before. This MIGHTY FLOOD is outside and inside ALL and Everything in His Universe and Its Power is the Power of God.

Qualifications for the various steps may be useful in some ways, but it is in my experience that "THE MIGHTY FLOOD" which is GOD, as well as the weaker "flow," which is Unity, are wonderful alchemists and wash away gradually all iniquities, all disqualifications.

When the MIGHTY FLOOD roars, that which seemed sorrow and suffering to all has changed into enriching experience. This is the only true perspective. By *holding* this true perspective, others are brought nearer to it, others are approaching a true understanding of sorrow and pain. It is then not only a sharing of happiness and a lifting up, but a dissemination of Truth as well. As long as we have to lift our selves from Happiness to THE MIGHTY ROAR, we are still *Seekers* after Truth and only *occasionally Knowers* of Truth. By perpetuating this, by making it a continuity we approach the goal, set before us, to become One who always knows Truth.

Now this is most wonderful, but before we reach this stage of continuity, what wobbling of the scales, what worries over sorrow and suffering, either one's own or that of others, what worry about lack of co-operation, what morbid sensitiveness, what mental flurries! And then before the reaching up again, what worries about those worries, which belong all to the impermanent. And it is in such periods that one experiences, according to one's temperament, what "One who aspires to be true" has so clearly described. But, if we refrain from pushing them, then the scales *must* cease to wobble; the undercurrent is always there . . . God is everywhere and in everything, Time is nought. The magic of such sayings, once we have seen their Truth even for a moment, is always there to be called upon to assist in the battle, is always an unconquerable reserve, to be drawn upon.

E. L.

* * * * *

The undersigned wishes to withdraw a statement made by him in an article published several years ago concerning the date of birth of the Count St. Germain. The date accepted by history seems correct.

Chicago

WELLER VAN HOOK

May 16, 1928

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SEEDS OF INTERNATIONALITY

Not many people outside Germany know—writes Mr. A. von Fielitz Coniar in the International Star Bulletin—that about 3,500,000 young people in Germany are organised into about 500 federations which comprise the Youth Movement. They have about 200 magazines in which all the problems of life are discussed in a thorough way. All shades of opinions, creeds and convictions are represented in this Youth Movement; the members are all one in their purity, sincerity and enthusiasm for the highest ideals, in their striving after creative will and developed intuition.

The Youth Movement in Germany is a very important factor in its spiritual life. Its influence becomes more marked in all the departments of political, social and religious life. Many young people in Germany will understand Krishnaji's message *at once* because they are already on the path Krishnaji wants us all to tread: the path of liberation through realisation of the Divine in us.

Camping is becoming a great feature of the Youth Movement. Week-end camp for every town, school and holiday camp for every Province, and European exchange-camps are aimed at. In these camps of community-life the leaders wish to foster international understanding, preparing body, mind, and character for mutual help and for the service of humanity.

A. G. F.

* * * * *

There is at New York a great International House, built and endowed by J. D. Rockefeller, where over five hundred young men and women from fifty-four nations are drawn together; they are mostly students at the universities, medical schools and technical colleges of New York.

Debates sometimes take place in the hall and the international discussions, in this by far the most representative international assembly in the world, have a revealing significance. Nowhere can one hear more frank, more poignant accounts of the sufferings and divisions of Europe; Indians, Chinese, South-Africans speak about their countries. As is said by the writer of the account: "perhaps it is the more casual daily relationship of the place that makes 'International House' the greatest avenue of international political education in the world . . . the interest and possibly the fundamental value of the place is . . . that there is a growth of something which gives them a fresh setting. There comes, between antagonists, tolerance based on respect."

* * * * *

An extremely interesting review is given in *Nature* (June 16, 1928) of Sir Napier Shaw's book: *Manual of Meteorology*. It is said of the book that: "the spirit of universality is the most marked feature of the book." The entire world is looked upon as one; apart from its scientific value books as this contribute to the sense of universal brotherhood.

* * * * *

The Information Section of the League of Nations has published a pamphlet: *The League of Nations from Year to Year*.

It will be published every year and gives a survey of the work done during the period between the Assemblies. It should be in the hands of many, not only as reference or memorandum but as a spur to help in the promotion of international brotherhood.

Representatives of the chief stores of Great Britain, France, Germany, America and Belgium met some time ago at Geneva to consider the establishment of an International Managerial Institute. The idea being to form an international league of great stores with a view to carrying out common research-work in such matters as cost and distribution, with a view to increase business efficiency. This is another example of useful international co-operation. Mr. Best, the British representative pointed out that: "the bigger the business interests we have in each other's countries, the less ready we shall be to jeopardise those interests."

In an unofficial account of the League of Nations we find that:

"In the League of Nations Covenant it is stated that the Council shall meet 'at least once a year'. As a matter of fact, there have been fifty sessions of the Council since 1920 and, added to the eight months of the eight Assemblies, this means that statesmen from a large number of countries, including most of the important ones, have worked and lived together for a year and a half since 1920."

This frequent meeting of each other must bring about better understanding.

The Chairman of the Arbitration and Security Committee of the League of the Nations said at the February meeting in the introduction to the memorandum of the three Rapporteurs that . . . the Covenant creates a measure of security which needs to be appreciated at its full value. It is capable of being applied in such a way that in the majority of cases it can prevent war. THE COMMON WILL FOR PEACE¹ can be exercised within the framework of the Covenant . . .

The Covenant provides Members of the League with a measure of security which it is their duty to develop still further by co-operating resolutely for the establishment of peace.

¹ Capitals mine.—ED.

THEOSOPHICAL ACTIVITIES



THE magazines of the various National Societies, nearly all, mention Conventions to be or Conventions just over.

Members all over the world seem one in their desire to make good arrangements, thus endeavoring to build up a proper form for the life to flow through when the actual Convention takes place.

Headquarters, worthy of what we stand for as members of the Theosophical Society, are most desirable at all times, but those who undertake preliminary arrangements for Convention-times must over and over again give vent to a desire for suitable Headquarters in surroundings where there is a possibility of expansion. It is amazing that so many Headquarters are in crowded cities; it would seem more desirable to have the Headquarters of a National Society in the country. The reasons why are too evident to be given.

Can anyone imagine what Adyar would be like in the midst of a city?

* * * * *

The European Congress takes place at Brussels at the end of this month. Many members will go straight from Brussels to the Star Camp at Ommen. The official organ of the Netherlands' Section writes that arrangements have been made for special trains from Brussels to Ommen.

* * * * *

The Second Congress of Fellows of the Theosophical Society drawn from all parts of Roumania was held on 3rd and 4th June at Tmesvar or Timisoara. In this fine old town, one of the strongholds of Hunyadi Janos, some 70 members gathered.

There were Roumanian speaking members from Bucarest, Russian speaking ones from Bessarabia, and Hungarian speaking from Transilvania. Budapest sent members, Vienna sent Mr. John Cordes, and Checho-Slovakia sent one member.

The greatest friendliness and unity prevailed, and the holy influence of the Great Ones was unmistakable. The Congress has surely had a steadying and purifying effect upon the whole of Roumania, now suffering from political dissension and economic

stagnation. Let us hope that Theosophy may inspire Roumanians who love their country to make fresh efforts, so that the old ideal of "Dacia felix" may soon be restored.

E. R.

* * * * *

The National Council of the Netherlands' Section of the Theosophical Society has decided that the working-year 1928-1929 shall be specially dedicated to a Brotherhood Campaign.

A small pamphlet has been issued to serve as means of propaganda and as a guide for work. It is hoped that with the co-operation of all, a powerful thought-form of Brotherhood may be built up, which will be able to neutralise thought-forms of struggle and disharmony.

The building of the new Headquarters at Amsterdam has been delayed owing to unforeseen difficulties. It is hoped to overcome these as soon as possible.

* * * * *

Every one will rejoice that a National Society has been formed in Greece. It is Number 43 on the list of Societies. Name and address are inserted for the first time in THE THEOSOPHIST'S list on inside of cover.

* * * * *

We read in the *Heraldo Teosofico* that the Rt. Rev. Bishop Irving S. Cooper during his visit to Puerto Rico, has given lectures nearly every night, on Theosophy, the Star, and other subjects, besides doing his special work for the L. C. Church. His activity has aroused the curiosity of the inhabitants of the Island, and let us hope, stirred them to new thoughts.

Señor José Acuña, Presidential Agent for Central America, has visited Cuba giving several lectures in Habana and other important cities, where his simple way of presenting the teachings of Theosophy was greatly appreciated.

The Brahmavidyā Āshrama in Habana is prospering. Classes are held fortnightly at present, and these are well attended.

The Cuban Young Theosophists do not remain behind their elder brothers. In one of their Groups at Santa Clara, not less than 43 applications were received in one meeting.

We take it as an outward sign of the slow but steady increase of activities, in Portugal that the official organ *Isis* has undergone a change, to its advantage. Miss. C. W. Dijkgraaf's visit gave fresh impetus to Theosophical activities.

Sirius (reincarnated *Lucifer*) announces the formation of Veritas Lodge in San Paolo, Brazil.

REVIEWS

The Presence of Christ in the Holy Communion. By the Right Rev. J. I. Wedgwood, Bishop of the Liberal Catholic Church. (The Theosophical Publishing House, London. Price 1s. 6d.)

In this little volume the Right Rev. J. I. Wedgwood has made a most valuable contribution to the question as to the real Presence of the Body and Blood of the Lord Christ in the Holy Eucharist. As he points out, only from the time of the Reformation did there begin any attempt to deny the belief held from the very beginning of what we now call Christianity, and Luther himself definitely accepted the existence of the Presence. The fifteenth, sixteenth and seventeenth centuries in Europe were periods both of constructive and of destructive criticism, and it is not surprising, therefore, that a fact which the outer senses could by no means verify, and which might thus be interpreted according to the mental fancies of individuals, should become the subject of acrid criticism and hot debate. Bishop Wedgwood, in this admirable expository, gives us a clear plan of the battlefield and of the various protagonists engaged in the conflict, and, quoting the Archbishop of Canterbury, shows that the doctrine of the Real Presence is by no means opposed to the official doctrines of the Church of England, though the whole matter has recently been ventilated with the bitterness so unfortunately incident to theological discussions.

We specially commend to the notice of our readers Chapter III, in the course of which the learned Bishop develops his own attitude. He says:

I take the bread, then, to be His Body in the sense that a body is a vehicle of life, and the wine to be His Blood in the sense that blood and wine are ancient symbols of the Divine Life poured out in sacrifice for the sustenance of the world. There is no carnal or fleshly significance to be attached to these terms. The bread and wine are not mere figures. The Presence is objective and real. It reaches people through their faith and devotion; but its objective reality on the altar under the forms of bread and wine is an objective reality and

is not dependent upon the subjective attitude of one or more worshippers. The outer forms of bread and wine are the vehicle through which that Presence can become manifest.

And he lucidly develops this line of approach in subsequent chapters. Chapter V deals with the possibility of definite apprehension of the Presence, and in conclusion the Bishop draws a beautiful picture of the Last Supper at which Our Lord softens the agony of the approaching separation by giving to His devoted followers a magic whereby He would be with them always, even unto the end of Time. This magic is open to the whole world, and at no time during the odd two thousand years which have elapsed since the Christ was last on earth has the world been deprived of His Immediate Presence upon the thousand altars at which He has been worshipped. A little more faith in Him, together with the development of the intuitional faculty as a preliminary to the growth of actual experience, and we should be constantly aware of Him.

Bishop Wedgwood's book will do much to stimulate both faith and intuition, through a sane appeal to unbiassed reason, and we commend it most earnestly to every Christian, indeed to members of all Faiths, in whom there is an eager desire to know the truth, untrammelled by prejudice and superstition.

A.

Fictions in Hindū Law Texts, by C. Sankararama Sastri, M.A., B.L.
(The Vasantā Press, Adyar.)

These lectures, given at the University at Madras, deal with legal fictions, a subject of fascinating interest to all students of the history and development of legal ideas. A legal fiction is a circumstance which the lawyers treat to be really in existence while it does not exist, for the purpose of remedying some injustice which would otherwise result.

The book is of interest not merely to students of law but even to those who, though not lawyers, are interested in the history of social institutions. A common criticism against any innovation in this country is that it will be anti-Vedic. As the author puts it, "the leading fundamental fiction on which the entire edifice of Hindū theology and philosophy rests is the theory of the omniscience, infallibility, and eternity of the Vedas." He shows with rare lack of prejudice that this is mere fiction, and illustrates how scholars in this country have really been legislating on their own account while saying that they are only interpreting the Vedic texts; how it is an

open secret that there are no corresponding texts in the Vedas for most of the Smṛti rules, and how their efforts at spelling out a text from the Vedas and at straining its meaning, at wresting it from its context and deriving the desired purport therefrom, border upon the ludicrous, and clearly prompts one to imagine that it is "a head for a cap, and not a cap for a head".

The book also contains a clear and useful exposition of several rules of Pūrva Mimāṃsā system which unfortunately are not as well known to modern Indians as they ought to be. That system forms a key to the understanding of many śāstric texts which often perplex the reader. In the ancient schools of learning, any scholar who attempted to read the books on Vedānta without a knowledge of the Pūrva Mimāṃsā system, would have received no attention. To-day, anyone who knows the Samskr̥t language alone, fancies himself competent to deal with the recondite treatises on the Vedānta, with the result that often his interpretations border on the ludicrous. It would be well that those who attempt such study should familiarise themselves at any rate with the main principles of Pūrva Mimāṃsā so well enunciated in this book.

C. V. K.

Hindū Ethics, Principles of Hindū Religio-Social Regeneration, by Babu Govinda Das. Edited by Mahamahopadhyaya Ganganatha Jha. (G. A. Natesan & Co., Madras. Price Rs. 2.)

This little book of 162 pages is a thought-provoking one and embodies the thoughts of the late Babu Govinda Das, a well-known thinker who was long a member of the Theosophical Society, a brother of Babu Bhagavan Das, one of the leaders of the Society whose work is well-known. The book deals not only with Hindū ethics, but also with such variety of subjects as Hindū nationalism, the personal laws of the Hindūs, the abrogation of canonical authority, sectarian marks, common script for India, cow sacrifice, shikha as merely a social custom, shaving and cropping, the dress to be worn in India, etc., etc. The author, though he shows due reverence to the ancient culture of this country, is not afraid to criticise where he thinks it is necessary. Though he sometimes uses unnecessarily strong language and is hard upon persons whom he does not like (e.g., when he speaks of Spain and Austria as the two most rabid Catholic countries), Babu Govinda Das is on the whole so clear-headed and just, that the readers are likely to agree with much of his criticism and suggestions. The book will be found of great interest by those who

are interested in marriage-reform in this country. According to the author, the Vedic and Purānic literatures preserve many stories of Āryan girls being given away to non-Āryan Chiefs and he thinks that as in the case of flowers and fruits which are the result of cross-fertilisation, mixed marriages will lead to beneficial result, an opinion which is not likely to be accepted easily. He denies that marriage was a sacrament in the Vedic days and advocates registration of marriages. He draws pointed attention to Hindū medical authorities according to whom the minimum age of the parents, in the interest of the progeny, should be the seventeenth year for the mother and the twenty-fifth year for the father and incidentally draws attention to the necessity of instruction in sexual science. The problem of prostitution has a section for itself. The *pardah* system is roundly condemned and the repeal of the law of the restitution of conjugal rights is warmly advocated. Many will find much that is interesting and attractive in the little volume in which his fellow members of the Theosophical Society have a melancholy interest as the author crossed the border before the book left the Press. His brother has performed a pious duty in issuing it, with a learned introduction, for the benefit of the world.

C. V. K.

Hindūism, by Swāmi Vivekānanda. (The Ramakrishna Math, Mylapore, Madras. Price As. 10.)

In this volume of 114 pages, the Ramakrishna Math has brought together the utterances on Hindūism of one, who is now regarded as its foremost exponent (in Indian body) within the last half century. The volume contains five lectures on five aspects of Hindūism, namely: Hindūism—A Universal Religion; Hindūism—of the Vedas; Hindūism—Its Common Basis; Hindūism—Its Philosophy; and Hindūism—Its four Yogas. The first is the paper read in the Parliament of Religions held at Chicago in 1893, a paper which raised Swāmi Vivekānanda from the status of an obscure though a learned Indian monk to the level of one of the greatest exponents of Hindūism. The substance of the lectures is now perhaps common knowledge to all; to those who are not acquainted with its main aspects, the book gives a clear and succinct account of its greatness, its all-comprehensiveness, and above all its wide tolerance, in language at once eloquent and illuminating. We would commend it to many for careful study.

C. V. K.

A Pilgrim's Faith, by T. L. Vaswani. (Ganesh & Co., Madras. Price As. 8.)

This small volume, consists of "a few leaves, lifted from the author's Book of Meditations". Sādhu Vaswani is a name to conjure with in the realm of Indian spirituality. The meditations of one such as he is, would and should command the reverence and admiration of all who care for the higher life. The little book perhaps contains not much that is unfamiliar to students of religion; but there is many an attractive turn of phrase, and thought within its covers which would fix the reader's attention. Sādhu Vaswani says that the central idea of his philosophy of life is the Ātman. "The soul-stuff of each is of the Eternal. This is the Faith underlying the thoughts and aspirations of these pages."

Speaking of the dominating civilisations of the West, the Sādhu says that "it suffers from 'bhoga' and ugliness" and has been "steadily losing touch with the Ātman". But, lest one should think that he is unduly hard on the West, he adds "Power, wealth, fame. These are the things so many seek in modern India".

"Your Brain forgets; 'tis the Heart remembers." "Is not Truth something more wonderful than an artistic synthesis. Is it not a tongue of Eternal Flame?" "To look too intensively for success is to miss the victory, as to gaze too hard at a star is to lose it." These are some of the Sādhu's very telling sayings. There are many more of such in this little book of 95 pages.

C. V. K.

Mystic Experiences. Tales of Yoga and Vedānta from the Yoga Vāsishtha, by Bhagavan Das. (The Indian Bookshop, Benares.)

The compression of such an enormous work as the Yoga Vāsishtha into one hundred and thirty-four pages is a task of great difficulty. Much of course must be omitted, but the learned author has skilfully chosen enough to make a complete and readable whole for those who desire only a taste of the ancient philosophy, while it will arouse in many readers a desire for more.

E. M. A.

Highways in Astrology, by Kumbha. (Svetāranya Ashrama, Mylapore, India, and the Theosophical Publishing House, London. Price Re. 1-8 and 3s. 6d.)

The author is to be congratulated upon producing this little book on Indian Astrology written on original lines.

Kumbha has rendered valuable service to the cause of Astrology by writing this useful Primer on the Elementary Principles of Astrology. It will attract the right type of students to Astrology and help the Western students also in their study of Indian Astrology.

It is hoped that he will write more elaborate works on the rationale of Astrology on the lines adopted in his present book.

L. B. R.

A Call from the Past, by Mrs. E. de M. Rudolf. (The C. W. Daniel Co., London. Price. 7s. 6d.)

It was indeed unlikely, as the Introduction to this story says, that any supernormal experiences should come to such ordinary people as the characters to whom we are introduced; so unlikely, that, as there is no shadow of a hint as to why such things should have happened, most people will be inclined to say that it was impossible. A novel that deals with the supernatural or supernormal, if it is to be convincing, should give some indication of the fact that such events happen by law and not by chance, and should show enough links of the chain of connection as would give the story some air of probability. Here, ancient Egypt and modern London suddenly come into contact, without any apparent reason, and although both love stories, the ancient and the modern, come to a happy ending, we are left with a feeling of hopeless incongruity.

E. M. A.

The Short Play of Doreen and Killyes. Written for the League of Ahimsa (or not-hurting), by M. F. St. John James. (The C. W. Daniel Co., London. Price 1s.)

A play with a most unpleasant plot, which has not even the merit of being convincing. The imitation archaic language, with its indiscriminate use of "ye" for both nominative and objective, and the awkward twisting of the sentences to make the verb "to be" come at the end makes the reading very difficult, and the acting almost impossible.

E. M. A.

BOOKS RECEIVED

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

Reincarnation a Universal Truth, by R. F. Goudey (The Aloha Press, Los Angeles, U.S.A.); *Fate and Action*, by Durgā Prasāda, B.A. (The Grand Himalayan Press, Dehra Dunn); *The Wisdom of the Rshis*, by T. L. Vasvani (T.P.H., Adyar); *The Presence of Christ in the Holy Communion*, by J. I. Wedgwood (T.P.H., London); *The Eternal Quest*, by Cyril Harrison; *A Book of Remembrance*, by Maud S. Levett; *Food Science for All*, by M. Bircher-Benner, M.D.; *Three Booklets—Life and Morals*, by Shelley; *Thoughts on Education*, by Rousseau; *Religio Medici*, by Sir Thomas Brown; *Life and Health of Mind and Body*, by Florence Daniel; *The Sound of Your Face*, by J. Tyssul Davis, B.A. (C. W. Daniel Com., London); *The Causal Body and the Ego*, by Arthur E. Powell (T.P.H., London); *Satyāgraha in S. Africa*, by M. K. Gandhi; *With Gandhiji in Ceylon*, by Mahadev Desai; *Women in Hindū Law*, by K. T. Bhashyam Aiyangar, B.A., B.L. (S. Ganesan, Triplicane, Madras); *Isāvasya Upanishad*, by S. Srinivasa Row, B.A. (Vasantā Press, Adyar, Madras).

OUR EXCHANGES

We acknowledge with many thanks the following :

Theosophy in Ireland (April, June), *The Calcutta Review* (June), *Theosophie in Ned.-Indie* (June), *The World's Children* (June), *Modern Astrology* (June), *The League of Nations* (May), *Bulletin Theosophique* (June), *News and Notes* (June), *The Canadian Theosophist* (May), *El Loto Blanco* (June), *The Indian Review* (June), *The Messenger* (June), *Teosofia* (June).

We have also received with many thanks :

The American Co-Mason (April, May), *La Estrella* (May), *The Indian at Home and Abroad* (May), *the Beacon* (May), *Revista Teosofica*,

Cubana (May), *Heraldo Teosofico* (April, May), *The Vedic Magazine* (May) *Bhārata Dharma* (June, July), *Pewartas Theosofie* (June), *The Kalpaka* (June), *Toronto Theosophical News* (May), *Teosofi* (May, June), *Teosofia en la Plata* (April, May), *The Dawn* (May), *Theosofisch Maandblad* (June), *Fiat Lux* (May), *De Theosofische Beweging* (June), *The Cherag* (May), *La Revue Theosophique Le Lotus Bleu* (May), *De Ster* (June), *Isis Revista Teosofica Portuguesa* (February, March), *Prohibition* (July), *Theosophia* (June), *Teosofisk Tidsskrift* (May), *Occult-Science* (May), *The Kalpaka* (July), *The British Buddhist* (June), *The Occult Review* (July), *El Católico Liberal* (May), *Gnosi* (March, April), *Blavatsky Press Bulletin* (July), *The Indian* (April, June), *Sirius* (April), *The Vaccination Inquirer* (May, June), *Norsk Teosofisk Tidsskrift* (April, June).

NOTICE

CORRESPONDENTS and subscribers are asked to kindly add the name of their country to their address.

Subscribers to THE THEOSOPHIST are asked to return their RENEWAL notice with their subscription to the T.P.H., Adyar, or to the agent of their country. This will greatly facilitate the work for the officials concerned.

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EDITED
BY
ANNIE BESANT, P.T.S.

September, 1928



UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY



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THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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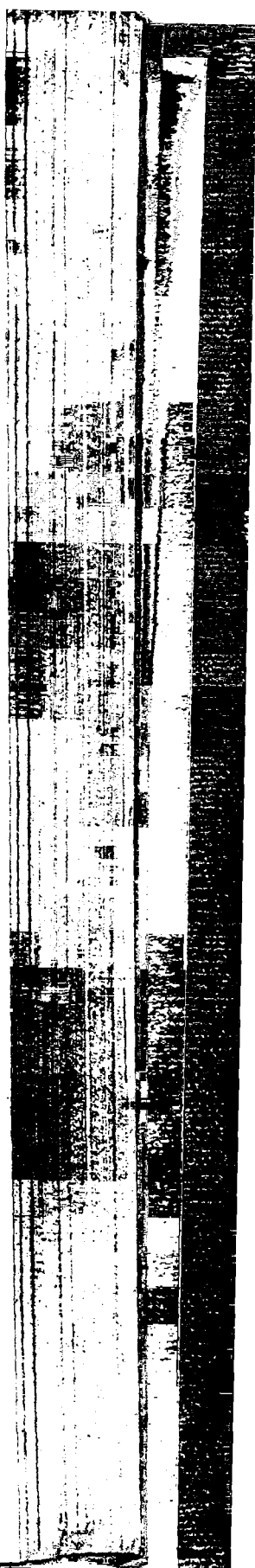
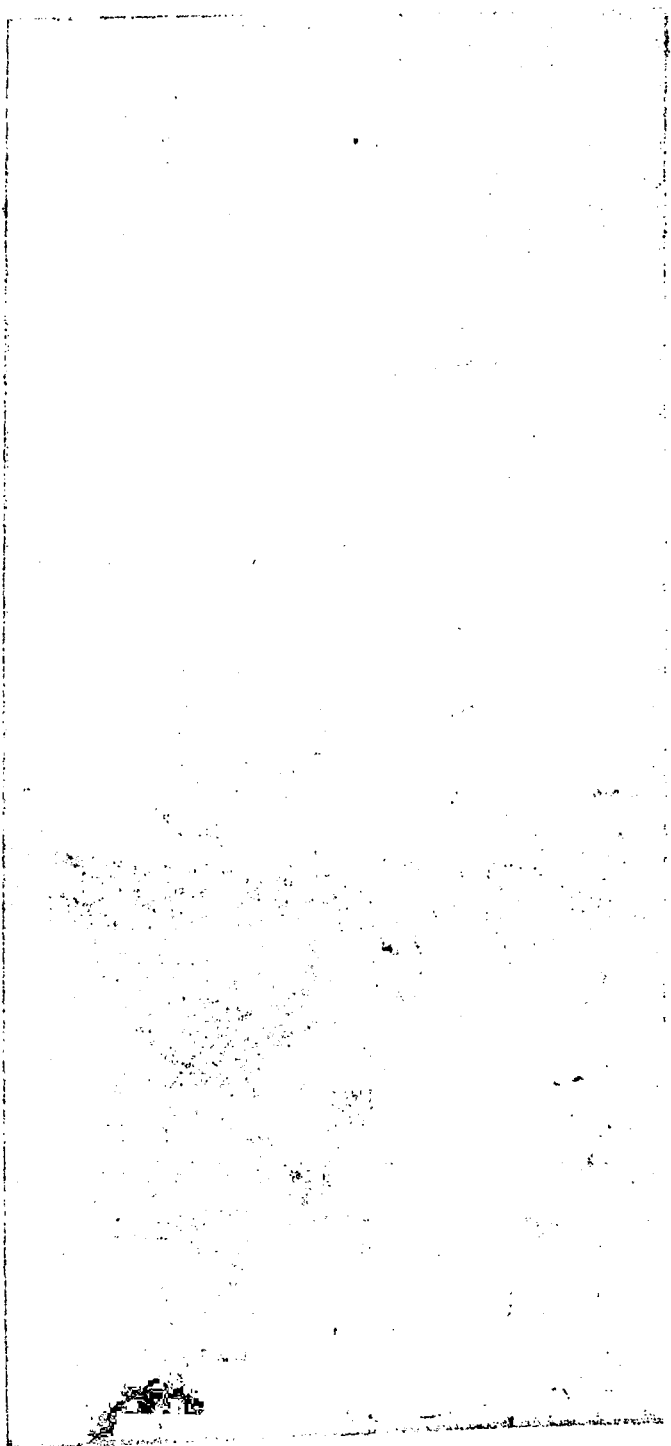
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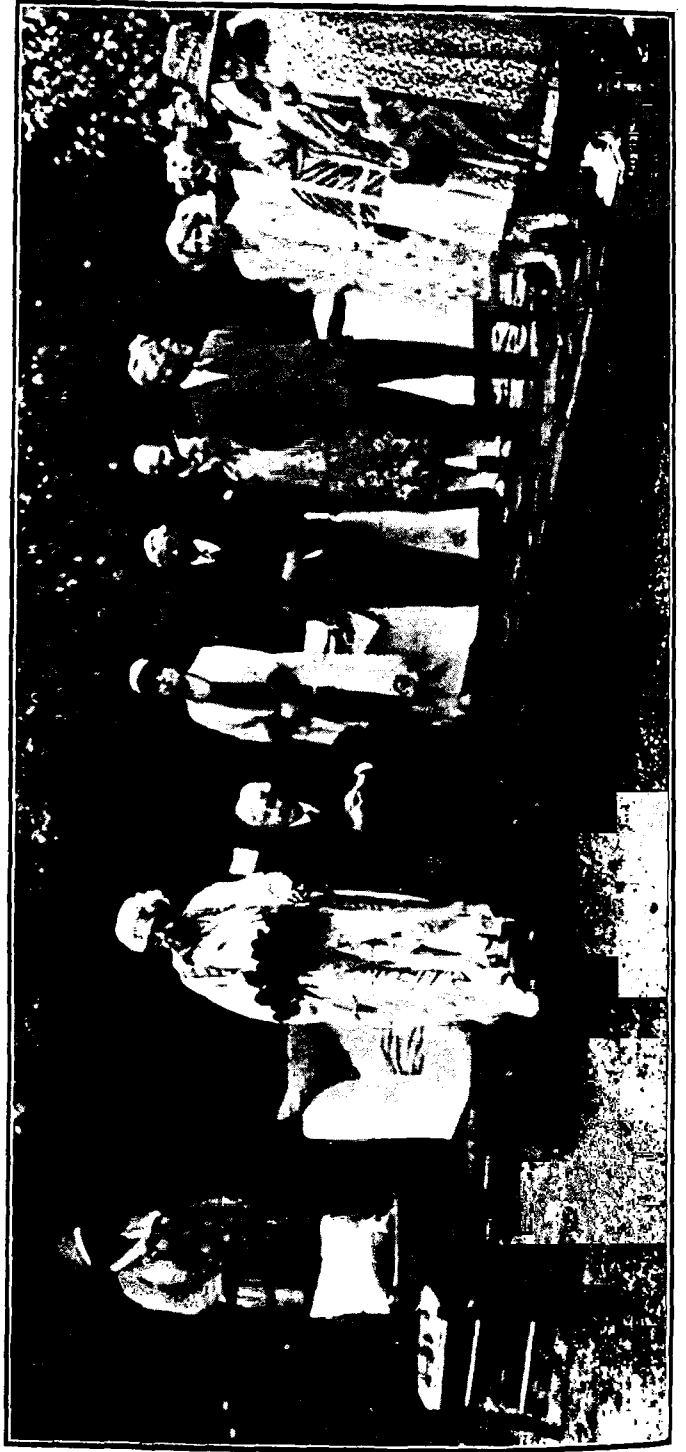
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Dr. Besant opening a garden fete at Stamford House, Wimbledon, 7th July, 1928



ON THE WATCH-TOWER

(By G. S. A.)

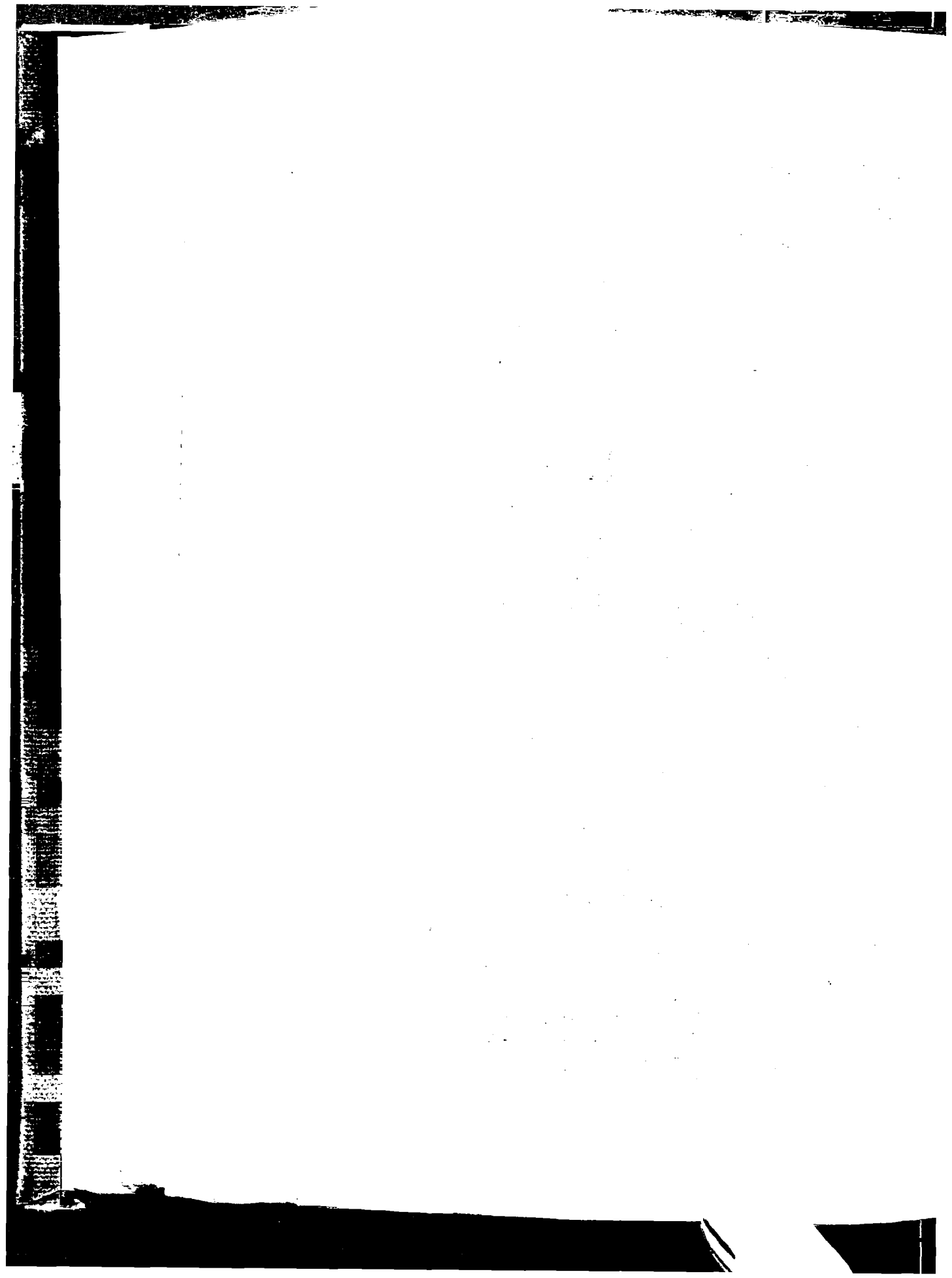
As most of our readers will already have been aware, the President has not been at all well in London and has been compelled to cancel all her public engagements including the last of the Queen's Hall lectures, at which her place was taken by the Vice-President's wife, Mrs. Dorothy Jinarājadāsa. The latest news is, however, most satisfactory, and although Mrs. Besant is still weak she is very much better, expecting to return to Europe on August 10th for India in order to be in time to attend a very important political meeting in Lucknow on August 28th. Not only is there no cause for the slightest anxiety, but the President is well on the road to restoration to normal vigorous and extraordinary health.

* * *

The following comes for insertion from the President :

A faithful servant of the Masters, a loyal co-operator in all Their work, and a friend of all, has left us the earth for his temporary absence from the physical plane. My brother, Aria, is happy as he lives awhile in the presence of those he served, and he will not be very long, I think, ere he revisits our mortal world for another life of service. Happy are those who pass on. And happy are we, who continue to work down here in the same glad service. There is no losing of us who abide in the Eternal.

* * *





ON THE WATCH-TOWER

(By G. S. A.)

AS most of our readers will already have been aware, the President has not been at all well in London and has been compelled to cancel all her public engagements including the last of the Queen's Hall lectures, at which her place was taken by the Vice-President's wife, Mrs. Dorothy Jinarājadāsa. The latest news is, however, most satisfactory, and although Dr. Besant is still weak she is very much better, expecting to leave Europe on August 10th for India in order to be in time to attend a very important political meeting in Lucknow on August 28th. Not only is there no cause for the slightest anxiety, but the President is well on the road to restoration to her normal vigorous and extraordinary health.

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The following comes for insertion from the President :

A faithful servant of the Masters, a loyal co-operator with me in all Their work, and a friend of all, has left us the poorer for his temporary absence from the physical plane. Our brother Aria is happy as he lives awhile in the presence of Those he served, and he will not be very long, I think, ere he revisits our mortal world for another life of service. Happy are those who pass on. And happy are we, who work down here in the same glad service. There is no losing for us who abide in the Eternal.

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A further pen-impression of the President in Western lands, this time, from Mrs. Whyte, one of her most faithful and devoted friends :

Dr. Besant was one of the speakers at the Central Hall, Westminster, at a Public Meeting arranged in connection with the Anglo-American Congress, July 5th, 6th and 7th.

She made a magnificent appeal to her hearers to outlaw war in their own hearts and find good points in every one, especially in those of another race and country, to banish passports and do away with barriers. Mr. Clynes speaking after her referred to what she had said, adding: "Dr. Besant, who is, I think, a little nearer to the Angels than the rest of us . . ."

It is beautiful to see the reverence she calls out from the other speakers on the same platform with her.

On July 7th Dr. Besant, before delivering a lecture to F. T. S. in the Friends Meeting House, London, at 8 p.m., spared more than two hours to open the Garden Fete arranged by the Wimbledon Lodge to raise money for its new premises, and held in the garden of Stamford House. Between 200 and 300 people gathered round the President as she spoke, as only she can speak, of the shining flame which in the Real World represents an active Lodge of the Theosophical Society.

Having struck the chord of inspiration the President then passed on to delight the hearts of the stall-holders, and especially pleased two young Round Table members who had an ingenious device by which the unwary were made to disburse many pennies in the hope of covering sixpence, which would then be returned to them. In triumph the youngster recorded at the end of the afternoon that not only Mr. Gardner—the ex-General Secretary of the T. S. in England—had been baffled in several attempts to capture the 6d., but that the President herself had expended a stream of pennies supplied by Captain Max Wardall, to the fabulous sum of 10d., in vain attempts to do the same thing!

The third of the series of Queen's Hall Lectures dealt largely with India's demand to make her own Constitution, and was brought to a close by a magnificent burst of oratory in which the challenge was thrown down to England to honor her pledges made by Lloyd George, her Prime Minister.

The feeling was tense, and whilst it acted on one emotional member of the audience to the extent of producing a slight disturbance—noted of course by the Press—the great and sympathetic response of the mass of the audience was proof of the eloquence of her appeal.

At the House of Commons to-day, (July 9th) by invitation of the "British Committee of Indian Affairs" and the "Commonwealth Labor Group," Dr. Besant met and conversed with several M.P.'s, and gave a short talk on the situation in India.

She explained the true meaning of the Bardoli affair, so much misrepresented here. She also gave an outline of the Boycott Movement from its start, explaining how no other form of opposition

was possible for an unarmed country; exposed the truth of Sir John Simon's one public meeting, (packed by police orders) and pointed out the growing danger of a possible Mussalman Alliance which might form an insuperable barrier between Britain's communications with India. Finally she reminded her listeners that if Britain tries to force upon India recommendations which are made as a result of the Commission, they would find no body of Indians prepared to carry them out—all parties being united (1) in favor of the boycott—a negative work, but (2) in the drawing up of a Constitution on Indian lines—the positive work of the "Boycott Movement".

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Through the courtesy of some English friends we are able to reproduce in this issue some pictures of the President attending the Garden Fête in support of funds for the Wimbledon Lodge. The following extract is from the *Wimbledon Borough News*:

Mr. R. H. Spurrier, President of the Wimbledon Lodge, said that in October last Dr. Besant opened the new Lodge in Worple Road, and it was a great joy to them to welcome their President to open the garden fête which was being held on behalf of the Lodge Building Fund. The new building cost £3,000, and they had set themselves to raise the money. He was also pleased to say they had with them Mrs. Margaret Jackson, the General Secretary of the Theosophical Society, and on behalf of the members of the Lodge he offered a very warm welcome to the President and Mrs. Jackson (applause).

Dr. Besant said she did not know how she could be expected to open the fête when she saw so many present and making themselves very well at home (laughter). She recalled the opening of the new Lodge and said it was a great pleasure to her to be present that afternoon in order to try and help on the effort to raise funds. Wherever they had a Lodge they thought of it as a light—either fire or candle or electric as they preferred—but fundamentally a light. The Theosophical Society had been founded on a great motto, and she hoped the flames of the motto of the founders would spread and grow brighter and more radiant until the whole neighborhood was affected by the light they shed and that it would be endowed with real philosophy. It was their desire to bring peace, harmony and happiness wherever they went, and she hoped their Lodge in Wimbledon might become such a centre and every member such a light in the world. She hoped the garden fête would be a great success (applause).

There were a number of stalls arranged around the lawn for the sale of useful articles, home produce, sweets, flowers, fruit, books, cakes, etc., and sideshows, including hoop-la, bran tub, dramatic performances and concerts and palmistry by Professor Caultmar.

The identity of the magician will not be difficult to fathom if the science of syllabic transposition is at our fingers' ends.

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The South China *Morning Post* of July 11th records further splendid work on the part of our Chinese brother Theosophists. Considering the difficulties in which that great land finds itself to-day it is no small testimony to the real appreciation in which Theosophists are held that such work as this can go on uninterruptedly, heartily endorsed and supported by the Chinese themselves. The *Post* writes:

Two more Free Night Schools for Boys under the name of Tung Ying Free Schools were opened on Monday evening at 29 D'aguilat Street and 55 Hollywood Road by the Educational Department of the Chinese Lodge, the Theosophical Society. Those present at the inauguration ceremony were Mr. Wei Tat, B.A., President of the Chinese Lodge, T.S., and Principal of the Educational Department of the Lodge, Mr. Ng Tsan Kwan, Hon. Secretary of the Free Night Schools of the T.S. Lodge, Mr. Wong Man Keung, Vice-President, and Mr. Lee Tin Sik, Hon. Secretary of the Chinese Lodge, and Messrs. Fung Jackson, C. M. Lai, M. I. Wai and H. L. Lui.

Among the invited guests were Mr. M. Manuk, Presidential Agent, T.S. in China, Mrs. M. May and Mr. H. E. Lanepart, of the Hongkong Lodge, T.S., in the course of the addresses delivered, very hearty thanks were expressed to Sir Robert and Lady Ho Tung for their generosity in undertaking the permanent financial support of the two schools, and for the special donation from Lady Ho Tung. Reference was also made to the untiring efforts of the Hon. Secretary, Mr. Ng Tsan Kwan, in the organisation of the schools, and to the excellent results achieved at the recent half yearly examination by pupils of the Besant School at 62, Wellington Street, which is another free school maintained by the Chinese Lodge, T.S.

It was announced to the pupils of the Besant School that a number of prizes would soon be awarded to the first and second boys and to those who had had full attendance during the last term, and that special prizes would be awarded to the two boys who obtained the highest marks in ethics and psychology. All the three schools were visited in turn by the school commission and the guests were all much delighted with the results achieved and with the practical brotherhood work that was carried on by the members of the Chinese Lodge of the Theosophical Society.

We congratulate our Chinese fellow-members on their fine work and no less on the marvellous atmosphere in which their work is done, for although political conditions may be chaotic—though doubtless not nearly as chaotic as the Western press likes to make out—the spiritual and traditional

atmosphere is unique in beauty, strength and exquisite grace. This must be a great inspiration to them all.

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South Africa has evidently caught hold of a wonderfully energetic General Secretary in Mrs. Gowland, and we hope the Theosophical Society in South Africa is taking full advantage of her tireless enthusiasm. Here, for example, is her proposed itinerary for August, September, October and November :

August : Port Elizabeth, East London and Durban.

September : Maritzburg, Durban once more, Lourenco Marques, Beira.

October : Salisbury, Gwelo, Fort Victoria, Buluwayo, Pretoria, Johannesburg.

November : Bloemfontein, Kimberley and Cape Town.

The tour will include practically every Lodge and will cover Cape Province, Transvaal, Orange Free State and Natal, as also Portuguese East Africa. Touring is very hard work, however kindly the various hosts and hostesses may be, indeed always are. To be all things to all manner of different people, constantly to be adjusting oneself to differing temperaments and points of view, to widely varying interpretations of Theosophy, to be actively sympathetic all the time, to understand fully without diminishing that driving power which every lecturer should unstintedly use to spur his audiences to truer, more virile, more enthusiastic activity, leaving them joyously discontented with themselves and determined to turn over several new leaves at once—all this taxes to the utmost the resources of wandering "fire-brands," using this word in its best sense and in no way suggesting unbalanced emotional excitement. Mrs. Gowland has already much experience of touring, and we shall hope to see as the result of the present gallant enterprise a Theosophical Society in South Africa more adequate than ever to discharge

its magnificent opportunities and its weighty responsibilities to Those Who have honored its members with the duty of theosophising South Africa.

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I have taken much time for intensive and inner brooding during the last few months while in residence at Adyar, and the net conclusion of it is a marvelling at the good fortune vouchsafed to us all. Whoever in 1875, or even a quarter of a century later, could have foreseen the magnificent flowering of the replanted Theosophical seed. When I think of the work accomplished by the Theosophical Society itself, the great Mother Movement, during the past half-century, when I think of the peace and inspiration our teachings have brought to thousands throughout the world, when I think of the active service in the cause of brotherhood rendered by members of all Nations and of all Faiths, when I think of the healing of quarrels, of the dispelling of ignorance, of the comfort in sorrow, of the hope in despair, which have come to the world through Theosophical truth, I thank God with all my heart for the Theosophical Society and wonder how little I am worthy of my cherished membership. When I think of the Order of the Star, I bow in reverence before Him Whose Messenger is in our midst, before our mighty Brethren—Annie Besant and Charles Leadbeater—who guarded the form into which so great a Life was soon to enter, knowing beforehand its splendid destiny, before the human tabernacle through which flows Truth so crystal and so splendid a challenge to thralldom of whatever kind. Once, I used to concern myself somewhat with the nature of the tabernacle, with somewhat meticulous analysis of the source of the mountain torrent which flowed therethrough. I know a little better now, for I have plunged into its waters and have been spiritually refreshed beyond the power of words to describe. From such personal experience I know of the

Glory that is with us—a Glory which, in directness, in simplicity, in purity, in accessibility to all without exception, is such as the world has not experienced for many centuries. I thank God with all my heart for Krishnaji, for Krishnaji as he is, as I, through my brooding, have come to know him, as he must be to those who at all costs desire that which he has to give.

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I bow in reverence before Those Who, not content with this perfect Gift from out Their Treasury, prepare for Their world yet another Gift—the unveiling in some measure of the Mystery of Motherhood by the Hand of the World-Mother Herself. Faintly and dimly, perchance inaccurately, I seem to glimpse something of this Mystery, of the Refuge, of the Power, of the Protection, that are part of it, how all Life partakes of it, how all Life is one because of it, how the unveiling in some degree of the Mystery of Motherhood shall help in wondrous ways to build a common brotherhood among Gods and Angels and among Men and all Living Things. I thank God with all my heart for this Gift that is coming to us, and for her through whom it has been foretold to come.

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Let there be no quarrel as to the relative value to be placed upon the various Channels. We know the End is One, and we know the Path is One—the Path of Freedom. Living in worlds of forms, we are necessarily constrained to limit and define this Freedom, each one of us for himself; but let us never forget, ever realise, that only in formlessness is Freedom truly glorious, for only as it is formless is it the Master of form. I am a devotee of Our Lord the Sun. I am a member of the Co-Masonic Order. I am a Bishop of the Liberal Catholic Church. I believe in Reincarnation and in Karma. I have such and such political and other opinions. I am a member of the Order of the Star. And some may say: What a weight of forms under which to stagger through life; is it

possible for the man to be free with such a load of forms? I hope so and I believe so. First, because I know, or think I know, Life apart from them all; and when I say Life I mean the *joie de vivre*, shall I say the ecstasy of living, an ecstasy which is power, which is peace, which as it were universalises me out of particularity? I find communion with Our Lord the Sun a source of tremendous uplift and I treasure this communion; but it is not indispensable to me. I find membership of the Co-Masonic Order a source of uplift and a means of helpfulness, but I am not wedded to my membership. So with my Bishopric, with my membership of the Order of the Star, of the Theosophical Society, with my beliefs and opinions. These and other tools I have in a case, and I use them sometimes to fashion something beautiful for my own contemplation and delight and sometimes for the helping of others. But I should not be in the least desolate if I lost my tool-box, or even any tool in it. If I want to fashion others I know the process, and I can be as happy without them, in some ways even happier for they must be out of the way whenever I desire to live "alone" in the Eternal, let time revolve around me as it will. So I hold these forms ever so lightly, though I honor them and treat them with the reverence which is their due. They, too, are Life, for all is Life.

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And if people tell me they do not like my forms, that these are abhorrent to them, that they regard them as fetters to Freedom and not as its expressions, I reply that I well know these are but forms, yet I find them useful both as means for the incarnation of Freedom in these worlds of forms in which we live and as means whereby I may perchance help others to know Freedom. They are, I shall heartily agree, by no means helpful to all. They may, some of them may, be hindrances to many; yet to some they may be the keys to the doors of Freedom. I am more than happy if those

to whom these forms are hindrances reject them absolutely, provided that such rejection sends them on to their own roads to Freedom, provided that such rejection makes them free. Does any one for a moment imagine that I feel hurt if some of my friends express their distaste for the Liberal Catholic Church and perhaps even regard me as disloyal to my beloved friend Krishnaji because I still remain a Bishop of that Church? If thus they imagine they do not know me. If thus they regard me I would venture to think they know neither Krishnaji nor myself. Perhaps it is as much slavery to abhor a form as to be wedded to it. Let us play with forms, divinely play with them, and having played with them awhile fling them away and go on playing—without them, playing no less divinely, perhaps more divinely. No form stands in the Light of Freedom when it is not permitted to stand in the Light of Freedom. No matter what form stands in the Light of Freedom when it is suffered to stand in the Light of Freedom.

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Let us live; really live, and let live. Let us be ruthless with ourselves, but never with others, though helping others to be ruthless with themselves. Let us take the knife of Freedom in our hands and cut away those growths which close up the doors of forms so that the Freedom within lies imprisoned, cannot, as it should, pass easily, uninterruptedly, in and out. The operation may hurt. Let it hurt. The ease after the operation will amply repay that pain which is release. But each one of us must be his own surgeon. He will be wise not to attempt operations on others. He will have enough to do to diagnose his own ailments and to summon up the necessary courage to insert the knife. At the most, he can helpfully do that which Krishnaji does, he can lay down the general principles of the disease of slavery, draw attention to its symptoms, and say, perhaps: Look at me, how healthy

I am. Well, I used the knife. Use the knife yourselves and regain your health.

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Happy are those who know how to use the knife of Freedom so as to transform the prisons in which they live into mere resting-places wide-open to Truth, walls for the Well of Happiness. Happy are those who play with forms, who use them to noble ends, who parade them not proudly before others, who are in no wise vainglorious about them, who do not cringe before them or abase themselves before them, who are not dumb driven slaves, the creatures of the tyranny of forms, striving to drown the rattle of their fetters with the shout that they are free. Those who *know* Freedom can garb it in no form which shall deny it, however many forms they use. But those who know not Freedom will deny it save as they can recognise it, and indeed may think it to be where it is not. Let the Light of the Glories in the midst of which we live shine upon our thoughts, our feelings, our words, our actions. Let it disclose their ugliness, that we may cast the ugliness away. Let it disclose their beauty, that upon this we may build. Where we are slaves let us burst asunder the bonds and live in Freedom, at whatever cost. Where we are masters forms matter naught, for we may put them on and lay them aside as best shall suit the Purpose of the Real.

And when we rejoice with exceeding joy in the Light of Freedom which pours upon us so splendidly, let us remember those who prepared its way—Helena Petrovna Blavatsky, Henry Steele Olcott, Annie Besant, Charles Webster Leadbeater, and all who have stood shoulder to shoulder with these. Before them shall we not all bow in reverence, mighty pioneers of that Light of Freedom into which we now are entering?

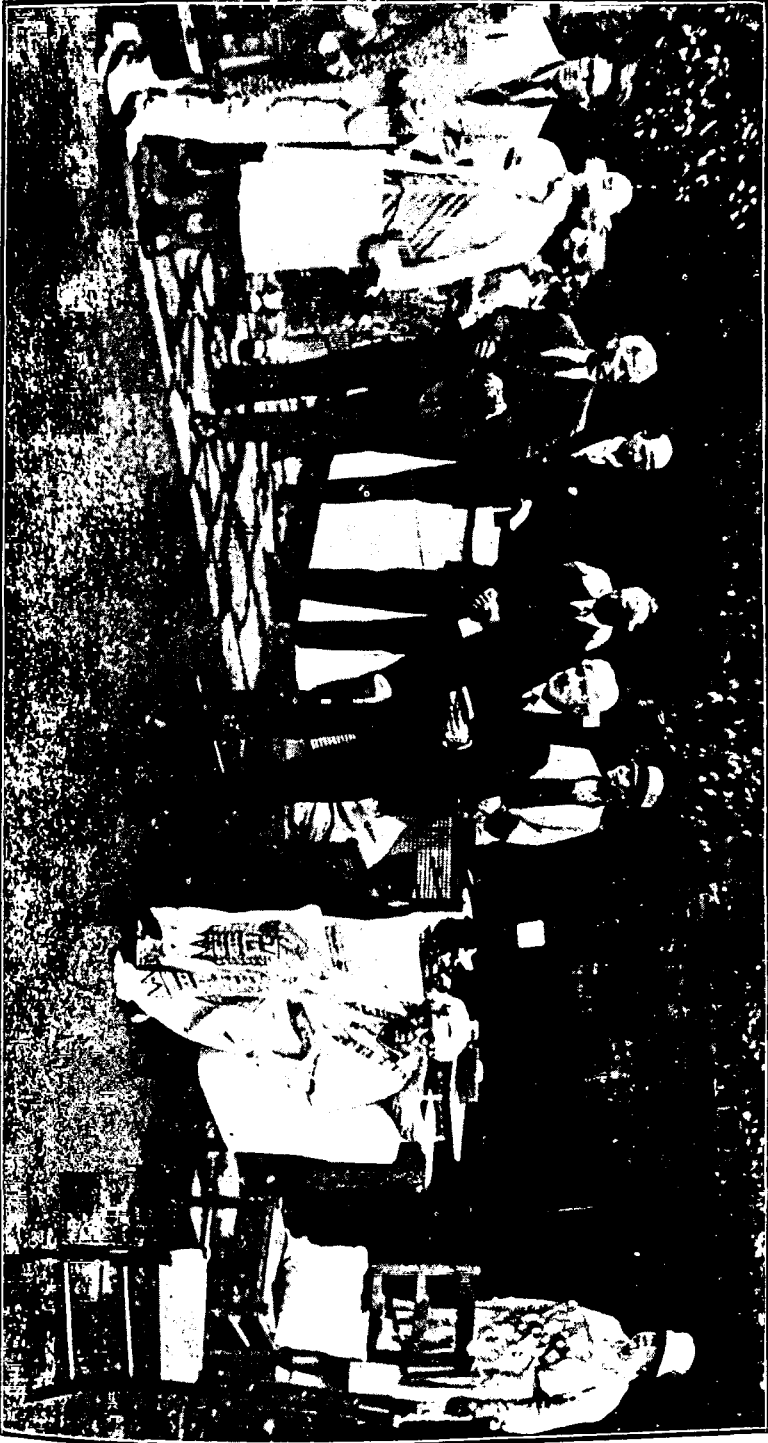
The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice. This ensures transparency and allows for easy verification of the data.

In the second section, the author outlines the various methods used to collect and analyze the data. This includes both primary and secondary data collection techniques. The primary data was gathered through direct observation and interviews, while secondary data was obtained from existing reports and databases.

The third section provides a detailed description of the data analysis process. This involves identifying trends, patterns, and anomalies within the dataset. Statistical tools were used to quantify the findings and to test the hypotheses that were formulated at the beginning of the study.

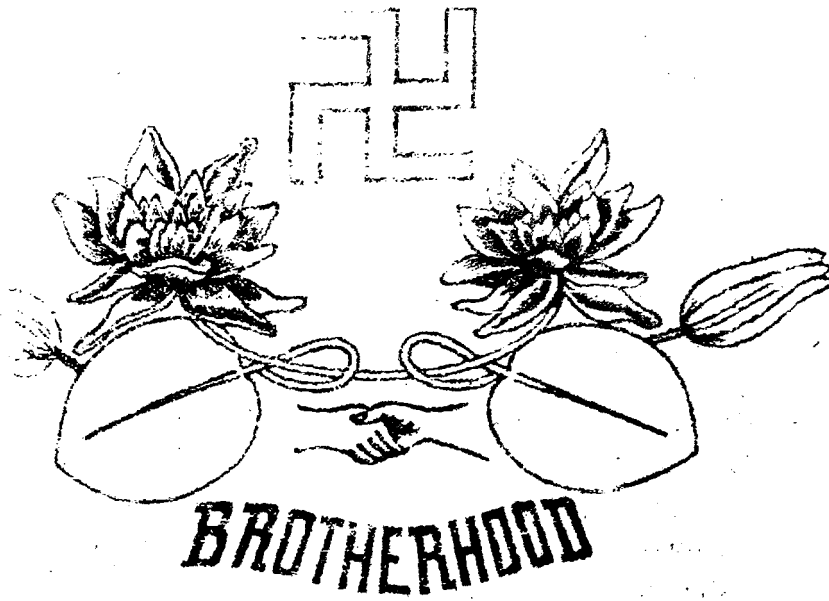
Finally, the document concludes with a summary of the key findings and their implications. It highlights the significant differences observed between the two groups being compared and discusses the potential reasons for these differences. The author also offers recommendations for future research and practical applications of the findings.

Dr. Besant at opening ceremony. Mr. R. Spurrer addressing the gathering.





Mr. E. L. Gardner offering roses to Dr. Besant

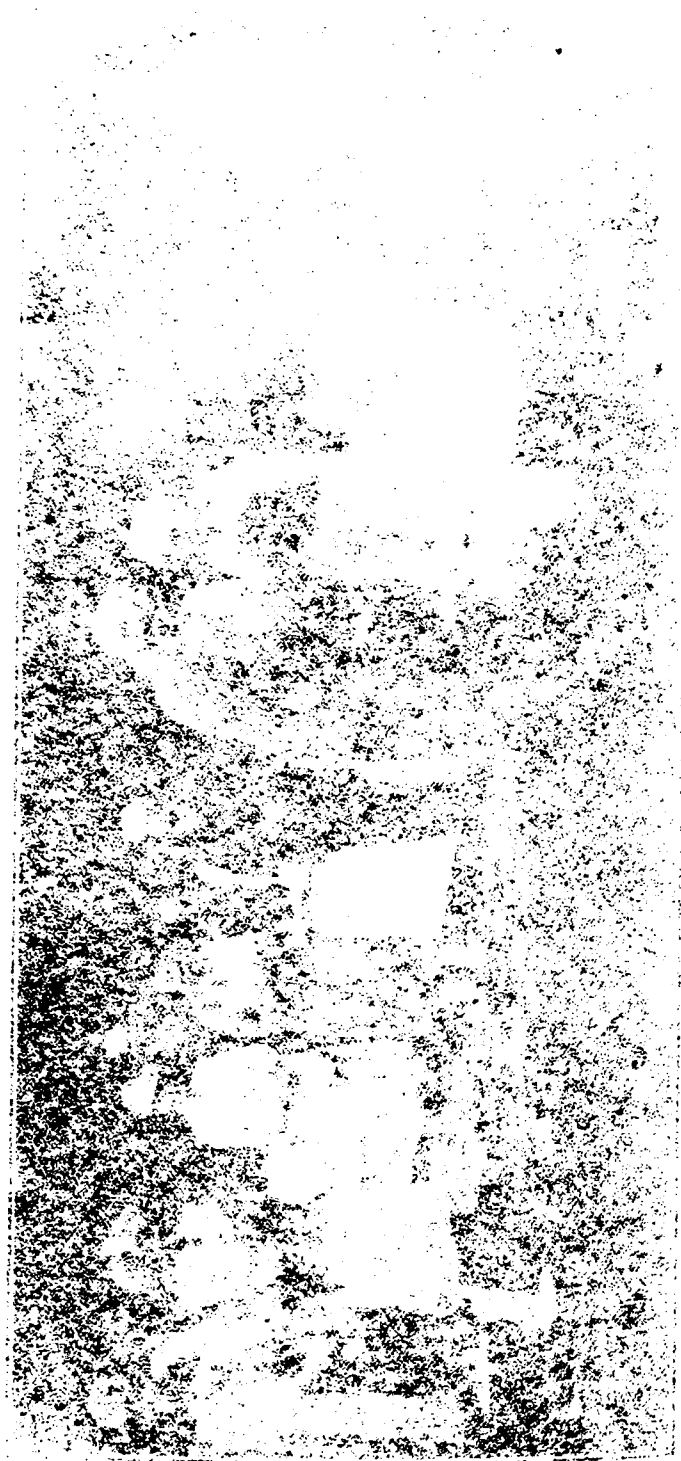


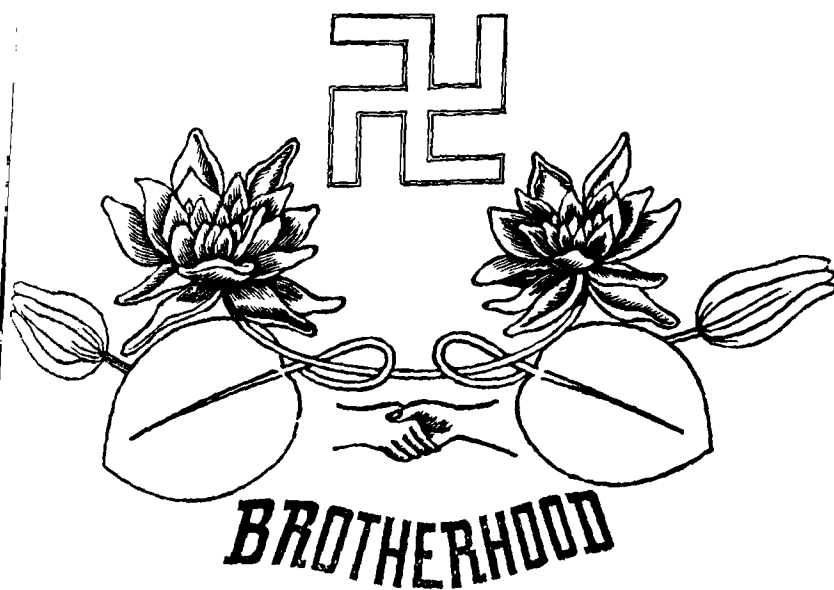
RECONSTRUCTION: THE NEW ERA

By ANNIE BESANT

(Concluded from page 579)

WHEN we are dealing with the law of brotherhood there is another great section of society to which it ought to be applied as well as this same law of reincarnation—the criminal. Now, the criminal from the standpoint of most people is very disagreeable and is to be put out of sight as far as possible, to be locked up until you have manufactured a habitual criminal which is one of the desperate things in civilization. Now, crime to a very great extent is simply ignorance, not always; it may be distorted knowledge but ignorance will play a very large part indeed. If you take the case of a criminal, the forger, who commits a crime and is





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clever enough to dupe his victims he is morally ignorant, and moral ignorance is as real a thing as intellectual ignorance. His conscience, we say, is not developed. That only means he has been short of experiences in his previous lives and so cannot discriminate, as you can, between right and wrong.

If you will take a most hopeless class, the congenital criminal. How are you going to deal with him? You cannot eliminate him. You cannot kill him. If you did he would only come back again. Such a criminal can be recognised from birth. That is one advantage. You can see what he is even when a baby; the shape of the head is bad; the set of the face is bad; the whole type of the man marks his features. He is a profoundly undeveloped human being. He does not even possess part of the head which is wanted for organs of the intellectual faculties. His forehead slopes very rapidly back. He is a savage really, a barbarian born into your civilised society and utterly out of place. The very qualities which make him dangerous to you would make him a very decent savage chief. He is out of place here. He belongs to a previous condition, not to the condition you are in, or ought to be in to-day, so you have to keep him more or less under restraint. Now, if you take him from the standpoint of reincarnation it simply means that he has had very few human lives, not enough to gather experiences, no wiser than you were at the beginning but perhaps better than you are had he had your experiences. He is only a half-developed human being, very little developed, ignorant as a baby about right and wrong, but unfortunately, with the strength of a man and so dangerous. Now, you cannot turn him loose on society. That is quite clear. You cannot have these people prowling about, preying on society as you do have. The one right thing is either to put him outside it altogether, an exile, leaving him free out of the society, or if you want him brought into the social order make proper provision. To put

him outside means a difficulty to-day at the present stage of world-communication. It is very evident that there is no place where they can be placed, no people who want them. In the old days when the populations of countries were smaller, and when there was plenty of other land uninhabited, you could do it but you cannot at the present time. Then you have the right to protect yourself from him and that means restraining his liberty just as you would restrain a lunatic, giving him food and drink, so should a congenital criminal be restrained; but you have no right to punish him; you have no right to make his life a misery to him. That is going beyond your right of self-protection.

What you can do is to have schools for him and his like apart from the children of better nature and better training, so that he shall not corrupt them. You can do as they do in America, put him into a labor colony, teach him a trade, make his life happy save for the restrictions which are necessary. Once you can do as they are doing in certain farm colonies in America where they do not put them in prison, but on what is practically an island since there is so much desert land around it and they are practically compelled to stay because they are very much more comfortable inside the colony than facing the dangers of crossing a great part of desert, your problem is solved. They have work daily, plenty of food, associate freely with each other, plenty of amusement and games because they develop the human and social qualities; they are sent there not to be punished, but to be educated and trained in industry and taught that an honest industrious life is happier than living by warfare against society; and when men show traces of improvement, when they are able to lead decent lives and upright lives, when they show themselves serviceable to their fellow men, when they know a trade and are willing to practise it, then if they desire it, they are set free and places are found for them where they

can practise the particular trade they have learned. And the record of that experiment is successful, for none goes back into the criminal life; they make good citizens instead of habitual criminals of them, and so are gradually building them up in character, giving them the help they want in their weakness and making it comparatively easy for them to lead better and more useful lives. Now, I am not forgetting that in that same America they have terrible prisons; I have only told you of one of the experiments made there and which is being extremely successful. Without going into further details along that line, it is one which should be followed in the new social order. You should make the life of the congenital criminal not burdensome, which embitters him, but make it as happy and useful as you can. Keep him separate but do not lock him up; do not let him be better off in prison than outside so that a man will commit a crime to go where at least he will not starve. You make it a temptation then to go to prison and do not reform him. As you do not punish a person who is ill, so you should not punish a person who is morally ill, and you should drop time-sentences. Why, you do not commit a diseased person to hospital for a time and then allow him to go out and spread infection. The reasonable way to deal with disease is the reasonable way to deal with moral disease. Separate him and put him in a position to earn his livelihood by industry and good conduct. There are many things of the sort that can be started, and I venture to put it to you that if you think over it is better to make our bad material into good material for the nation, because civilisation is responsible in this direction and the nation cannot escape the responsibility.

Now, take our law which we call karma which only means sequence causation. I only allude to that because knowledge of it is necessary, and I am obliged to use the Samskr̥t term because its English equivalent—translated it

means action—is not very significant as to what it does mean as a whole. You make your character by your desires in previous lives. There are three great powers you have: your thought, your desire, your activity. By them you mould your future. I have no time to go into full detail with regard to this; you can study it for yourselves if you want to understand it, but it practically means that just as you, an individual, came into the world with a particular character, however you got it, you can set to work upon that character by thought, building it up, eliminating what is evil, shaping it towards good. By a wise use of your desires, you can bring to yourself opportunities of any sort that you wish, opportunities for getting on in the world though that is not a great ideal in life, opportunities for doing service if you have a nobler ideal, the ideal of serving your fellow men. It is like a magnet; desire draws towards you the object of desire, just as a magnet draws soft iron. The law is as unchanging as the law of attraction between magnet and iron. You can work by it and obtain the result you determine. That law of causation which makes you master of your destiny makes the nation also master of its destiny during the future. But the law of brotherhood is in some ways the greatest of all laws for the social order.

Now, looking around society to-day, we find some sorts of work agreeable, inspiring, delightful to perform; other kinds of work turning a human being into a machine and uninspiring in every way, and in our curiously upside-down society we pay most heavily the things which are most pleasant to do, and the more disagreeable they are the less we pay. Taking the very lowest forms of human labor, that which enables us to lead clean and cultured lives, the labor of the scavenger, the man who works in drains, who makes healthy life possible for us, you pay him very badly though he works long hours of labor. Now, if

you and I had to do scavenging work, we should try to use our brains, our knowledge, so that the forms of scavenging that can be done by machinery should be done. We just put things on the most helpless, the least developed and most ignorant, instead of trying to invent machinery for doing most of the work. A machine would not suffer and be degraded by humiliating and often offensive forms of labor. Wherever it is possible machines ought to be substituted for human beings in the work; some of it will remain for which you cannot get machines at the present time. There the hours ought to be very, very short so that the man should have much leisure; not only should the hours be short, but the pay should be good. I said we were upside down in paying heavily the work which is pleasurable, and very badly the work which is disagreeable. Many of you may think it natural, the order of things; you have grown up in it and it may seem to you second nature. I want to turn you topsy-turvy; if your work gives you pleasure that work is part of your payment; if your work brings you power and fame among your fellow citizens then you want less money. Different things attract different people; some are attracted by money, power, fame, others by a desire to be deemed great. Each has his desires and money is not the only payment.

Lord Haldane, speaking on this subject, pointed out that it was a great mistake to think that money was the only thing that inspired human beings to effort and he spoke what is exactly true. Money is not the only thing; we want love, the approval of our fellow men and women; we want their affection and respect; some want to win great power; these are all the different rewards that come from different kinds of labor, and surely if they work because of the pleasure, respect, affection, power, that should be the recompense, because it is their recompense given fully in return for their labor. If that were done, then you would realise that the

man who has least is the man who needs most from outside, and that is why the man who works not because he likes the work should be paid most. You know how many undeveloped people always stand at street corners. It was Patrick Geddes who gave the explanation : because they get more sensation at street corners than anywhere else. They stand and gaze around them and the noise and the movement keep them awake. You know an unintelligent man goes to sleep remarkably easily. His mind does not keep him awake, and if he is with no one and has not fresh society or anything else there is nothing to keep him awake. Outside stimulus is a necessity. That is why people stand around street corners. They know then they are alive, really alive ; they respond to the rush of human life and vehicles around them, whereas we can be very happy in a room by ourselves ; we have trained our minds, our feelings, our emotions with thought, taste, and art, and beautiful things have trained us, and given us much within ourselves so we want less outside. Hence amusements are things which should be free to the poorer people : all art galleries, picture galleries, more and more ought these to be thrown open to people. No one man should be allowed to buy a great work of art and shut it up for his own amusement. The great works of genius should be common property and no one individual's ; they should be open to every one and not be the pride of some particular man.

In the days of Greece the great artists worked for the people ; their statues were put in the roads ; they carved the outsides of their temples and public places with splendid friezes. We have stolen them away from Greece and put them in our British Museum. The sight of beauty beautifies ; the contact with beauty develops. Great things should be common property, for everything that is beautiful has a toning effect on the hearts and the minds of those who see them. Half humanity should not be without that which educates and

brings happiness to human life. It is not right that that which uplifts and gladdens—pictures, statues, music—should be kept for the few; all that should be open to the people at large, and not kept for the luxury of those who already have too many luxuries for body and mind. That means the application of the law of brotherhood. What we want for our own brothers and sisters we want for all, and once we recognise that, we ought to work for it; our larger family should have a share of the good things of life. Nothing less than that is brotherhood; nothing less than that is the recognition of the human tie, the tie which binds all of us together; so that as long as any are ignorant, diseased, unclean, none can be clean, or healthy, or wise, or happy, if we are all of one body. Although we may not realise it the social macrocosm is like an individual and one blood flows through all. If the blood is poisoned at any part the whole of the body suffers. In the words of St. Paul: "For as the body is one and hath many members if one member suffers all the members suffer with it." The same thing has been said by Teacher after Teacher, and yet we remain less developed because we ignore our brethren as members of the same body. Only as that great teaching is put into practice will society really be a social order.

And the last law I want to mention to you is the law of sacrifice. Now, society must either be destroyed by violence or saved by sacrifice. You cannot go to those who are poor and ask them to sacrifice more than they already have done. They are sacrificing themselves daily; there is no need to ask them to sacrifice themselves further. It is those who are cultured and wealthy, who have leisure and opportunity, on whom the duty of self-sacrifice lies. If you take such a thing as "The Theory and Practice of Socialism," whether you agree with it or not, it will serve me as an example of what I mean. The best form of socialism does not come up

from the poor and ignorant and suffering ; it comes from the thoughtful and cultured and intellectual, who, just because they are not suffering, do not feel the bitter resentment against those who are pressing them down, those, who have the leisure to think, leisure to work, and who are willing to give themselves in order that society as a whole may be uplifted. You cannot reform society by violence, and the methods of hatred, of defiance, of social war, can only bring about a worse chaos than we have to-day. By love which seeks to uplift, not by hatred which seeks to destroy and pull down, is the salvation of society to be secured. We who have tried to think out and have turned our thoughts in this direction of social change, we who have time to study and have been educated in order that we may study, we can work out the best lines, the lines of least resistance, and we can gradually preach, nay, rapidly preach and do our very utmost in the social order to substitute everything which co-operates for competition, everything which substitutes mutual help for mutual antagonism, which substitutes arbitration for strikes and locks-out, the two methods of violence used on the one side by work-people and on the other by employers. Co-operate to find a better method of carrying on industry than we have to-day. On every side we see strikes. It is no use formulating that which shows discomfort by hasty movements: "we should do something if we suffer as they suffer."

Our duty rather is to seek a method whereby all suffering shall cease, seek for a better distribution of the wealth which is produced in the world, seek for a fair distribution of results for those who have to co-operate in order to produce all that society needs for its very existence. The danger of the continuous unrest that the great mass of the population, who are not considered in any one of these particular movements, feel is that unconvinced by that which restrains they may get restive because of the strain, trouble, and disturbance

and desire to move themselves which would be fatal to this stage of world-progress. A man has a right to refuse to work if he chooses not to work. You cannot force him to work. That is not the solution. The suggestions which are being made to try to compel the men must break down hopelessly unless you are going to establish a military tyranny like you have struggled against and broken in other lands. You have to think out a better method, to put your best brains, larger experiences, to work in order to find out a better way of distributing the products which are produced, realising that all should share in the result of common co-operation, that all should have their part in prosperity, or in adversity, for if one be shared, the other should be shared also. It must be realised that in the common social work of supplying necessities, all should supply necessities as a whole—every one has a share, none the right to a monopoly.

I believe there are brains in this country, mind enough to work out better plans of production, of distribution. Have we nothing in this country to inspire men to consider how to bring about a method in which the evil and trouble of the present and the late past will be swept away? Personally, as a Socialist I know certain ways, or think I know better ways of production and distribution, but it is not for any person to force their own ideas but only to let it be known. Try your theories not as exact theories but only to work out how to use your best brains and best individuals to make your woes disappear, to build up a cosmos out of the chaos we see in the labor and capital world at the present time.

I believe that humanity is far enough advanced to learn to co-operate instead of compete; I believe that the principle of brotherhood is sufficiently developed in our hearts now to make such discussion, such arbitration possible; and I suggest that the duty lies most heavily on those whom the past social disorder has most favored, has placed in the position of

advantage. It is for them to sacrifice utterly their fruit, willingly also to sacrifice and in duty share all the results of common labor and so build up a social order worthy of the Twentieth Century, worthy of a civilised nation, worthy of a nation which, having shown it can be victorious in war, has now the harder task of showing that it can be wise, mild and self-restrained in the victories of peace.

Annie Besant

THE best way of training the young is to train yourself at the same time; not to admonish them, but to be seen always doing that of which you would admonish them.

PLATO

THE IDEAL COMMUNITY IN GOETHE'S
*WILHELM MEISTER*¹

By JOH. LUISE GUTTMANN

MOTTO :

DOES Fortune try thee ? She had cause to do it.
She wished thee *abstinent* : obey, be mute !
What, shap'st thou here in the world ! 'tis shapen long ago.
The Maker shaped it, He thought it best even so.
Thy lot is appointed, go follow its behest ;
Thy course is begun, thou must walk and not rest ;
For sorrow and care cannot alter thy case ;
And running, not raging, will win thee the race.

Enweri tells us, a most royal man,
The deepest heart and highest head to scan ;
In every place, at every time, the surest chance
Lies in Decision, Justice, Tolerance.

My inheritance, how wide and fair !
Time is my estate ; to Time I'm heir.

Now it is Day ; be doing, every one !
For the Night cometh, wherein work can none.

¹ Condensed from a lecture in January, 1926, before the Brahmavidyā As
by A. F. KNUDSEN.

From the hints in his writings, and from the fact that he was among the highest Masons and Rosicrucians of his day, we may suppose that Goethe knew much more of Occultism than he is able to give out. In fact he says so plainly in *Faustus*: "that he has hidden in it many secrets."

Wilhelm Meister was written in two parts. It was translated by Thomas Carlyle, under the title: *The Renunciants*. And that is perhaps still the best translation. The second part, the *Years of Wandering*, is to us, as Theosophists, of greater interest.

Goethe pictures for us a Secret Society, "a choice nobility of high culture and vocation, real aristocrats of the spirit," who have started to wander about in order to seek out people qualified and willing to follow them and form part of the new community they are about to create.

To join the colony one has to have a vocation, to be already a master-craftsman of at least one thing: a science, an art. No one is told what to do, each must see the need and supply it.

No longer can one live for self, for personal gain; all personal pleasure must lie in service to others.

Yet each must be a personality, self-reliant, definite, discriminative, with the quality that can deal both with sinner and with saint; each must be able to obey or command, to work or supervise.

The leaders of the Community are those who can forget themselves for the sake of those under their care; one of the characters in the story explains this:

Property and Commonwealth: all the property inherited or acquired is a trust given to each, to make the best use of it in serving all the members of the Community.

But the estates and properties are scattered through the nations, evidently, for there are many managers. Yet the same spirit permeates the whole. Everywhere there is

confidence and trust between those in authority and subordinates. There is strict management and obedience, but very few laws and rules. What is achieved is kind consideration, selfless care and sacrifice, on the part of the leaders and rulers; respect and reverence on the side of the workers. Those who find this impossible return to the world at large. "To make use of every moment of time," is one maxim, and a leader remarks :

How precious, how important appears the duty which is nearest, whatever that may be.

And so when Wilhelm Meister stands the test, when he is admitted as a member of the inner, the leading Circle, he finds that it is because he has shown that his sense of responsibility was awake.

The central activity of the Community however is education; the making of the perfect citizen. Religion and knowledge go hand in hand; ceremonial in every undertaking; much symbolism in each daily contact. When his time of probation is over, and Meister goes to the central Community, with others, the address of their letter reads: "To the Chief, or The Three."

Meister, as they enter the domain, had noticed that in cut and color of the young peoples' clothes a variety prevailed, which gave to the whole tiny population a peculiar aspect. He is about to inquire about it when he notices another point; all the children, howsoever employed, laid down their work and turned with singular yet diverse gestures towards the party riding past them, or rather to him who was their leader or guide. The youngest laid their hands crosswise over their breast, looking up to the sky; those larger and older, held their hands behind their backs and looked down at the ground at their feet. The older and grown-up workers faced the passer-by all in line, their hands hanging at ease. Each posture being a notification of their place in the degrees and

gradations of achievement in the character-development their training and disciplines have brought about.

They are not allowed to talk of these things either to strangers or among themselves, and thus their instruction is modified in many ways. Besides secrecy itself has many advantages, it emphasises the facts; certain truths, generally known, when a secret of your study and degree, grows by still reverence, by concealment and silence, for it thus works into modesty and good behavior.

Of education "The Three" say :

Well-formed, healthy children bring much into the world with them; Nature has given to each whatever he requires for time and duration; to unfold this is our duty, and often it unfolds itself better at its own accord.

What the children lack is said to be reverence. So they are guided to develop this by a threefold reverence. First the children are led to reverence what is above them. Later they treat with reverence all that is also below them, the very ground itself.

When it is found that the second reverence is understood, then the members are ranged courageously side by side, frank and bold, for not alone, isolated, but only in combination with his equals does he confront the world . . . Man does not willingly submit himself to humility, to reverence, it is a higher sense, and we must awaken it, it must be communicated to his nature; only in a few it unfolds itself spontaneously. These have always been taken as saints and gods. No religion that grounds itself on fear is regarded among us.

Out of these three reverences springs the highest reverence, the reverence for one's self, and those again unfold themselves from this, so that man attains the highest level of what he is capable.

There is a great cult of youth in this community, and of womanhood. Among the leaders we find a number of very young men and young women. He speaks of young women managing large agricultural estates; and not only that, but clad in "boyish costumes" and riding to their work on men's saddles. All quite unheard of in those days of 1820. Also the young women are sent out into the world at large, as the men are, to help in every way to bring in the new principles of man's relation to man.

Under this aspect we can look upon ourselves as members of a Union belonging to the world; simple and grand is the thought. They are international, children of the Globe.

The most versatile of all...
...and dive...
... "Skill in Action,"...
... for all are pious...
... emergency.

Then in the story they...
... selected... and...
... and a... of...
... race.



Garden fête at Stamford House, Wimbledon. Dr. Bessent visiting a stall



Dr. Besant at tea at the garden fete

THE ...

...

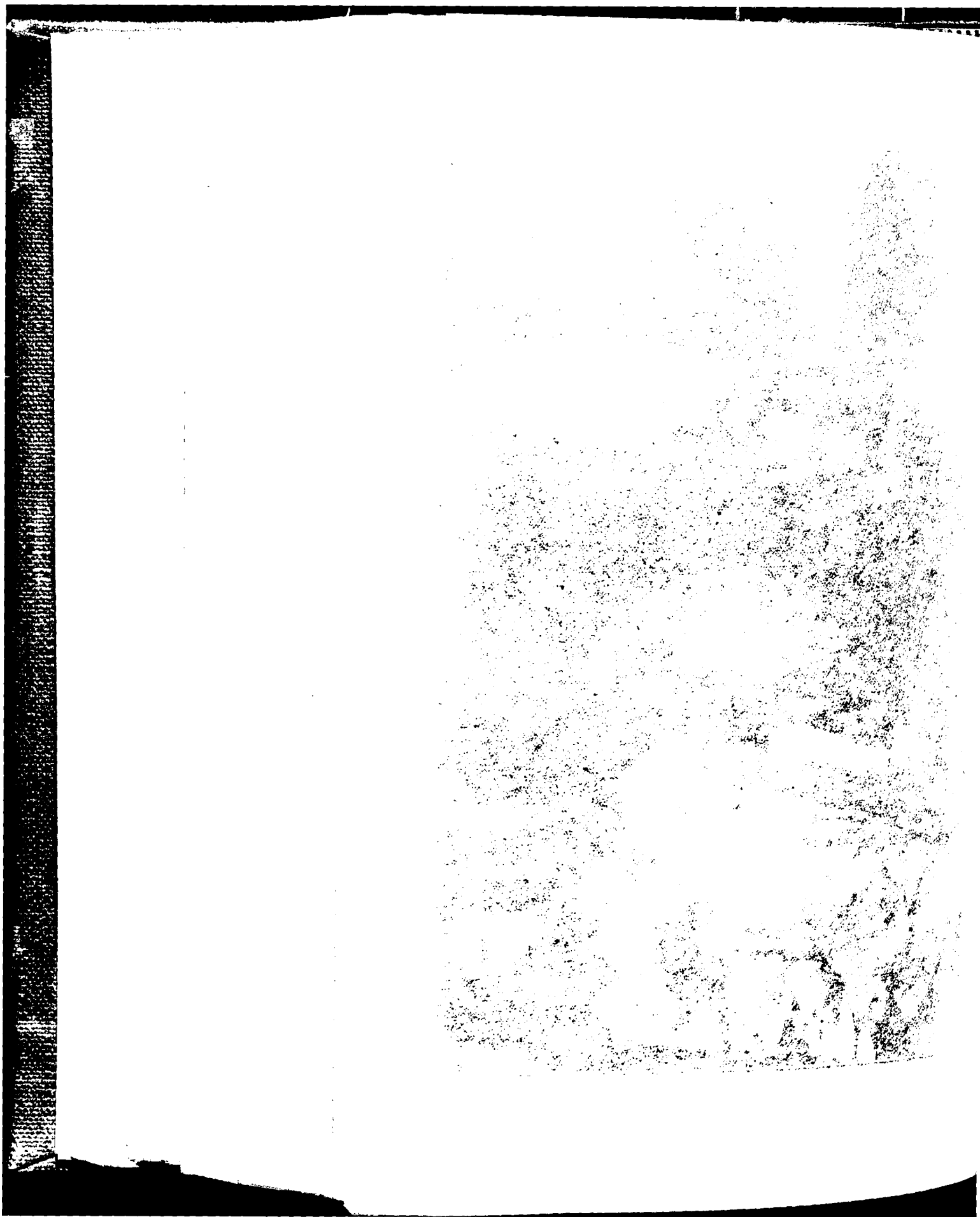
At the beginning of the year 1890 the first issue of the ...
... appeared in ...
"Man's Place" by ... in April ...
... Hall a ... intended ...
... of Theosophy ...
... were published ...
... Wisdom, the first ...
... and August, 1891, under the name of "The ...
... divisions"

In the June "Watch-Tower" at ...
... establishment of a Central Hindu College at Benares to be affiliated
... Allahabad University.

The Sixth Convention of the European Section was a very
... It was held in July. Mrs. Besant's lecture on
"Reincarnation" was highly applauded. She was ill during June.
... August, resumed her lecturing in England, and in September
... to Holland. From Amsterdam she left for India.

Fresh fields and pastures new were broken during this visit.
... crowded London, and many interested Bombay, she went
... to Benares for the Convention of the Indian Section. The
... before Convention, she writes:

There is a family religious belief something like
... times, only--Hindu's fast instead of feast at their religious
... copies. A good deal of money is usually spent over it;
... Babu Upendranath and his family this year set the
... of using the money for the relief of the suffering
... by the high prices of food brought about by the coming
... They bought many wagonloads of wheat, and opened
... in their courtyard, where it was sold considerably
... market price, thus aiding the industrious who are so
... of starvation from the raised prices.



TWENTY YEARS' WORK

(Continued from page 514)

At the beginning of the year 1896 the first instalment of *Man and His Bodies* appeared in *Lucifer*. She lectured on "The Law of Sacrifice" and "Man's Place in Evolution". In April she began in the small Queen's Hall a series of thirteen lectures, intended to give a general scheme of Theosophy. These were published under the title, *The Ancient Wisdom*, the first chapter of which was published in *Lucifer* of July and August, 1896, under the name of "The Unity Underlying All Religions".

In the June "Watch-Tower" of *Lucifer* there is a reference to the establishment of a Central Hindū College at Benares, to be affiliated to the Allahabad University.

The Sixth Convention of the European Section was a very harmonious one. It was held in July. Mrs. Besant's lecture on "Reincarnation" was heartily applauded. She was ill during June, but in August continued her lecturing in England, and in September went to Holland. From Amsterdam she left for India.

Fresh fields and pastures new were trodden during this visit. After a crowded lecture and many interviews at Bombay, she went straight to Benares for the Convention of the Indian Section. The week before Convention, she writes :

Durga Pūjā is a family religious festival something like Christmas, only—Hindūs fast instead of feast at their religious ceremonies. A good deal of money is usually spent over it ; but Babu Upendranath and his family this year set the example of using the money for the relief of the suffering caused by the high prices of food brought about by the coming famine. They bought many wagonloads of wheat, and opened a shop in their courtyard, where it was sold considerably below market price, thus aiding the industrious who are on the verge of starvation from the raised prices . . . The

Convention went very well, and much useful work was done, one thing being the utilising of the organisation of the Theosophical Society to aid in the relief of the starving. The rains have failed over the whole of India, and the harvest is lost. Such a famine has never been before, the food supply cannot last over the winter, and how three hundred millions of people can be fed by imported supplies is the problem to be faced. A catastrophe on a huge scale is feared.

At this Indian Convention Mrs. Besant gave the following lectures: "The Path of Action," "The Path of Wisdom," "The Path of Devotion". From Benares Mrs. Besant and Upendranath Basu started in November on a lecture tour in the Punjab and Sindh, visiting Lucknow, Delhi, Peshawar, Rawalpindi, Lahore, Multan, the latter having had only one preceding Theosophical visitor, Colonel Olcott sixteen years before. From Multan, she writes:

I explained to the people how Theosophy gave them the key to their own teachings, showing them how it illuminated many passages and symbols of whose meaning they knew nothing . . . To-morrow we go to Sindh, quite unbroken ground.

From Hyderabad, Sindh, she writes:

This letter is penned under difficulties, a crowd of women are gazing through the windows and flowing over the threshold, a number of aged men are seated round the room, a puṇḍit̄ is eagerly arguing in Sindhi with a priest of Guru Nānak, and I have refused to answer questions on Param-āṭman and Āṭman on the ground that I have closed my reception and must do my English mail. This is a curious place, the people good-hearted and gentle-natured, very ignorant and very eager to learn, quite untrained in thought, not even conversant with the teachings of their own religion. . . . We left for Hyderabad, travelling all day through the arid tract that lies beyond the fertilising influence of the Indus. There is no famine here, for the country is supplied by its great river and has no rains. In consequence of this

mud is largely used for the good houses, as plaster might be in England, and they have a curious, clean-cut, flat, massive appearance, with very thick walls and flat roofs. Houses and forts are all of this smooth mud, and last for hundreds of years uninjured . . . The first day's lecture at Hyderabad was attended by a crowd that swept away all the arrangements made to receive about one-fiftieth of their number. I had to stand on a table and address a densely packed standing audience, that remained quiet as mice, but must have been very uncomfortable. On the three following days we had a big awning spread and I spoke from a verandah. Every morning's conversazione has been crowded and the people very earnest, but oh! so ignorant. I got some of the more hopeful together and formed them into a centre for study, but advised them not to join the T.S. till they knew a little more. They have bought quantities of books, clearing out our whole stock. I have had one large meeting of women also, they being as eager as the men.

From Karachi, she turned southward, and at Bangalore in Mysore lectured on "Theosophy, the Science of the Soul," which so impressed the Prime Minister of the Independent State, who presided at the meeting, that he requested an abstract be printed and circulated by the Government, the lecture dealing mainly with education. At the palace of the Mahārānī, Annie Besant lectured to the leading ministers and court officials, her visit producing some important results.

She proceeded to Adyar for the Annual Convention of the T.S. This Convention of 1896 equalled, if it did not surpass, either of its predecessors in point of harmony and enthusiasm. There was an unusually large attendance of members. Mrs. Besant's morning lectures on Hindūism, Zoroastrianism, Buddhism and Christianity were confessedly the ablest, most scholarly and eclectic she has ever given. An Indian sovereign Prince and the Mysore Dewan attended the lectures.

Her long and stormy journey of nearly five weeks from India to America via England was completed on March 18th, when she arrived at New York. Of course many reporters called on her at Jefferson Hotel. She told them:

I have come to plant the seeds of esoteric truth among the people, not to wage war with anyone . . . I do

not come to antagonise Mrs. Tingley¹ or to proseletyse among her adherents. We are preaching the same truths to the world at large. I will try to draw converts from the outside public and aid as much as I can those Branches of the Theosophical Society that remain loyal to the parent Society.

New Lodges were formed at New York and Washington; then Annie Besant together with Countess Wachtmeister and Miss A. J. Willson, proceeded westward to St. Louis. Miss Willson, writes:

In New York we had heard of floods along the valley of Mississippi, and as we advanced towards St. Louis, which is built at the junction of the Mississippi and the Missouri, more and more flooded ground and traces of recent heavy rains could be observed from the railway. The papers had been full of the panic caused by the rising of the river, and from this and other causes, we had received a telegram that no lecture could be given at St. Louis; so we passed on to Kansas City. Here, too, a new Lodge was formed. At Topeka we were told that we were the first members of the Theosophical Society who had visited this pleasant little place with a Lodge of a dozen members. The Library Hall was filled with a superior audience. At Denver the crowd of enquirers increased, until they overflowed the hall; and quite a strong Lodge was formed of thirty-two members, one of whom volunteered to find a room for use as a Theosophical Reading Room and centre for enquiry. At Colorado Springs all, at first, seemed cold in regard to Theosophy, but before we left a group of eleven had formed themselves into a Lodge. Once more we boarded the train and climbed across the Rocky Mountains, with their grand and vivid scenery; and descended through the desert on to the well-watered, snow-mountain encircled plain on which stands Salt Lake City. From many causes this centre of the Mormon religion seemed unlikely for

¹ President of the seceded Lodges of America.

Theosophical ideas to take root and the audiences were small, but once more we found people sufficiently interested to form a Lodge for study. So too at Ogden. Thus far we leave behind an unbroken chain of Lodges in all the towns visited.

Then round the head of Great Salt Lake, across the desert and over the Sierra Nevada, down the full length of California to San Diego, beautifully situated on its land-locked bay, not far from the frontiers of Mexico. In the evening the drawing-room of the hotel was filled two and three times in succession by the crowds who flocked to see Mrs. Besant. Amongst them were a few old members, and it was pleasant to see them expand into a wider understanding of the aims and objects of the Theosophical Society as they listened. They had an opportunity of asking some of the questions which had puzzled them, and they finally united with the new members to form a Lodge. At Los Angeles a reception was given to Mrs. Besant and the Countess by Harmony Lodge, which 200 or 300 people attended. After six days' work, the little party left for San Francisco, where lectures, classes, conversations, a reception at which 300 people were presented to Mrs. Besant, and a celebration of White Lotus Day, were interspersed with Lodge meetings and talks to members. Here we had the pleasure of meeting Mr. Marques, whose observations on the human aura have lately been brought to the notice of the public. On one day five meetings were addressed by Mrs. Besant; for by some misapprehension a public announcement had been made of a lecture which she had refused for want of time, and she would not disappoint those who might come. Visits were made also to Alameda, Oakland and Stanford University, San Francisco; then on to San Jose, Santa Cruz, Sacramento; on to Portland, Oregon, to Tacoma on Puget Sound, with its fir and cedar-clad hills guarded by isolated

snow-capped peaks. At Olympia the Governor of the State attended the lecture.

In beautifully situated and pure-aired Seattle we found a strong Branch and much hopeful work progressing. This is one of the many Branches which owe their origin to the tireless energy of the Countess. It was only started last summer, but already has its lecture room and library, and over fifty members. One of the ideas mooted by Mrs. Besant at Seattle was that of a federation of all the Lodges in the State of Washington, on the plan of the Northern Federation in England, for the purpose of interchange of Theosophic thought and help in the work. This would mean a meeting every six months in one or other of the towns, and would tend to foster outside interest and to promote a closer tie amongst the members by personal interest.

Spokane distinguished itself by flocking in such crowds to the first lecture that some hundreds had to be turned away. Butte, Montana, came next, a desert of hills honeycombed by mines of copper, silver, iron and gold. Anaconda and Helena, two other mining towns, were visited. At the latter place the Unitarian minister gave up his lecture in the midst of a series and advertised Mrs. Besant's instead. On June 15th we found ourselves in Sheridan, Wyoming, near the house of Buffalo Bill and some of his Wild-West riders. Here we encountered a different type of men from the miners of Montana, cowboys. It was cheering that the young Branch had already thirty members. A few new members joined, and we hope that some of the scattered ranchers carried back to their homes ideas to work into their daily lives. At Lincoln, Nebraska, the Universalist Church was packed both on Sunday and Monday; and a study class was formed. At Omaha a prominent Woman's Club held a reception in Mrs. Besant's honor, and lectures in the Opera House commanded fair

audiences, somewhat thinned by the heat which drove all who could to leave the town for the country.

At the Chicago Convention many delegates were gathered, and other Sections were represented by delegates, letters or telegrams of greeting. Mrs. Besant, after a sketch of the work in India and Europe, spoke of the new literature, which is of such value to the usefulness of the Theosophical Society and laid stress on the duty of members to perfect themselves in a knowledge of the fundamental teachings of Theosophy that they may be ready to give help to those who enquire. "No movement that is ignorant can live," she said, "and no movement that is ignorant ought to live. The Masters are the Masters of Compassion, but they are the Masters of Wisdom as well."

From Chicago Mrs. Besant worked eastward. A cloudburst near Menomine had swept away three bridges the day before, and we had to wait patiently till they were patched up sufficiently to permit our train to crawl slowly over them. She left a trail of new Lodges behind her in Michigan: Kalamazoo, Charlotte, Jackson, Ann Arbor, Detroit. In Ohio, Toledo, Sandusky, Cleveland received a visit. Mrs. Besant has recently placed in the hands of the Central States Committee a number of library boxes, containing full sets of books for elementary and advanced study, to be circulated among the various Branches. On our way from Cleveland to Buffalo, N.Y., we passed not far from one of the famous "camps" of the Spiritualists, and such a pressing invitation was sent us that it was decided to go to Lilydale to lecture for them. Missing a train connection necessitated a long drive in the dark through country roads. They were waiting at the "camp," and the Countess and Mrs. Besant were immediately conducted to the canvas-sided "auditorium". Her lecture on "Life after Death" was listened to with deep interest, and the next morning many enquirers came; for the more

educated and thoughtful Spiritualists are tired of the mere round of phenomena and are eagerly seeking a philosophy which can explain what they know and lead them on to know more. Mrs. Besant lectured again, and a Branch was formed.

After Buffalo and Niagara Falls, we crossed over Lake Ontario to Toronto, Canada. A dozen new members joined the Branch there, and a Lodge was formed at Hamilton. Returning over the blue waters of the lake, at Rochester, N.Y., Miss Susan B. Anthony took the chair at Mrs. Besant's lectures and a Branch was formed. All the interest in Theosophy which had been growing on our way seemed now to culminate, and in Boston a Branch of nearly fifty members was quickly formed; some old members who had dropped away coming gladly into touch again. At Lynn a small united Branch rejoined the parent Society, after being separated for a time in the confusion caused by the late troubles. Her farewell lecture in New York was on "Theosophy: its Past, its Present, and its Future," a vivid sketch of the origin of the Theosophical Society, its past troubles, its present position firmly grounded on knowledge gained by those who had followed the course laid down by its Founders, and its grand future as the spiritual helper and moral educator of races yet to come. This was a fitting conclusion to her six months of continual travel, joyful work and ungrudging aid to all who chose to ask it.

After a rest of but ten days, she resumed her work of lecturing in England, and in December visited France, lecturing in English and in French.

She went to Sweden and Norway in 1898, lecturing on "Theosophy and Christianity," "States of Consciousness," and kindred subjects in Goteborg, Christiania, Stockholm, Upsala, Lund, Copenhagen. She writes of Norwegian Christiania:

Darkness covered the land in a way quite novel to us; there were only about five hours of daylight, and that was not light. The weather varied from clear blackness to foggy

blackness; there was snow and ice, but no sun; and one felt that Nature here is really an unkind stepmother to her children. The grim tales of Norse mythology seem natural and proper, and the terrible wolf Fenris is felt as an appropriate inhabitant. But in spite of the grimness, Christiania gave us large and very intelligent audiences, and Stockholm gave us a warm welcome. In Upsala, the old University town, the hall of the University was filled with attentive hearers. To our astonishment, Copenhagen presented us with an audience of a thousand people, a remarkable assemblage for the Danish capital, proving how deep was the interest aroused by Theosophy. Amsterdam seemed home-like, after the dark North, with the familiar faces of our faithful Dutch workers. The Dutch press was more friendly than it had ever been before, and by its help Theosophical teachings have reached thousands of homes. The work finished at the Hague. It is good to see how in every land there are eager brains and hearts ready to welcome the message of Theosophy, as bringing a ray of light into the darkness of the world. Men are hungering for religion, but fear to be given stones instead of bread; they are weary of formulæ and empty promises, but listen gladly when truth is offered in a way that appeals to sound reason and sane emotion.

A lecture tour to Scotland followed, and on March 14th, 1898, Mrs. Besant left for India, going via Rome, where she met the members of the Rome Lodge in the afternoon of her arrival. The next day the hall of the Society of the Press in the Piazza Colonna was crowded to excess to hear her lecture entitled "La Theosophie dans le Passé et dans l'Avenir," in which the work of the teachers of the same great truths in the past in Rome was traced, and the Romans of to-day were urged to welcome the help that had been rejected in the past.

Arriving in Benares on April 3rd, Mrs. Besant busied herself starting the Central Hindû College. She returned to London early in July, and aroused great interest by her lectures on "The Reality of the Unseen World," "Theosophy and Modern Thought," "Esoteric

1 Theosophy in the Past and in the Future.

Christianity," "The Hidden Side of Religions," "The Trinity," "Divine Incarnations," "Atonement and the Law of Sacrifice," "Natural and Spiritual Bodies," "Difficulties of the Inner Life," "Resurrection and Ascension," "The Mystic Christ," "Theosophy and Social Problems," "The Good and Evil of Competition," etc.

She attended the Convention of the Indian Section held at Benares in October of the same year. She writes :

In the evening of the second day, the delegates and some invited guests witnessed the famous fire ceremony, in which certain people walk, and make it possible for others to walk, over red-hot wood ashes. This ceremony some time ago was performed every year in the garden of a certain wealthy lady, but since her death it has been discontinued; so one of our members arranged with the people who are able to perform the feat for its celebration during Convention. A trench about sixteen feet long and eight feet wide was dug and filled with wood, this was set on fire and kept burning during the day with fresh wood, until a thick bed of red-hot ashes was formed, filling the bottom of the trench. A slope was made at each end to the level of the ground above. When all was ready, we took our seats, nine or ten feet away from the trench, and very uncomfortable was the heat from the glowing bed. I tried walking along the path between the trench and our seats, but was driven away by the intensity of the heat. The ceremony began with some chanting, and then the two chief performers who were to go first were obsessed with much violence; their yells and contortions were painful to witness, as is usual in such cases. Many cocoanuts were broken in front of them, and the crashing of these and the shouts of the obsessed, the imperious chant of the celebrant, the whirl of the torches by their dancing bearers, and the rattle of the drums made a weird and tumultuous scene. Presently partial quiet was obtained, and an image of Agni, the Fire-God, was carried round the fire in a *palki* which contained also two drawn swords crossed in front of the

image; a couple of marked swords were carried by two of the processionists; and the obsessed persons, now only struggling slightly, were led in the ranks. The procession went twice round the fire and then the *palki* was set down, a naked sword was given to one of the obsessed and he was led to the edge of the slope leading to the bed of hot ashes, brandishing his sword and dancing and yelling. At the other end he ran round on the path, and then again across the ashes. He cut with his sword at a turban on the path, knocking it into the fire where it blazed up gaily, not sharing his immunity. His obsessed comrade followed him, and when they had run over the ashes several times they were caught by the assistants and held, still struggling to get at the fire. It was strange to see one of them, a small, slight man, swaying half a dozen sturdy fellows hither and thither as he struggled to get free; but this extraordinary strength is one of the characteristic marks of obsession. After this, any man or boy was allowed to walk through the fire, and a number of people availed themselves of the permission. Most of them ran, but one stopped and took up a handful of the glowing cinders; one gentleman, a friend of ours, walked twice over the red-hot bed at a deliberate pace. He states that it felt like warm sand only, and when Dr. Pascal examined the soles of his feet he found them quite uninjured, and the skin of the feet as soft and thin as his own. Such is a simple statement of the facts we witnessed, and I offer it without comment.

The Convention Hall at Adyar presented a brilliant appearance at 8 a.m. on the 27th December, when Colonel Olcott conducted Mrs. Besant to the platform to deliver the first of four morning lectures of her course on "The Evolution of Life and Form". The nave and transept, together with the outside galleries, were packed to overflowing; and the beloved speaker was greeted in the most enthusiastic fashion. His Excellency, Sir Arthur Havelock, Governor of Madras, was present, and was most cordially received. Mrs. Besant's subject was "Ancient and Modern Science," and the theme was treated in a strain of fervid eloquence that it seemed she had never previously reached. She also gave an eloquent and impassioned address at the

close of the Convention on "Theosophy and the Future of India". The following extract will be of interest:

India in the past was given by the Supreme the one great duty among the nations of the world, to be the mother of religion, to be the cradle of faith, to send out to all other peoples the truths of the spiritual life. That was the primary duty of India, and all good things were hers as long as she fulfilled her dharma. As gradually she fell away from the position of the mighty imperial mother of the world's faith, she lost all else that had made her glorious in the past. Her wealth diminished, her independence was gradually undermined; lower and lower she sank, until her people well nigh lost their place among the nations. Other nations have trodden that path before. There were mighty civilisations in the older world, and nothing but their ruins remain to-day to mark where once they ruled, fought and lived . . . While nation after nation died and was buried, India—India older than the oldest of these—is not yet dead. Her dust is not yet on the funeral pyre. India still lives, breathing faint and low. India, the ancient mother, most ancient of all, still stands as Durga stands. Eternity lies behind the goddess, but she remains ever young; for spirit knows no age, no birth, no dying. And where a nation stands emblem of spirituality, she must live; though her sons deny her and her lovers stand afar off. The mother, looking over the land and asking for someone to serve her, raised her eyes to the mighty Gods and said: "Lo, I will take some of my children's souls . . . and send them forth to other nations; they shall be born among other peoples . . . Their love shall remain when the love of the children in my land has grown cold. Then I will bring them back to my household from the far-off nations of the earth, and I will plant them here to tell my children what they should do to recall amongst them the memory of their ancient faith, the possibility of revival that lies in the

spiritual nature." And they, from many lands, have heard the mother's call, and have come across many oceans to her summoning voice; and they ask her own children, for very shame, to do her bidding, lest the children of her past returning in the garb of the stranger, should be truer to India than those born on Indian soil . . . I tell you that the future that lies before you shall be greater than your past has been, mightier in spiritual knowledge, grander in spiritual achievement, more potent in spiritual life; that the very Rshis Themselves who are without, standing waiting, shall again find Their home on Indian soil . . . When the greatest in the nation live the life that is simple, frugal, holy, in the discharge of duty; then only when the leaders are spiritual, all else shall they obtain.

(To be continued)

TALENTS are best nurtured in solitude; character is best formed in the stormy billows of the world.—GOETHE.

A RIVER'S REVERIE

AS the softly rippled river ever moved to worship me,
It proclaimed the stirring message of the power of the sea
And the shimmered patient wisdom of its vast eternity.

So I merged myself in oneness with the dreamings of the tide,
And I kissed the foamy mudbanks with the ardor of a bride,
Till I knew myself God's mirror, then forgot myself—and died.

Then I soared into the ocean where the clouds are frozen
waves,
And I played at ball with planets on the shore that Lethe
laves,
Turned to hide-and-seeK with comets in and out of Heaven's
caves.

Till at last I grew quite weary of that starry company,
Longed to chase the longtailed squirrels to the branches
of a tree
In the spreading peace of sunset when the mud knows
majesty.

DUNCAN GREENLEES



A SURVIVOR'S REFERENCE

As the water ripples ever ever change to words
It proclaimed the first message of the power of
And the who covers patient wisdom of its vast domain

So I merged in the deep with the deep
And I kissed the heavy emotion with the soft
The I know myself that I know their feelings

Then I soared into the ocean where the clouds
waves

And I played in the sun with planets on the distant
waves

Trapped in a world seek with secrets in and out
waves

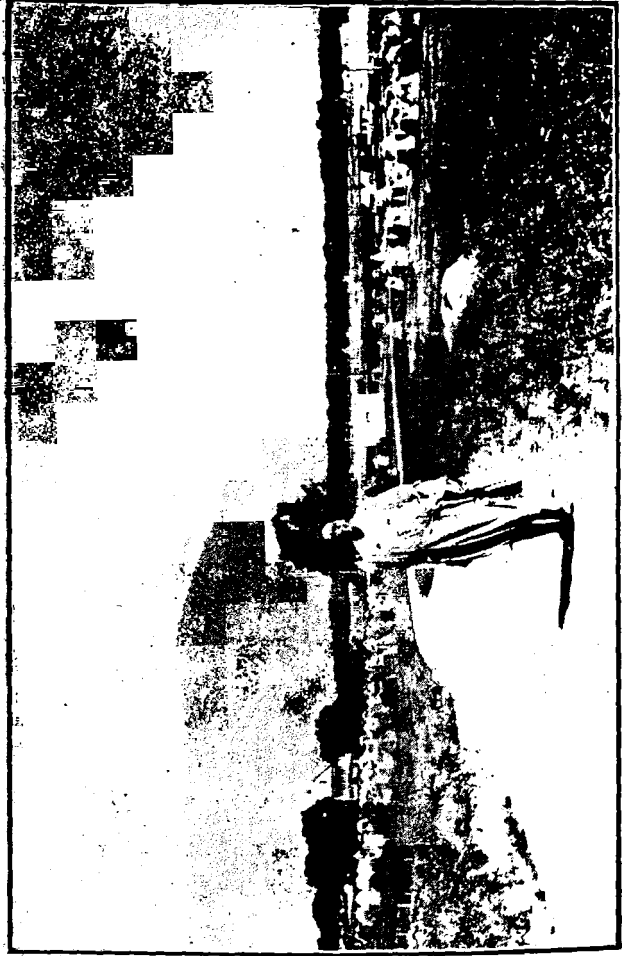
At last I grew quite weary of that so many
the phase the long-tailed equator

In the long piece of suns I wish to
waves

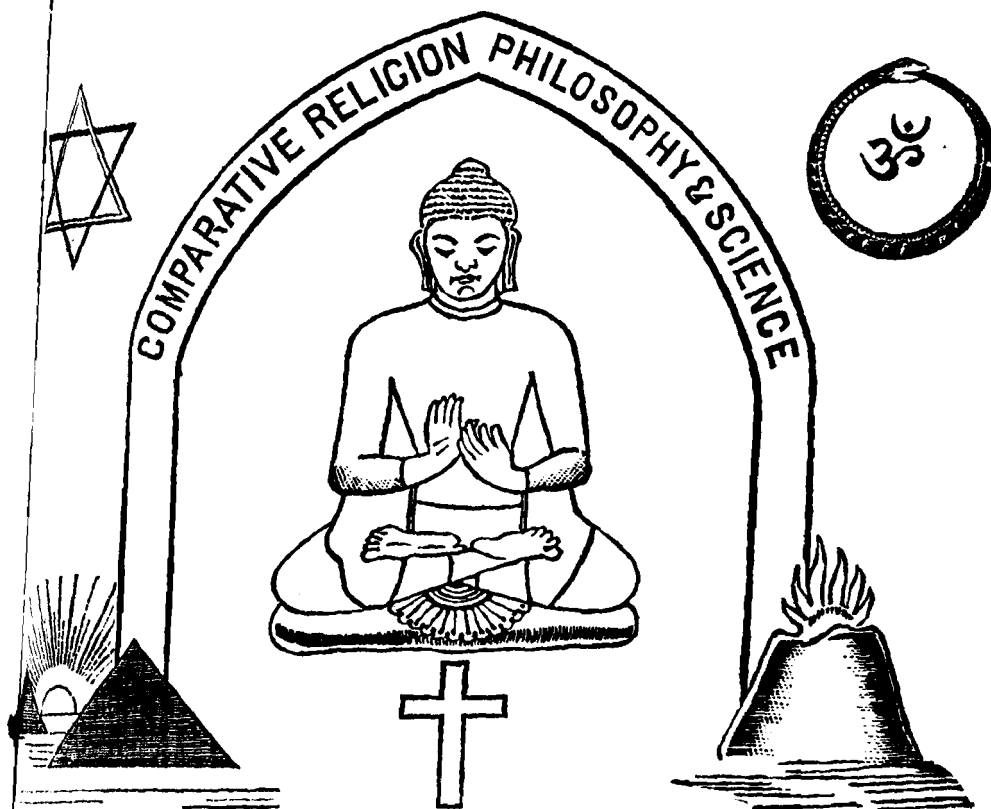
DANCE



Dr. Besant talking to a member in the grounds



Miss Foutz of Krotona and tents for the Star Camp, Ojai



THE SCIENCE OF PROVOCATIVENESS¹

By G. S. ARUNDALE

WE have listened with very great interest to Dr. Cousins' résumé of the work which has been done during the past session of the Brahma-vidyāshrama. I earnestly hope that every student of the Āshrama is conscious, to some extent, of what he has achieved through his membership and through his study. You who have attached yourselves to what I may call a kind of post-graduate work in our Brahma-vidyāshrama are no doubt being considerably benefited, so

¹Closing address to the sixth session of the Brahma-vidyāshrama on March 31, 1928.

- that you have every reason to be glad you have been admitted to membership. But however much you may be working for yourselves you are working even more for others, and you are certainly working more for the future than for the present. Surely are you growing in your various bodies through the studies you pursue at the Āshrama provided you follow the lecturers keenly and with the anxious desire to build your own universe from the materials with which you are provided. You should not wish to copy the universes of others, but to create your own on your own lines. Yet such growth is but a means to the end of increasingly wise service and, among other things, to giving to the world in the future education far different from that with which we are at present afflicted, an education which will make all the difference to every aspect of life at present evolving on this globe.

As it at present exists, the Āshrama may seem a very small beginning for such stupendous ends, but, as Dr. Besant said to me the other day when we were talking about the Āshrama: "the number of students actually attending the lectures is of comparatively small importance, as also is the capacity of the students to understand the lectures given. What is of importance is that the Āshrama should exist, that teachers should be forthcoming to give truth through the various subjects of study, so that gradually into the outer world may filter the wisdom of which the Āshrama should be the receptacle and the channel." It is very probable that Dr. Cousins and those who are his colleagues might sometimes wish—may I say this without offence—they had more intelligent, more receptive, more original students than have so far been attracted. I have often marvelled at the wonderful courage of the Principal and his colleagues giving day in and day out addresses of obviously immense value to listeners who, for the most part, are probably not equipped to spread abroad the knowledge which they receive. It is always

a source of satisfaction to a teacher if he can perceive overt signs of the value of the lectures which he delivers, and of their being passed on to others by those who receive them from him. But Dr. Cousins and his friends realise that their addresses affect the whole world, and that their delivery here at Adyar to a handful of students is a mere detail. I would venture to say that even if no one attended the lectures none the less should they be delivered, even to empty benches, for their delivery lets loose forces upon the world and even a studentless Āshrama would none the less be performing signal and memorable duty to the world. Of course it is good to have students, but the very existence of such an Āshrama as this, conducted as it is, is of immense benefit to the future, for the Āshrama is doing much more than the mere imparting of knowledge to a mere handful of people. It is sounding—more truly, I think, than are other institutions—the note of Reality. It endeavors, and successfully endeavors, to permeate more closely to the Real and to send out pulsating through the world the power note of Wisdom deeper than that which the ordinary intellect has been able to fathom. I regard this as a most remarkable contribution, for not only does the Āshrama lay the foundation, at least for the future, of the true science of life, but it also summons other educational movements to relate their activities, their interpretations of the sciences with which they are concerned, more closely to Reality. The very existence of the Brahmavidyāshrama here at Adyar, and of any connecting movements it may have in other parts of the world, modifies, at all events to inner vision, the whole educative process of the world. All possible support should, therefore, be accorded to the Āshrama at least by those whose eyes are opened to perceive the intangible as much as the tangible. Of course, I should like to see this hall throng with eager students from all parts of the world, students thoroughly alive, students eager to seize

the principles here set forth and eager to carry them far and wide. I do hope that as the years pass more and more students from all parts of the world will be attracted to the Brahmavidyāshrama. Its value to its members is at least well-known by those who have been students of the Āshrama. In any case, however, no matter who comes, no matter what the quality of the audience, those responsible for the Āshrama should be happy in the knowledge that on many planes of consciousness they are definitely affecting and modifying the life of the world and are indubitably setting the foundation for the education of the future.

We need not be concerned that the work proceeds slowly. From the report to which we have just listened it is clear that definite progress is taking place. If there be any who are impatient for the hastening of the work may I say to them that after all there is no hurry, there is plenty of that Time which is God's most precious and most-to-be cherished gift to His universe. While there is Time there is hope, nay, while there is Time there is certainty. And there is always Time. When we feel impatient because of our slow achievements let us dwell upon the marvellous patience of the Elder Brethren who say to us: "We know how to wait. We have waited for centuries, indeed for millennia. We are Adepts in the science of constructive waiting." The note of the world to-day is perhaps that of impatience. The law of the human kingdom may be, no doubt should be from a certain standpoint, the law of impatience. But for any who have learned the lessons of impatience there is the Law of Supreme Patience and the more nearly we approach the kingdom of the Elder Brethren the more have we reason to be patient, for the clearer and the more certain is the Goal. In the human kingdom there may yet be doubt and its inevitable concomitant impatience. With us there should be the thought of certainty and therefore of patience which hastens but which is never in

a hurry. We should know by this time that God so surely attunes Himself in His countless counterparts, though in His own good time.

This does not mean that we should let things take their course, be indifferent with regard to progress. In the midst of our wise patience we are justified that our hearts shall be very restless till they find their rest in Him. And for some of us, for many of us, there may be much room still for happy discontent. But as we grow wise we reconcile this pair of opposites—patience and impatience—and draw fruitage from each, so are we beginning to understand that science which is the science of our regenerated nature.

Personally, I am well content that the work of this Āshrama should proceed slowly for I perceive that it is proceeding surely. I am well content that the Theosophical World University shall not materialise into a corporate body for many years. An infinite amount of spade work has to be done and it is this spade work which the Brahmavidyāshrama is so well doing in all its departments. The spade work must inevitably take time, for the ground is hard and crusty. Hence the digging must proceed slowly. Let it; there is plenty of time. Only let us be sure that we are digging in the right direction, that we are proceeding right down to the depths, for only as we are thus sure will the foundation yet to come be able to be well and truly laid, so that upon it may rest a magnificent and imperishable super-structure. Is not the work before the Āshrama stupendous? Are there not innumerable places at which it may start this digging? Are there not almost innumerable depths to probe? In this connection there is one suggestion I should like to make, since it seems to me to apply to the whole activity of our Āshrama. There is a science as yet more or less hidden from the understanding of mortal man, though not from that of the Immortals, the Science of what I must call, for the want of a better phrase,

Provocativeness. The Science of Education lies in education, in the Divinity without knocking at the door of the Divinity within. Of what nature is this Science? Is it not in the nature of provoking the Divinity within from its state of comparative unconsciousness into a state of greater wakefulness? Nothing is more helpful than that which is provocative, than that which sends one coursing along an entrancing line of intuition, of thought, of feeling and of activity. Nothing, of course, is more provocative than clear and sparkling truth, truth garbed no doubt in forms recognisable and able to be appreciated by a seeker after truth. To be an efficient exponent of this Science of Provocativeness it is necessary to have a clear conception of the laws appropriate to the various stages of evolution and to the various individuals living at each stage. Each one of us must live according to his own law, whatever that law may be, and not according to the laws of others, save as necessary for the purpose of co-operation. The animal has his law of life. The mineral has his. The vegetable has his. The savage has his. The civilised man has his, and the spiritual man his. The Free man has his law of life and so on and on and upward and upward. Each ray has its own laws. Each planet its own laws. Each System has its laws. What an immensity of study opens out before us, so that with regard to those around us and to those behind us on the pathway of evolution we may upon each direct a burning shaft of provocativeness so that each is stirred into constructive activity on his own pathway. We must note, almost as it were, at a glance the laws of the life of each individual, so that, appropriately garbed we may provoke him to understand and to fulfil his laws. Thus do we sound without the note of his inner being. I should very much like this Science of Provocativeness to be studied and utilised. It is, of course, a Science of Human Nature. But we do not merely study human nature, we assist it to realise itself. I do not

think that there are any books to help us. I know of no book dealing with human nature which would give us even the slightest clue to the nature of the contents of the Science of Provocativeness. We must gain a knowledge of the Science by knowing ourselves, and by applying such knowledge constructively in the service of others. I hope that among the members of the Brahmavidyāshrama there are those who really know how to grow, who understand within certain limits the laws of their respective beings, who are learning to abide by these laws and who through this knowledge are able to know, in the name of the Universal Unity those who are around them, and the laws appropriate to their respective stages and individualisation.

I must not pursue this, to me, most fascinating thing, but perhaps it will be provocative of enquiry and will stimulate some of you to become votaries of the Science. God is provocative. Through cataclysms, through catastrophes, through great clashes, through constant oppositions He provokes us, He electrifies us into Self-Realisation. This is at once His sacrifice and His triumph, between which there is no essential distinction. Through the wrong end of the telescope we may perceive sacrifice, through the right end we perceive triumph. Study this science, and you will find in yourselves sparkling, scintillating, effervescing, bubbling life. You will know you are Gods in the becoming, and you will feel stirring within yourselves the attributes of Godhead. Living in the world, you will regard it as a great laboratory in which you can pursue splendid experiments.

I must now stop, but let me conclude by saying that I am sure I voice the feelings of you all when I tender on your behalf, and on behalf of those of us who are responsible for the Theosophical World University, our very grateful thanks to Dr. Cousins and to his devoted colleagues for the splendid work they have been doing for so long. We cannot conceive

of the Brahmavidyāshrama or of the Theosophical World University without the inspiration, the culture and brilliant gifts of Dr. James Cousins, and though Adyar is immensely sorry to lose him and his wife, we are glad that the spirit of the Brahmavidyāshrama should, through them both, be spread far and wide. Our thoughts will be with them as they tour the world and we are sure that, as a result of their travels, the spirit of our great educational movement will find forms in many countries, so that in the not too distant future we may see growing up a great University of all the Nations of the world, dedicated uncompromisingly to truth and to the realisation of Universal Brotherhood.

G. S. Arundale

ARISE, you little glancing wings, and sing your
infant joy!
Arise, and drink your bliss, for every thing that
lives is holy !

WILLIAM BLAKE

THE PROBLEM OF DIVINE HELPLESSNESS

A LETTER TO A CORRESPONDENT

By C. JINARĀJADĀSA

Question

IT is generally held by all believers in the divine guidance of the Universe that God is love and justice. How can we reconcile these attributes with the cruelty and suffering which underlies all the apparent beauty of Nature.

It seems incredible that the Great Architect of the Universe can will the torturing death of myriads of his creatures, yet so long as many animals can only live by preying on each other the law of the jungle is apparently the law of God.

It is often urged that we should not be troubled about the sacrifice of the form which releases the life, but what of the suffering of the sentient forms?

What of the faithful loving dog agonising under the knife of the vivisector, of the cruelty of the fur trade, of the old horse traffic, and the intolerable treatment to which animals are subjected, bad enough here, but far worse in Eastern countries, where kids are flayed alive for the glove trade, etc.?

For all the latter evils due to the cruelty of man he will we are told have to bear the karma, but what of the victims, what compensation for them, and how may we reconcile the law of the sacrifice of the weak to the strong with that of a just and loving God?

Answer

The questions put are difficult to answer because I think they start from certain premises which are not really justified. I will try to explain, though I fear the explanation will be rather involved.

Most religious thinkers, especially of the West, start with the postulate that God is love and justice, and all that is good and beautiful. Therefore they feel that whatever is cruel and unjust and evil are outside God's Plan, because fundamentally contrary to what is postulated as His nature. The moment evil and suffering are thus postulated as having no part in God's Plan, a very serious problem arises, because if evil and suffering are outside God's nature, they are at least as powerful as He. In other words, we postulate a devil who is all the time opposing and challenging God's supremacy. But to postulate such an existence of evil and suffering as outside of God's Plan means to postulate the existence of something which He cannot dominate.

On the other hand, we must necessarily start with the conception that God is Omnipotent. Then arises the problem, why if He is Omnipotent, He tolerates evil and suffering?

I think the way of understanding lies first and foremost in recognising the limitations upon God's Omnipotence.

As I think of the problem, it seems to me that the moment God creates a universe, His Omnipotence is limited. For instance, we take for granted that all souls, who are sparks of the divine flame, emerged from the flame. Granted that it is so, and that each spark starts out on a process of evolutionary unfoldment, it is obvious that the moment each soul does so start out, he limits God's Omnipotence. Since we partake of God's nature, something of God's Omnipotence must be in us even from the beginning as sparks. If then God permits us to begin our evolutionary unfoldment, He

gives us a certain freedom of will to work out our problem. This means that, since God has given us this freedom, we may check the full expression of His Omnipotence, for there would be no point in creating us if we were to be merely slaves of His will. Our co-operation with His will must be through conscious identification with the purpose of His will. This identification can only come about after testing His will with our will, and, after long experiment, finding which is the wiser and more just, and so harmonising the lesser will to the greater.

When therefore God sends us forth with our free will, however infinitesimal it may be in each one of us, He does introduce an element of discord. If afterwards He used His full power of Omnipotence whenever any discord arose, undoubtedly He could put an end to it by making us obey, but He does not do so, and that is obvious.

In connection with this thought of the self-limitation of the Divine Will, there is a second thought which is essential, and it is that God, however much He may be the centre of joy and bliss, yet partakes of all the suffering which exists in the world.

Usually people think of God as bliss, and of suffering as completely contrary to the Divine Will. This once again postulates something which is greater than God, because if suffering is not in the divine Plan, it is something as great as, if not greater than, God. Most religious thought decries the idea that God can in any way suffer, though, on the other hand, every religion has in its mystery teachings the myth of the crucified God. If we think of God, not only as identified with man's aspirations, but also with man's failures, I think we shall see some light into this difficult problem. Think for the moment that God does not stand apart from the sinner completely, but that in some mysterious way, as the sinner falls into sin, God is dragged into sin also and made to suffer.

Then we shall understand something of the tragedy of suffering and misery in the world. For however much the divine Plan is ideal, at our present stage the element of pain in the Plan is accepted by God, and not rejected by Him, as presumably He could do if He exercised His power of Omnipotence. Why then does God accept the cruelties of man which they inflict on each other or on animals, and further, why does God permit the pain which is integral in the evolutionary process, and which we see in such a shocking form in the preying by the strong upon the weak in the animal world?

Accepting the facts as they are, obviously we must presume that in some way pain and suffering are necessary in the divine scheme. By what similes we make this necessity clear to us will depend upon each individual inquirer. One simile which I would adopt is that of a hammer striking on a stone. The stone might say that the blow is a brutal one, if the stone thinks of the results of the blow merely as the shock and the heat generated by the blow. But suppose the real purpose of the blow has nothing to do with the rock, but is to create a spark of fire which exists quite outside of the rock, however generated from the rock with the aid of the hammer; then we would see that the discomfort of the stone had fundamentally a purpose which had nothing to do with the stone itself, but was to generate a spark. Similarly I think we shall find that all the pain in the world is producing results on other realms. Let me take the case of mental and emotional pain. They are terrible to bear, and if we look upon a person suffering them and finally being submerged by their weight, we would see a wasted life of pain and discord; but when from our Theosophical standpoint we see behind the personality an immortal ego unfolding a spiritual glory, then we know that the mental and emotional sufferings are bringing about a purification, not so much of the personality who is suffering, but of the ego.

Similarly physical pain, I think, brings down something of divine strength, of resistance, as if the hidden Ātmā were called to descend to the physical plane, by the need of the personality to bear the terrible torture of jangled nerves.

Throughout all this thought of mine, the fundamental idea is that wherever there is pain, the highest consciousness is present as well as the lowest in the pain. Hitherto our Theosophical thought has separated the personality too much from the ego, and we think that the ego is enjoying when the personality is happy, and that the ego severely leaves the personality alone when the latter is in pain. That is the usual attitude of religious people toward God, thinking of God as present in sunshine and in happiness, but as completely absent in the degradation and misery of the slums. If we accept the Omnipresence of God, not only in all good and beauty, but also in all evil and ugliness, then I think we see deeper and more truly into the problem.

Finally we come back to the problem. Why should there be this imperfect universe? It seems to me that absolute perfection can only exist in Divinity so long as Divinity does not attempt to multiply His nature in souls such as ours. The moment He desires to multiply Himself, and brings to birth myriads of children who shall some day rejoice in a glory equal to His, He necessarily limits Himself, and voluntarily offers Himself as a victim to the ignorance and the cruelties of experimentation of His children. But He does this with great joy, because He voluntarily accepts the crucifixion at the hands of His universe, in order that He may bring that universe into a greater glory.

I cannot think of an Omnipotent God in the ordinary sense of the term Omnipotence, and accept at the same time the universe as it is. To me God is Omnipotent in His absolute nature as the Transcendence, but the moment He manifests as the Immanence, then He lays down His

Omnipotence and voluntarily shackles Himself to suffer with the children whom He engenders. This problem, the most difficult to understand, seems to me a little easier of solution when I think of the Divine Nature, not as aloof in a world of splendor and glory, but as here below on earth immersed in all its miseries and degradations, and yet somehow through it all retaining its intrinsic character of splendor and glory. The problem is how to harmonise the two cries of the crucified Godhead, one, "My God, my God, how Thou hast forsaken Me!" and the other, "My God, my God, how Thou hast glorified Me!" I think these two cries of Divinity can be heard in all nature, and that in listening to both comes the true understanding of life.

C. Jinarājāśa

CLASSIC MYTHS¹

THE GOLDEN FLEECE

By ARNOLD S. BANKS

GOLD has always possessed an almost magical power of attraction for mankind. As a standard of value it may be dependent on convention, and its worth be largely fictitious, yet there is no denying that as an element it has an intrinsic excellence of being and nobility of nature. As a result it has been the symbol used in many a romance, folk-tale and story, to express supreme desirability and worth.

We readily recall the Gold for which the Alchemists sought, whether physically or as a symbol of spiritual attainment, and descriptions of many a quest and chivalric romance wherein Gold figures, or vision of golden dream-cities.

The element plays a central part in one of the most interesting myths, in the well-known but unusual form of the Golden Fleece.

This adventure story, full of dramatic incident and also of esoteric meaning, is the centre for a whole cycle of myth and literature.

It is a great tale of adventure by land and sea, where went many of the greatest heroes of the early days of the Keltic sub-race, including the sweet singer Orpheus, the World-Teacher of that time, later to appear as the Lord

¹ See Vols. XLV and XLVI.

Gauṭama Buddha, in another country and century. Let the story be told in outline.

Sixth in descent from the Titan brothers, Epimetheus and Prometheus, was Aeson, King of Iolkos in Thessaly. He had been forcibly deprived of his kingdom by his brother Pelias, who sought also the death of the King's son Jason. The boy, however, had been entrusted to the Kentaur, Cheiron, by whom he was trained to avenge the wrongs of his family. Under Cheiron he grew to be most wise and skilful, and when the secret of his birth was revealed to him he set out to avenge his father and retrieve the family fortune. The wise Kentaur taught him that his quarrel was with Pelias alone, and that the remainder of the human race should be aided by him.

Jason, arriving at the stream which was the frontier of his native country, found there a poor old woman who desired to cross. In pity for one so helpless he carried her over. But this, as he afterwards saw, was in truth one of the greatest of the Olympians, none other than the goddess Hera, Queen of the Ray of Power. Under the weight of his passenger and protectress he had much difficulty in crossing the stream and lost one sandal there, and in this slipshod guise arrived at Iolkos. Now Pelias had been warned by an Oracle to beware of a one-sandalled man. Jason therefore bore, in the eyes of the King, the mark of an avenger destined and foretold. He demanded restitution from the usurper, his uncle.

But a great feast had been arranged, and bards told of great deeds of earlier days, as the custom was. They sang the Saga of Phryxos and Helle, son and daughter of King Athamas; how in order to avert a famine, the King was about to sacrifice his son Phryxos, being misled thereto by a falsified saying of the Delphic Oracle. But their mother, Nephele, gave the children a winged gold-fleeced ram which

bore them over sea and land. Helle fell off, through fear, into the sea which yet bears her name the Hellespont, but Phryxos went on to Kolchis. Here he sacrificed the ram to Zeus, and left its golden fleece nailed to an oak in the sacred grove, and guarded by a dragon.

It has been remarked by Keightley that the myth of Athamas probably "took its rise from the sin-offering, a real or symbolic human sacrifice, which prevailed in various parts of Greece". He terms this particular example a "sublime form," as in it there were represented noble descendants of Zeus Himself "expiating by their lives for the sin not of themselves but of the people". We are reminded strongly of the Scapegoat which was annually turned into the wilderness by the ancient Hebrews, bearing its symbolical heavy load of the sins of the nation. There may be, far back in the past, a common ancestry to the Scapegoat, the Golden Ram, and the more familiar symbol of the "Lamb of God who taketh away the sins of the world". Some form of vicarious atonement is common to each of these forms.

Jason, inspired by the tale and urged by some crafty remarks of Pelias who would be rid of him, undertook the adventure of seeking out the Fleece and vowed to recover it. He proclaimed the quest, and the bravest heroes of Greece came to join him. He visited the speaking oak at Dodona, oracle of his patroness Hera, and took thence a bough from which to carve a figure-head for the ship and which should counsel him when in difficulty. Pallas Athene, Queen of the Ray of Wisdom, at Hera's request built the ship from the pines of Mount Pelion. The ship was named Argo, "the Swift," and her lordly crew were afterwards known as the Argonauts. Herakles came, and Castor and Pollux the twin brothers, one human and one divine; and Peleus, Admetus and Theseus; and many another hero to the number of fifty of the noblest of Greece; sons of the Gods, warriors, leaders

and seers. Orpheus himself lent his aid and his divine voice, playing also the lyre while the oars swept in time to the harmony. It was even said, this being a parable, that the ship was propelled by the voice and lyre of that sweetest singer who knew all the infinite creative power of sound and gave in music the message of heaven to earth. After a long series of wonderful adventures of battle, magic and the overcoming of dread powers of Nature, they reached their goal. The heroes were fewer now, for many had died or abandoned the quest.

And now they arrived at Kolchis, and Jason demanded the Golden Fleece. Aeetes, the King of that place, craftily assented, on conditions. Jason was to tame two brazen-hoofed bulls which breathed flame from their throats. He must yoke them to a plough of stone, and plough a field never before cultivated. He must then sow the field with the teeth of dragons or serpents.

Now Medeia, the daughter of that King, comes to Jason's aid. If he will marry her and take her back to Greece, she will help him by her magic. On his oath to do this, Medeia gave him a salve which should protect against fire and steel for one day. She also told him that from the sowing of the dragon's teeth there would spring a crop of armed men who would attack him, but that he would be able to set them to fight among themselves, and then slay them.

These things happened, but still the King refused to cede the Fleece, and planned violence to the Argo and her crew. Then the enchantress Medeia led Jason by night to the sacred grove, cast to sleep the dragon guardian, and when Jason had taken the Fleece they embarked and set sail.

The King, on discovering their flight, gave chase. Now Medeia had brought her small brother, Apsyrtos. The story runs that Medeia, seeing that they were being overtaken by the King her father, cut her brother into pieces and scattered

his limbs on the sea. The King stayed in order to collect the body of his son, and the Argo escaped.

The Argonauts passed other experiences and great dangers, such as the fatal isle of the Sirens, whose magic was only countered by the compelling strains of Orpheus, and eventually returned to Iolkos, where Jason delivered the Fleece to Pelias. The kingdom was restored to Aeson, the rightful king, Jason's father, and Medeia by magic gave him back his youth and strength.

This story is an example of one of the most characteristic myths of the Aryan Race. The essential elements are the usurped kingdom; the rightful heir, in exile, or even as Jason, in ignorance for many years of his true parentage and rights; his awakening to a quest; his many adventures; and his return in power. It is obvious that such stories express the history of the soul of man in all its long pilgrimage through the lower kingdoms. This is seen perhaps at its clearest in the Gnostic myth known as the Hymn of the Soul, or the Hymn of the Robe of Glory, or in its better known version the Parable of the Prodigal Son.

There is another essential element generally apparent in this group of myths, namely some supremely desirable article of value or beauty, which the hero must obtain, generally from a far country. In the Gnostic myth it is a Pearl which the hero obtains in the land of Egypt before he turns towards the Realm and House of his Father. Or it is the Holy Grail, or the Golden Fleece, all of them symbols for spiritual treasure. Frequently, too, there is a guardian of the treasure, a dragon that must be mastered. And as the dragon in Kolchis was overcome by magic, so in the Gnostic myth the "King's Son" charmed the "terrible loud-breathing serpent" and lulled him to sleep by runes and mantrams.

One further point of similarity must be noted. The King's son had put off his "Robe of Glory" when he left the

kingdom for the quest, and he resumed it later. In the Thessalian myth the robe is represented by the Fleece itself, which is at the same time the desirable object of the quest. It is probable that the Fleece was the symbol of the radiant Augoeides, the Buddhic body first formed at the first great Initiation, and that on this account it was the distinguishing badge of an Initiate in the Greater Mysteries. The leopard skin marked the Initiate in the Lower or Lesser Mysteries, which Jason had no doubt entered through the training of the wise Kentaur, for in the beginning the "one-sandalled" arrived at the court of Pelias attired in the leopard-skin badge, and with other peculiarities of dress, so that the people " marvelled whether he were Apollo or Ares ".

Now whatever other meanings may co-exist, it seems clear that the myth refers to the adventures of the soul of man, and more particularly to Initiation, perhaps the greatest of all possible adventures. Jason's pre-destined arrival wearing only one sandal may indicate that he was prepared for some solemn rite or occasion. Among various peoples the removal of one shoe has been regarded as protective against magic and evil powers, and as marking the occasion with particular solemnity. In the great story of Aeneas, unhappy Dido performed a solemn invocation at the altar *unum exuta pedem vinclis, in veste recincta*—one foot unsandalled, and with girdle loosed. Added to the incident of the crossing of the stream bearing the goddess of Power and Will, all these details indicate the initiation element in the story, for it will be remembered that the Initiate of the first grade is termed in the East, " he who has entered the stream ". It seems that always the adventurer into these regions has to trample with bare heel upon the head of the serpent of the lower nature, which has power to bruise his heel.

The story of the Argo and its crew of great heroes represents the gathering together of all the best qualities of

humanity and their expression in the man who would attain Initiation and win its great treasure. Their adventures are all symbolical, and it is noteworthy that many of the heroes die or are slain or left behind during the progress of the expedition through distant perilous seas. Qualities and even virtues are in process of refinement and simplification, or even of being transcended, as the human begins to qualify for the superhuman. It is interesting that the ship which contained Jason, the Man and all his powers, was propelled by the magic of the lyre of Orpheus, here become a mythical figure, but to whom we look back as the Supreme World-Teacher in the Hellenic race of that distant time. He at least was one who remained and brought the ship safe home.

Now on arrival at distant Kolchis, where the Fleece was to be won, a new and important factor appears, Medeia, daughter of Aeetes, the King. It is her help which shall carry Jason through now, not that of the valiant powers who have come with him. She probably stands for the Will. In some respects she seems more nearly to indicate the Desire nature, yet Desire must become transmuted into Will. Some ancient writers speak of her as immortal. Keightley remarks that she "seems plainly to be only another form of Hera," the goddess of Will, who had earlier as Queen of Heaven, befriended Jason in the world of men. Now he meets her under another and more intimate aspect, human like himself.

There were singular conditions imposed by the King before Jason could win the Fleece. He must tame the two fire-breathing bulls, yoke them to the plough, and sow the newly-ploughed virgin field with dragon's teeth. And it will be remembered that from the sowing, a harvest of armed warriors sprang up and would have attacked Jason but for the fact that he set them, by a ruse, fighting together, and thus neutralised them. What can all these creatures of a world of phantasy mean? Possibly they

refer to changes which take place in the consciousness and powers of the Initiate in the Mysteries before or after he gains the treasure. Needless to remind the student that there are mighty powers latent in even the physical body of man. Sooner or later these are met, awakened, challenged, and must be controlled. That serpent fire which lies hidden in every one is either the guardian of great treasure or the destroyer of the one who has evoked it while still unprepared. "It brings liberation to Yogis, and bondage to fools." It is fiery or electric in nature, and as such manifests duality. The fire-breathing bulls are the particular form in which that duality is here symbolised. They are positive and negative currents within the body, for which the bull may stand as symbol. By the aid of these, by the awakening and intensification within the body, "virgin fields" of consciousness are opened up, and a host of new powers and siddhis spring forth fully armed. These have to be controlled, else would they lead their possessor astray or actively attack him. But even though these are awakened, the treasure is not thereby won. The final effort was made with the direct help of Medeia, the all-powerful Will being used to charm and control the guardian serpent. *Then* was the Fleece won, the Treasure captured, and Jason returned—an Initiate—to his own country, taking Medeia and her brother with him.

Keightley remarks that "Medeia always acts a friendly part, and it seems highly probable that the atrocities related in the close of her history are pure fictions of the Attic dramatists". If they are an integral part of the myth, however, they may have their meaning. The unnatural and abhorrent slaying and dismemberment of Apsyrtos, in order to evade capture, may mean that Will renounces some of its own power; that when the Initiate has gained powers for himself, not only must they be controlled, but part of their force must be renounced in the lower world to which he

returns and in which he belongs, for they must not be used for self.

Thus in ancient days by symbol were men taught truths of which it is now possible to speak openly even outside the caves of the Mysteries.

In view of the inclusion of the *Bodhisattva* Orpheus among the Argonauts, it is interesting to note a somewhat similar legend of a former life of the Lord Buddha. It is said that "in a former age, when Gauṭama Buddha was the *Bodhisat* Supparaka, he entered a ship with 700 other merchants; but when they had set sail, they passed the 500 islands connected with the southern continent Jambudvipa, and still went on until they knew not in what place they were. For four months they continued their course, but did not find land. They then came to the sea of the seven gems, and filled their ship with the treasures, but afterwards arrived at a part of the sea that is agitated by the flames proceeding from Hell. The others called out in fear, but the *Bodhisat*, by the power of a charm he knew, caused the ship to go in one day to a place close to their own village".

Arnold S. Banks

A PRAYER TO ATON¹

I BREATHE the sweet breath which comes forth from
Thy mouth,
I behold Thy beauty every day.
It is my desire that I may hear Thy sweet voice,
Even the North wind,
That my limbs may be rejuvenated with life through
love of Thee.

Give me Thy hand, holding Thy spirit,
That I may receive it and may live by it.
Call Thou upon my name unto eternity,
And it shall never fail.

¹ An epitaph, presumably composed by King Akhnaton, inscribed on the coffin containing his mummy. *The Life and Times of Akhnaton*.—ARTHUR WEIGALL.



Professor Emilie Caukron at the Forest

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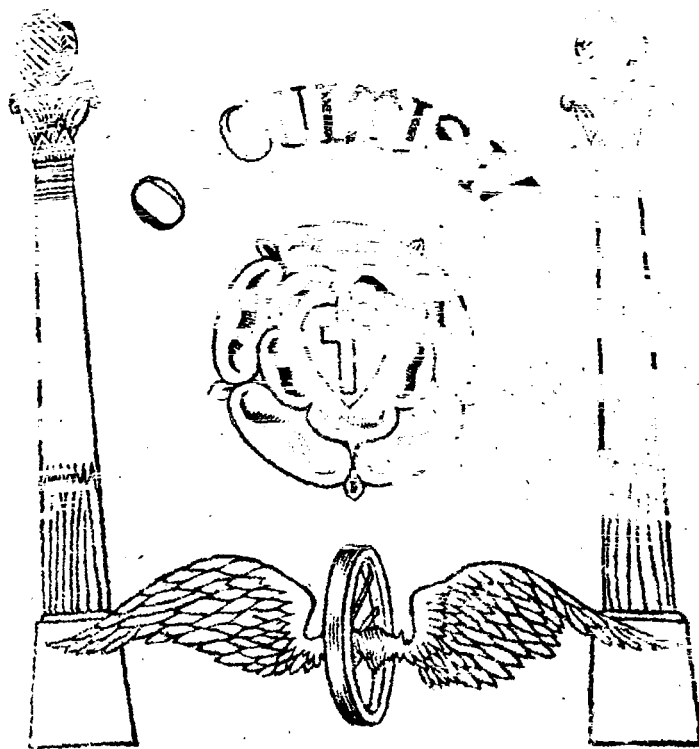
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Professor Emile "Caultmar" as the Fortune teller



Bishop Wedgwood talking to Professor Marcault at
Westside House, Wimbledon



THE WORK OF A MEMBER OF THE STAFF, II

By AN APPRENTICE ON THAT LINE

ADDRESSING the Australian Convention the other day, Bishop Leadbeater, referring to my particular line of relation as a member of the Staff—or rather as an apprentice on that wonderful line, suggested that my particular job seemed at present to be to go about inspiring people.

Reading this statement in the *Australian Theosophist*, a journal the suspension of which is in my judgment an International Theosophical calamity, I began to wonder what my "job" really is. Generally speaking, it has been adequately



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set forth in a recent article in THE THEOSOPHIST entitled "The Work of a Member of the Staff".¹ But there are other considerations which may be of interest to those who study the nature of the various lines of evolution. The work of a member of the Staff is not specialised in the way in which work on the various Rays is specialised, so that a member of the Staff is, as was said, a jack of all trades. On the other hand, he is a peculiar jack of all trades in that his attitude towards life, his whole conception of evolution, is to a very large extent unconnected with the particular type of evolution going on on the earth, whether human or non-human. The further he develops along the line of the Staff the more he becomes cosmic, and gains the cosmic point of view. He becomes increasingly detached from this individual world, wherefrom he has taken his degree in evolution. A member of the Staff, he belongs to the whole of the Universe of his Lord, and must learn to be equally at home in any part of it, equally able to function in any part of it, equally able to identify himself with any part of it. It is for this reason that his training definitely begins at the Arhat stage of growth, and that he avoids any particular body which would definitely attach him to any particular world. He is normally out of incarnation.

My present inclination is to believe that a member of the Staff belongs to all Rays, assuming the characteristics of the special Ray on which it will be most convenient for him to function. I do not think it would be possible to assert of a member of the Staff that he belongs to such and such a Ray. I have myself now and then thought that I belonged to such and such a Ray. Not so very long ago I thought I had been transferred to the First Ray from whatever Ray I might have been on before. But more careful thought leads me to the conclusion that it is my business to glow with the aspects of

¹ March, 1928.

the Ray in which my work lies just for the time being. And if anyone were to ask me to what Ray I belong, my reply would be: To all and to each, and to more Rays than to the official seven. Similarly, if someone were to say to me: At any rate you do not deny that you belong to the human side of evolution, I am not at all sure I should not reply: I have worked up through the human evolution, but as a member of the Staff I have to learn to belong to all lines of evolution. I suppose I shall be going against all orthodox Theosophical teaching if I suggest that a member of the Staff has to learn to be as much a Deva as a human being, has to learn to be at home on any Ray. But, as at present advised, that is exactly what I should suggest. I do not say that I have reached this level. But I do say that it is a level I shall some day have to reach. When I find myself mistaken as to this I shall, of course, say so. I am merely registering impressions.

But I am going one step further. I am going to say that while a member of the Staff may be lent to this, that or the other Great Being for work, and may thus owe allegiance to such Being, his Head is the Solar Logos, as Bishop Leadbeater has stated in the course of the same address. I have received infinite graciousness from more than one great Master, first from the Master K.H., the marvellous Teacher to whom pupils on every Ray owe so very much since He is so intimately concerned with the earlier training of aspirants whom He afterwards hands over to their respective Gurus, then from the Master the Prince and from the Master Morya, as well as from other great Teachers. I am the humble servant of Them all. Yet, if I am asked who is my Master, I must frankly reply that none of These is my Master. I do not belong to the "families" of any of Them, for I have chosen the work of the Staff, which is just as much a distinct line as the various lines on which They stand. Of course, I am not such a fool or so overburdened with ridiculous and

blasphemous conceit as to say that the Solar Logos is my Guru. But I belong to His Staff, and One of His Servants on this line is my Chief. I may, perhaps, be permitted to say that when an individual on one or other of the Rays would think of a Guru on that Ray, I should think of Our Lord the Sun—this being the Physical Representation or Vehicle of the Solar Logos. The image of no particular Master comes into my mind as I think of the Gurudeva, but I am thrilled beyond power of expression in words as my thoughts turn to Our Lord the Sun. He represents to me not merely the most wonderful and marvellous Power, but also One who is extraordinarily immanent. There is nothing intangible about Him, there is nothing afar off. He is tremendously real. He has extraordinary meaning for this little tiny insignificant speck of dust called George Arundale. I hope all this does not sound lacking in reverence. I yield to few in my reverence for our Great Masters. I am not even the dust beneath Their holy Feet. Yet my aspiration, my longing, my fervor—all turn to Him who is even further from me than They, to Him so infinitely far away, and yet, thank God, so near, MY LORD THE SUN, to whose immediate service I am dedicated as an apprentice for His Staff.

Let me go a step further and say that this world of yours has no specific interest for me. Its problems, its strivings, its movements, are not of absorbing interest to me. I may be engaged in one or another of these, and while in them will throw my whole heart into them. But any one of them is not my work through the ages. Yet I am supposed to try to inspire people. How can this be done? There are two aspects of the process, so far as I am concerned. One is for me to set about to obtain a keen and glowing perception of that particular part of the Plan with which, for the moment, I happen to be concerned. Such perception involves a temporary, yet essentially impersonal, identification with such part

of the Plan. I am in it, though not of it specifically. The second aspect is the endeavor to fit those with whom I have to deal into their part of the Plan, so that, according to their functions in it, they become keen and glowing. I must fire them with my fire. The moment this is substantially affected, and there is no likelihood of the fire and glow dying down beyond a certain point, at all events in the immediate future, my work is done, especially if there be someone to take my place.

You may ask if, this particular work being done, I myself cease to be keen and glowing, so far as this part of the Plan is concerned. My answer is: When a particular place, or individual, has been wired for electric light, and a bulb and switch have been fitted, and the light has been laid on, it becomes merely a matter of switching on the light whenever it is required, provided the wiring remains—and why should it not? Moreover, once the switch has been turned on, one is not bound to turn it off, though one may lower the light for the time being. An individual may so be “wired” to the Great Spiritual Dynamo of the Universe that, with regard to certain aspects of the Plan, the Great Light will flow through him. Magnetically linked to the Centre of Power, he becomes a channel for the Light, and through him thus comes illumination.

When the Light illumines me for a particular part of the work, I begin to perceive and sense its place and function within the whole of which it is a part. I perceive it in its apotheosis, and I sense the road to the apotheosis. I perceive the splendid fulfilment, the glory of it, and with the glow of that glory I seek to fire the hearts and minds of those who are participants in this part of the Plan. With the Glow of the Future I seek to kindle the Present. But as a jack of all trades I have to learn to take up anything and leave anything—take up anything with glowing fervor, leave anything with complete calm. I feel no absorption in schemes, in plans, in

causes, in movements. I may work in them, but they do not, and should not, mean to me that which they must mean to those to whom they belong. I cannot be to India's Freedom that which our mighty President is. I cannot be to any cause that which the duly appointed servant of that cause must be. I cannot be to Australia that which her servants must be. I cannot be to the Indo-British Commonwealth of Nations that which those must be who have the duty of serving this great movement. I cannot be a member of a particular Nation or Faith in the way in which some have the *dharma* to be, though as, in the present body, both a British subject and a Christian, I have duties which I may not ignore.

As I have already said, my supreme interest is in Our Lord the Sun. Astronomy, though I know practically nothing about it, is the most fascinating of sciences, and the Immanence of Sun-Light is the most entrancing subject for study and for yoga. There is no greater miracle than the transmutation of Sun-Light into World-Life, into the Life of any world.

WORLD-LIFE IS SUN-LIGHT. LET WORLD-LIFE
SHINE AS SUN-LIGHT

This phrase epitomises my philosophy of Life, so far as this particular world is concerned. The Descent of Sun-Light into World-Life—the Ascent of World-Life into Sun-Light. The phrase, so common in the outer world, “The Fatherhood of God and the Brotherhood of Man,” is to me the same as saying : The Immanence of Sun-Light. And the latter means more to me than the former.

G. S. ARUNDALE

OUR PLANETARY CHAIN

By ANNIE BESANT

(Concluded from p. 631)

From the Life side rather than the Form side as seen from the
Buddhic Plane.

SECOND ROUND

THIS Round is characterised by a further descent into matter, the whole Chain densifying. Globes A and G attract to themselves matter of the four lower mental levels, while globes B and F similarly become astral, and globes C, D and E physical. The point of greatest density is reached on globe D. The third class of piṭṛs arrive, and touch each lower stage, vivifying it, but stay in no form below the human. The revived forms are the moulds left behind when the Life-Wave passed on; and they are survivals, repellent to the lives more highly evolved. As the piṭṛs stream in and make better forms, there is conflict and the old ones go to pieces. The third class piṭṛi is busy evolving the second division of matter on each sub-plane, and is growing denser. The fourth class begin to touch the human stage. The vegetable kingdom is the chief work of this Round, its archetypal forms appearing on Globe A.

Looking at man as a whole, he is more solid and coherent, and has filmy mental and astral clouds with his physical body,

in globe D. He does not seem exactly to evolve one principle in a Round, but rather a bit of each. He builds the form on the downward arc, and vivifies it on the upward, gradually forming the quaternary piece by piece. He does not seem to die but to slide on from form to form.

In this Round, all the piṭṭs do not go on from globe to globe; some seem to fail and fall behind. Perhaps when the Third Round comes, this may be taken up, and by the Inner Round they may regain their position. In the First Round some mineral forms were left and little piṭṭ life was imprisoned in them. In this Second Round some vegetable forms are similarly left, and in the Third Round some animal ones. At the end of the Second Round, the third class piṭṭs are considerably advanced, and the fourth class are human, but of faintest intelligence.

THIRD ROUND

The third class piṭṭs now become fairly human in shape, though cloudy and gigantic. On globe A they have matter of the four Rūpa levels shaped somewhat into form, and on the three higher levels they have threads of their matter. The fifth class piṭṭs begin to forge ahead, and have reached the incipient human stage at the end of the Round.

On globe A the archetypal animals now appear, and animal life consequently becomes much more varied. Each Round has its peculiar archetypes, to be worked out slowly by nature in later rounds. The Fourth Round produces the human archetype, and man could not advance on the Occult Path till the Fourth Round, till the archetypes came forth.

Mars in this Round presents an interesting spectacle. Man is much like a huge monkey, crossed with a reptile of soft, clammy consistency, like jelly in a viscous bag, not stiff enough to stand. He lies about and crawls and wallows. On

Earth he begins to stand, and has bristles on his skin. He does not see, but stretches out vaguely like a caterpillar. Now appears a smaller race, more like gorillas—the first appearance of the second class pitrs. They can see, and they look down on the third class, but are afraid of their greater bulk and strength. These second class pitrs incarnate, but at long intervals, and there are distinct races.

The Earth has now a firm crust, but is subject to tremendous earthquakes, avalanches and tempests, whirlpools and volcanoes; and there are astounding mountains fifty miles high, and waterfalls to which Niagara is a trickle. The animals are huge and ungainly, like rough sketches of antediluvian creatures; no hair, scaly and pachydermatous coverings. The best are like a very unwieldy and indefinite hippopotamus. Life is very precarious, owing to natural convulsions.

The second class pitrs eat the seeds of tree ferns and tear off their tops; some dig up roots, and often nondescript, foul-smelling growths, possibly primitive truffles. They eat animal food of slimy kinds, and experiment on dead beasts, eating things raw and knowing nothing of fire. They have passions and instincts, no reason.

On Mercury, human life is a little less experimental and less coarse, and some of the animals are less repulsive. There are some creatures like hairless rabbits. Occasionally traits appear in men of a less ignoble kind, and life begins to stir in their less brutal possibilities. A rough kind of affection is now and then seen; and they sometimes share food, instead of snarling over it, as on Earth.

FOURTH ROUND

Now are projected the human archetypes, many of which have not yet come into existence on the lower planes, types

for the Races of the Fifth, Sixth and Seventh Rounds. Among them a luminous dove-coloured creature, exquisitely lovely, and a great dreamy, starry being, gracious and strong.

Man now becomes a more rapidly advancing creature, showing a certain individual push here and there, instead of sweeping on in batches. There is no withdrawal to a higher plane at death, even with the individualised second class pitrs, but a fading into unconsciousness and then a slipping into a new form. Some vibrations are set up which affect the elemental essence unpleasantly, and on globe B much coarse astral matter is built in.

On Mars when the new stream comes in, there are some animal-like creatures already in possession, creatures that ought to have reached humanity in the previous Round, and did not. They are ape-like and give one a loathsome feeling, a repulsion reminding one of the mesmeric look in the eyes of the tarantula of fiendish delight in evil. These remind one of the stage on Earth of the "water-men, terrible and bad"; and it must have been with the analogues of these that the "sin of the mindless" came about.

Humanity occupies Mars a long time. They become men more like ourselves, no longer hairless wild beasts; and are better than some Lemurians. They begin building cities, some of them of wood mostly, but later of stone. These are Fourth Root-Race men that are using wood and mud, but there are great differences between men. Some greater persons are manifesting, people with seven principles, but who incarnate as Martians to teach the use of fire. The people do not know how to make fire, but light their fires from the fire of the teacher. Sometimes whole districts are without it, and have to borrow from neighboring districts. Some bold creatures get the idea of obtaining it from volcanoes, and perish in the attempt.

The Fifth Root-Race are white, a proud warlike people; and build with large unhewn stones. They differ widely and have sex. They have no initiative and do what they are told and because they are told. Now and then individuals do something on their own account, but it is considered improper. They have had Divine Rulers, and in connection with These a few here and there have developed individually among the third class pitrs. There are savages in a state of degradation worse than anything we have now.

The Sixth Root-Race are a powerful set of people. They begin by being less civilised than the Fifth, coming from a different part of Mars. They invade the lands of the Fifth Root-Race, take up what civilisation there is and carry it further, ruling the Fifth Race men. At their highest point, they cultivate many plants. Psychism is prominent; in some ways it is more developed than now, but is less under control.

The Seventh Root-Race at its culmination is less warlike than the Sixth. Their supremacy over the Sixth, who retain the material strength and prosperity, is intellectual rather than physical. They are fewer in number, have ideas about right and wrong, are less fierce, and develop a conception of law, forming a definite polity and submitting to its restrictions. They make roads, statues and paintings, and use writing—quite a respectable race, reminding one of the social polity of the ants. This Race was composed of third class pitrs, some of them better than the third class now.

When the Life-Wave passes to the earth, many people are left behind. Humanity now seems to "try back," and the First and Second Root-Races are distinctly inferior to the Fifth Race on Mars, some of whom were decidedly ahead of the Red Indians of to-day.

The First Race contains no advanced people, and is comparatively few in number. The individuals do not reincarnate, but live through a sub-race. The foremost seem

to have come from the Fourth Root-Race in Mars, and belong to the fourth and fifth class piṭṛs. The forms of the Seven Rays were given, each in a different place—chhayas projected by very Great People.

There are some who are now globular, like the regular Root-Race. These are not from Mars at all. They are first class piṭṛs, and they build etheric doubles—chhayas after the model of the Seven—and leave them for the globular creatures to inhabit and copy. The latter are very proud of them, but are not able to keep in them long. The first class piṭṛs seem to be looking round, and seeing if the place is fit for them to come to. They are a low class of Mānasaputras. They go away again, and some return from time to time, as though seeking an opportunity for incarnation. They watch through the Third Race period, as the type grows human though still coarsely moulded, hesitating to take so imperfect a form, though it was far in advance of what they had on the Moon.

Annie Besant

A HAUNTED STEAMSHIP

By A. BHARATHI

HAUNTED houses or localities is a commonplace in India as in other countries. Boatmen in certain parts of India have superstitions anent ghosts of dead boatmen; among the boating fraternity in China—communities of them are born and brought up, live and die in boats—prevail curious superstitions some of which pertain to the dreaded typhoons, but none of them have attracted so much public attention as the sending to the bottom of the sea of a large Chinese steamer.

Built in 1900, the vessel was named the Hai Ling and put into the up-river trade. On her maiden trip from Shanghai to Hankow she ran aground. On the return trip a boiler exploded. Eleven died on her third trip, the Chinese second mate ran amuck shooting, killing five sailors and wounding three others.

The ghost of the dead sailors henceforth haunted the ship, superstitious Chinese insist. The worried owners of the vessel summoned a Catholic priest and with the aid of holy water renamed the ship Loy Sing.

Half way down river from Hankow, at Nanking, an epidemic of smallpox broke out and nine died. Disaster and misfortune followed in the wake of the vessel.

Three times her name was changed. It became almost impossible to obtain a crew. Those who did work on the ship were paid three times as much as ordinary seamen; even then the crews used to desert with great regularity. Then

came the greatest blow of all in 1927. The ship was carrying Chinese troops up river. They quarrelled, fought, more than 100 men being killed; the owners then removed the ship from service.

A few weeks ago, after having spent thousands of dollars in rebuilding her, the ship loaded with silks and under a changed name once more left Hankow. On the first night out a tongue of flame suddenly shot out of the hold. The vessel was on fire, the crew battled with the flames for hours. They saved the ship, but lost the cargo. In desperation the owners brought the vessel to Shanghai and advertised an auction, but no bidders came.

Thoroughly exasperated, and influenced somewhat by a plea of the Chinese Seamen's Union, the officials of the company owning the ship decided to have her towed out to sea and sent to the bottom.

A. Bharathi

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THE HOLY VIRGIN MARY

THE GREAT WORLD MOTHER

By MARY BRIGHT

BLESSED art Thou, O Handmaid of the Lord
We praise Thee, worship Thee! Thee all adore
By all the Angels in the heights above
Enthroned in majesty, art Queen of Love!
Hail, holy Mary, who dost all things bless!
Hail, O Thou all-embracing-Loveliness!
We pay Thee homage! In the inmost Shrine
Feel Thou art Woman, know Thou art divine!

Thou art beloved of all! On Thee all things,
The stones, the trees, the busy brook that swings
So joyously along, for life depend!
The clouds, that softly to the earth descend
Or in swift-moving cavalcades, give birth
To lightnings, ponderous thunders, tell Thy wrath!
Yon lofty mountain, pouring forth a flood
Of hot, red incense, praiseth Thee! The blood
Of tortured beasts, that, shrieking, leaves its stain
Asketh Thy justice! E'en the salt sea-foam
Calleth aloud on Thy exalted Name.
"Mother! Eternal Mother! Endless Flame!"



THE VIRGIN MARY

THE GREAT WORLD MOTHER

By MARY BRIGHT

BLESSED art Thou, O Handmaid of the Lord!
We praise Thee, worship Thee! Thou art adored
By all the Angels in the heights above,
Enthroned in majesty, art Queen of Love!
Hail, holy Mary, who dost all things bless!
Hail, O Thou all-embracing-Loveliness!
We pay Thee homage! In the inmost Shrine
Feel Thou art Woman, know Thou art divine!

Thou art beloved of all! On Thee all things,
The stones, the trees, the busy brook that swings
So joyously along, for life depend!
The clouds, that softly to the earth descend,
Or in swift-moving cavalcades, give birth
To lightnings, ponderous thunders, tell Thy worth.
Yon lofty mountain, pouring forth a flood
Of hot, red incense, praiseth Thee! The blood
Of tortured beasts, that, shrieking, leaves its home,
Asketh Thy justice! E'en the salt sea-foam
Calleth aloud on Thy exalted Name,
"Mother! Eternal Mother! Endless Flame!"

In glad remembrance of Thee, sheds soft tears.
Mother Thou art, of all above, below,
And from Thee comes the love all mothers know!

Into the darkness of Life's tragic Hall
Thy glorious rays, like wondrous sunbeams, fall.
Thou goest to the hovels of the earth,
Helping the souls in penury and dearth.
Each new-born babe unto Thy tender breast,
Each gentle mother, is in pity pressed.
In every lordly palace in the land
Is felt the soft touch of Thy friendly hand.
In sympathy Thou kneelest by the bed
Of her who by her pain is vanquish'd,
Soothing the pangs, which Nature, in her wrath
For laws unkept, bestows for Aftermath.
In homes where truth and righteousness abound,
Thou, mighty Mother, with Thy hosts art found
Praising and blessing, while her soul doth dare,
Who suffers, in Thy Litany to share.
To the sad House of Refuge, unafraid
Thou goest, soothest every sorry maid.
To the poor victim of man's dearest sin
With open heart Thou criest, "enter in!"
Her piteous offspring dost as gladly bless
As hers whose cheeks a husband's lips caress.
To the blest fruitage of Thy love divine
Born of each living creature, man and kine,
Thou payest heed, attunest its first call,
The while Thou seest that no harm befall.
By Thee with gentleness men's hearts are filled,
By Thy sweet patience women's woes are stilled.
At sight of Thee, O Mother meek and mild,
The cry is hushed of every little child.

The dying Thou dost comfort, ease the sick,
By Thee the dead are raised, consoled the quick!

Thou art the great World Mother! In Thy womb
Are all Thy children hid. In dark and gloom
Clust'ring uncounted, they await the day
When Thou shalt choose to send them on their way
Into the Light, themselves to consecrate
And deify. That they, Immaculate,
Immortal Being, may be 'stablish'd
In Thine own strength, their feet by Thee are led
To paths of virtue. Of Thy charity
Thou giv'st, true Mother, both to bond and free!

Star of the Sea Thou art, the shoreless Sea,
Whereon Thou sailest in Time's Argosy.
Thy search-light goeth to its lowest caves,
Rousing the drowning men from out the graves
Wherein they slumb'rous lie. Forever loth
To terrify, Thou liftest them from sloth.
Crying with anxious voice, "create, create!"
Showest them how they best may conquer Fate.
Fair Dove of Peace Thou art! In times of war
Thou harborest all those whose hearts are sore.
In times of peace Thou broodest o'er all lands
Seeking to strengthen everywhere the bands
Which bind men's souls together, till they be
One in Thine own perpetual Unity.

Will, wisdom, art Thou! Thou creative Force!
One with the mighty Rider and the Horse.
Where'er He goeth there Thou goest too,
Seeking some service for Thy Son to do.
E'en He, who in His seeming wrath would kill

That which He doth create, 'fore Thee is still.
E'en He "Hail Mary!" full of pity, cries.
"Hail Mary!" From the earth unto the skies
Thou art acclaimed, and shalt forever be,
Eternal, Virgin—with the Trinity
In bonds unbreakable forever one
With THAT WHICH IS UNBORN AND UNBEGUN!

Mary Bright

TRUE PORTRAIT OF THE HOLY VIRGIN MARY

AFTER the painting made by St. Luke. It has been kept since the earliest times in the Basilika "Maria Maggiore" in Rome, and has been deeply revered by the popes as well as by all the populace. It is a belief, based on an old, unbroken tradition that this is really the work of St. Luke—cp. the evidence of St. Damascenus of St. Baronius and others—; in the year 590 in the time of Pope Gregory the Great, as it was carried in solemn procession to the church of St. Peter, the plague which raged terribly in Rome, suddenly ceased. This photograph is a true copy of the original; it was allowed to be copied for the first time in the time of Francisco Borgia, scond General of the Order of Jesus. (See: Dr. Gluckselig's *Christology* and Lanzy's *History of Painting*.)

SEEDS OF INTERNATIONALITY

We read in the July number of *The New Era*: The two reasons why October 4th is particularly appropriate for the celebration of the WORLD DAY FOR ANIMALS are: (a) because it is the day dedicated to St. Francis of Assisi, and (b) because it is well removed from the Animal "Weeks" which are held in April and May in America and the British Isles respectively.

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Dr. Alfred Adler has given a year's lectures to an audience of hundreds of men and women of all ages and professions at the People's Institute at Vienna. The purpose being to point out how the mistaken behavior of the individual affects the harmony of our social and communal life—to teach the individual to recognise his own mistakes, and to show him how he may effect a harmonious adjustment to the communal life. These lectures have now been published under the title of: *Understanding Human Nature*.

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The month of June has been a busy one for the League of Nations at Geneva. The many conferences held may be divided into two groups, corresponding to the two main divisions of the League's activities: the prevention of war and the promotion of co-operation between the States.

To the first belong the building up of institutions that are to make the outbreak of war less likely and the establishing of alternative methods of settling disputes.

To the second belong co-operation on matters of common concern, such as economic questions, transport and public health.

International law is closely connected with the first. The codification of International Law is a necessity and the League has set to work about it.

The session of the Economic Committee was an important one; the main question was that of tariffs. The Conference agreeing that the existing tariffs choke the channels of trade, raise prices and handicap production. A common intelligence service should be established which having the necessary information will be able to furnish a comparable basis for international action.

From the monthly report of the League of Nations.

THEOSOPHICAL ACTIVITIES



DR. KAMENSKY writes from Geneva: We had a delightful fortnight with Dr. and Mrs. Cousins. They brought to us the magic air of Adyar and gave us a series of beautiful lectures and talks on India, on the Eastern ideals in Art and in Education and on the University of the future. Several talks have been especially consecrated to the Brahmavidyāshrama and its work.

Outside organisations took interest in Dr. and Mrs. Cousins' lectures and invited them: the Anglo-Genevese Society, the Society of Beaux Arts, the Lyceum, the International Club, the Institut Rousseau, the Women's Association for Peace and Freedom. The press grew also interested and sympathetic, but the crown of it all was the public lecture on "Eastern Ideals in Education," held in the University of Geneva, with the Rector in the chair! The hall was crowded and the lecture carried away the whole audience.

There is no doubt that Dr. Cousins and Mrs. Cousins' stay in Geneva has been a splendid help to the Theosophical movement in Switzerland, especially for the T. W. U. May we soon have a branch of the Brahmavidyāshrama in Geneva.

We have the feeling that we just have gone through a little Adyar congress and that we have breathed the atmosphere of Master's Gardens.

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The Summer number of *Service* is full of activities in which members of the T.S. take part or if they do not do so already should gladly take their share as soon as these activities come to their notice.

REVIEWS

Reincarnation: A Universal Truth, by R. F. Goudey. (The Aloha Press, Los Angeles. Price \$ 2'00.)

This is a thoughtful and clear exposition of the great Law of Reincarnation. It is full of fresh ways of treatment and it takes in details which are not included usually in books on the subject, such as the length of time between lives, the number of souls in this Scheme of Evolution, Root-Races, etc. The book is divided into three parts. Part I explains the Law of Reincarnation. Part II shows how it is a doctrine common to all great Religions. Part III gives much carefully selected evidence to demonstrate the universality of the belief in Reincarnation.

It is not within the power of the author to give definite proof of Reincarnation, but he makes a wonderful array of names of great thinkers and quotations from verse and prose to show how wide is the belief in the Law. Incidentally the author points out that H. P. Blavatsky coined the word *Reincarnation*, a fact which does not seem to be generally known.

Many books on this subject are needed. It is a subject that is interesting very large numbers of thoughtful people to-day, and it is one that the World-Teacher has referred to often. When Reincarnation, with the sister law Karma, has been understood, the purpose of life "here below" will be seen and with that will come a wonderful change for good in those who are now groping in the darkness, not knowing the "Whence, How and Whither".

So we welcome Mr. Goudey's book, and we hope that it will help to hasten in that change that must come sooner or later. We trust the book will have a wide sale and will reach many, and we recommend it to all members of the Theosophical Society for their lending libraries.

L. A.

The Wisdom of the Rshis, by T. L. Vaswani. (Theosophical Publishing House, Adyar. Price: Wrappers As. 10; Boards As. 14.)

This is No. 2 of the Glimpses Series. It contains the gist of addresses on The Religion of the Rshi, Who Were the Rshis, Science of Man-Culture, The Mystical Message of the East, The Wisdom of the Rshis, the Sun-Symbol, The Spirit of Silence, one of which was delivered in London.

The writing is terse and sincere. Spirit is great, but matter is essential, both deserve equal attention. The author glorifies Nature. He would spiritualise life. He makes an appeal to Indians to be more like their ancestors, and shows how the West also needs some of the ancient Indian wisdom. "If work is worship, worship, too, is our work." The author's vision of the future is that "the new cycle will be a cycle of science [of West] illumined by the wisdom [of East] that builds."

D.

Expecto: A Biology of the World to Come, by F. S. M. Bennett, Dean of Chester. (Phillipson & Golder, Ltd., Chester. Price 3s. 6d.)

A strange book, but a very readable book, by a very sincere man. Yet the book is a very difficult book to understand. The worthy Dean of Chester has boldly gone out on to the broader fields of human experience and his thoughts are therefore the richer. He has found Truth, as all men should, in the manifestation of GOD in Nature, His mantle; "God's footstool" is another way of calling our Earth to mind in its intimate relation to all that God has to show unto man. The other kingdoms, animal, vegetable, and mineral, have only the manifestation of God in Nature for their guidance, solace, and salvation, and it is ample and complete. So too the primitive man, so called, never doubts his relation to God and probably very seldom "blasphemes against the Holy Ghost". It is the Concrete Mind the Intellect, that is the real culprit, that can tell lies and add to them and rejoice in its handiwork. The Abstract Mind is in touch with Intuition, as the emotional body is too, but between them lies the skull and its intellectual separation, and it is there that our troubles lie. For the intellect is not the instrument for the perception of Truth, only of fact.

This book is an instance of this. The Dean candidly avows the fact that a man can get a degree in Theology and know no facts of Natural Science. So in the book there is the constant conflict between

the basic fictions of his Theology, his wish to be a Scientist, and his intuitive knowledge that certain laws of Nature from the East are true, e.g., Re-incarnation and Karma. Yet he repudiates Theosophy, Vedāntism and Buddhism. His Christianity is based evidently on the most untenable points of dogma, as for instance when he says: "For the Virgin Birth the historical evidence may not be very strong; the scientific necessity for it is absolute—if Christianity is true." As if Christ depended on that.

He finds his Ego, his "Continuum" of experience, and is fine in his analysis of it, but then loses it all in the last chapter on "Expecto"; there he is wondering what of him survives, without his "environment" he feels himself as lost. It is almost painful to see him so near and yet miss his own Higher (Abstract) Self; what is "knowledge with the personal factor eliminated," or the "survival value" of experience, of character but the Ego. He sees that wonderful Kabbalistic truth of H. Bergson's, "Creation of a self by itself." But the Dean seems to miss the integration of each item of "survival value" moment by moment, so that there is something to survive, even in a short life, for every faculty is of the surviving or causal Ego, even the memory survives. The lack that is patent in the book is the utter ignoring of the *Way of the Cross*. What has become of The Path? That is the great way of salvation, the great gift of Christianity to mankind with its long road of re-birth before it. It is not the animal kingdom that goes off in error, but mankind, both in error and in sin, and so it takes a million or more lives to fulfil all contracted obligations; but the "good Law" steps in, the great Teacher comes into Incarnation, from age to age, and by the Path, the Law of Service, man cures himself of error and becomes himself a Christ.

For the rank and file of this world's men the book is well worth recommending, for it will stir them to thought, and perhaps to some agreement. As a contribution to progressive church thought it has surely a valuable mission.

A CHRISTIAN THEOSOPHIST

A Few Problems Solved, by Durganath Ghose. (D. H. Ghose Calcutta. Price Re. 1-8.)

Of the making of books on the *Bhagavad-Gītā*, there is no end; and yet not one of them can be said to be altogether superfluous, for the "Lord's Song" is capable of an infinite variety of interpretation according to the capacity of the reader; and all attempts to make it better known to those who are hungry for good spiritual food must be welcome. Mr. Ghose says that his book is an attempt to offer, in the light of *Bhagavad-Gītā*, "a solution of a few knotty problems of Hindu Philosophy which often prove so many stumbling blocks to most Western readers." How far the solutions offered by him will be found satisfactory is a question which cannot be answered with certainty.

The book covers a fairly wide ground, and its several chapters deal, among other subjects, with such absorbing topics as "Is *Gītā* an Allegory?," "Reincarnation," "True Meaning of Renunciation," "The Practice of Yoga," "How Best to Die and Attain Deathless State," "Realising God through Nature—The Doctrine of Good and Evil," "Devotion to God—Form Worship versus Formless Worship," "Why We Change". A succinct summary of all the chapters of the *Gītā* forms a useful part of the book. The appendix contains an English rendering of some selected verses from the original text of the *Gītā*, and the author acknowledges that in this task he has derived much help from Dr. Besant's well known translation. The book is likely to be found useful by those who, not having the time or inclination to read the *Gītā* in its entirety, would like to know how it helps in the answering of those questions which all thoughtful men have to put to themselves at some stage of life, about their past, their present, and their future.

C. V. K.

The Morrow of Death, a Treatise on the After-Life. "Amicus." (Rider & Co., London. Price 2s.)

Many all over the world nowadays are no longer content to accept vague beliefs as to what happens after "death" but long for definite explanations or any way for a more plausible theory than has hitherto been given to them. This specially applies to adherents of the Christian faith in which the "fear of death" unfortunately has come to take so large a place.

The record of life after death, given in this small book, has been obtained through the mediumship of Ernest H. Peckham. The subject-matter is said to be "the experience of the actuality of the life beyond the grave" of a friend of the medium, a minister of religion when on earth. It should be read by the many, who belonging to the Christian religion, yet do not understand the message of the Christ, and who want a more modern interpretation than "the heaven of harps and crowns and rest".

G. Vale Owen in his foreword says: . . . "it will be found that our modern prophets have still a message of good cheer for the toilers in the drab surroundings of our modern civilisation. Such a gospel as they bring us is much needed and not without profit for those of humble mind."

L.

Shri Rāmakṛshṇa, by T. L. Vaswani. (Ganesh & Co., Madras.)

This is a short study of a great subject. Bhagavān Shri Rāmakṛshṇa is the foremost figure in recent Hindū spiritual history, and so catholic was his outlook that even many who were not strictly Hindūs have long been attracted by his magnetic personality. Max Müller has an interesting life of this great saint. Pratap Chander Mazumdar, a brahmo of a very rationalistic type, has paid his tribute to his greatness. Keshub Chandra Sen, another great leader of the Brahma Samāj, has stated that he owed much of his spiritual progress to his contact with Shri Rāmakṛshṇa. It is no wonder therefore that so sincere a seeker after God as Sādhu Vaswani has gone into ecstasies over the personality which is the subject-matter of his little book. The Sādhu says: "In this little volume are brought together notes of some of my lectures and talks on Shri Rāmakṛshṇa and his Message. Only a Fragment is offered in these pages". But it is a very attractive fragment. To the author Rāmakṛshṇa is a "symbol of that true India which stands for the supremacy of the Ātman as the West of to-day stands for the supremacy of an intensely individualised Intelligence". The opening chapter of the book is devoted to a very short sketch of the main incidents of Shri Rāmakṛshṇa's earthly life. Then there is a discussion of the fourfold Laws of Spiritual life, (1) Law of Prayer and Meditation, (2) Law of Purity, meaning thereby freedom from greed, lust and egoism, (3) Law of Longing, illustrated by Rāmakṛshṇa's saying "I became *mad* after the

Mother," (4) Law of Fellowship with the Masters and getting linked up with prophets and saints. The Sādhu describes how Rāmakṛṣṇa really belonged to the great race of R̥shis, and quotes some words of wisdom which fell from his lips.

To the readers of THE THEOSOPHIST, Rāmakṛṣṇa and his message must be of peculiar interest, for, foremost among recent exponents of Hindūism, he stands forth as the apostle of the fellowship of faiths. As he has said, if Religion is realisation, how futile are religious controversies. "Dispute not" is the constant advice of the sage about whom Sādhu Vaswani has written a very readable little book.

C. V. K.

The Sound of Your Face and Other Addresses, by J. Tyssul Davis, B.A. (The C. W. Daniel Company, London. Price 2s.)

The title of this small book catches eye and ear, one gets repaid by further investigation. The author in his Foreword says that "Possibly the Goats of the Parable of Judgment are represented to-day by those who look back to a bygone age for the world of revelation, for evidence of God's activity; and the sheep by those who find in the living present the age of miracles and hear authentic tidings and wonder at God's inexhaustible creativeness." He tries to show under different headings the wonder of many of the modern inventions; comparing the experience of the seer Swedenborg with those made possible now by the use of the televisor; quoting Blake's saying that the sunrise was a grand chorale, he remarks that although physicists have not reached as far as the sun, still it is stated that "every object has its sound".

Speaking of wireless he says: "the human race is enlarging its capacity . . . Let us increase our wave-length of understanding, of sympathy . . . Let us widen the range of our receiving apparatus. Let us tune up with Mecca, with Jerusalem, with Benares . . . Receive all men into the fold and so help make on earth one brotherhood."

We wish the author large congregations willing to open their door to the wider outlook.

S.

Fate and Action (The Philosophy of Life), by Durga Prasada. (The Grand Himalayan Press, Dehra Dun)

This is a small leaflet of nearly thirty pages dealing with the question of the relation of fate and human will in life. A large number of instances are quoted to show how insignificant a part human will plays in our life, and to what great extent fate dominates our life. The result that the author arrives at is that we have practically no control over the results of our actions. He then quotes the Gītā passage in which the Lord says that our province is confined to work and does not extend to results. He concludes with the philosophy of action for action's sake. The author is quite right so far as he goes. But he has missed a great fact in the law of Karma as explained in Indian Philosophy. What is it that we have to do? We shall not be doing things indiscriminately and leave the right result to the "unknown". There is a law that governs the relation between action and result. There are persons who know that relation. In Samskr̥t they are termed *Shiṣṭa*, a term explained as meaning those who do not make a mistake as regards the relation of action and result. What they ask us to do is *Dharma*, and we have to do that. Their words are what are termed *Āptavacana* or *Veda*. *Veda* is the only authority for *Dharma*. Without this restriction, the doctrine of action for action's sake is dangerous. I draw attention to this aspect of the law of Karma, because I have known many people who do what *they* like and demand the impossible from the "unknown".

C. KUNHAN RAJA

Ishāvāsya-Upaniṣad, with English transliteration and translation, according to the commentary of Shri Madhvāchārya, by S. Srinivasa Rao, B.A. (Vasantā Press, Adyar. Price As. 4.)

This is a useful attempt by an enthusiast to open up the treasures of a small work in Samskr̥t called *Ishāvāsyaupaniṣad*, so called after the beginning of the work which runs: *ishā vāsyam*. Like other philosophical Upaniṣads, it deals with the nature of the ultimate truth, man and the world and the relations of these to one another. The explanation in this book follows the doctrine that God and man are entirely different from each other, a doctrine associated with the name of Shri Madhvāchārya. The translation is simple and accurate. The printing and get up of the book is exceptionally nice, the name of the Vasantā Press being sufficient guarantee for this. I must say

that the transliteration could have been a little more systematic and consistent. It is a small matter in a book which does not pretend to be a scientific treatise.

C. KUNHAN RAJA

Chaitanya to Vivekananda, Lives of the Saints of Bengal. (G. A. Natesan & Co., Madras. Price Re. 1-8.)

A sketch is given of the life of six Saints, covering a period from the fifteenth century up to the present time. An account is given of their teaching and philosophy as found in their "verses" and writings or spoken word. Many good things can be found in this book, but as Rāmakrshṇa (one of the Saints of whom an account is given) said: "Many good things are to be found in books, but merely reading them will not make one religious. One has to practise the virtues taught therein."

Indian Christians, Biographical and Critical Sketches. (G. A. Natesan & Co., Madras. Price Rs. 3.)

This book is a record of the lives of fourteen Indian Christians: Poets, Educationists, Publicists, Reformers, Ministers of the Church in India. It is said in the Introduction that an attempt is made to show how they have contributed their bit to the making of Modern India.

In some of the accounts too much of the limiting missionary zeal is found, but at the same time one has to recognise that the fact of these Indians accepting the Christian religion shows, that they have gone through struggle and struggle has a widening tendency.

V.

The Path of the Elders, by Ernest Erle Power. (Theosophical Publishing House, Adyar, Madras. Price Rs. 2-8. and Rs. 2.)

Mr. Power is an ardent Buddhist, and a genuine Cosmopolitan, and though he gives his book the sub-title: A Modern Exposition of Ancient Buddhism, it is to the old that he clings. It is to the actual word of Gautāma the Sage that he would turn, and so keep the "Idea" clear. It is the expositions of the followers that one should avoid. The book tries to give the gist of the teaching, which seems clear and understandable to the author after many years of study, research, contemplation and meditation. It was at the end of two years of life in a Ceylon monastery, that he finally sent the book to the Publishers.

First we have an explanation of "Suffering," the why and wherefore of the invitation to leave this world. The World is painted black indeed. The way of God is not justified to man, nor man to God. Life is war, and "war is Hell," and we are almost convinced that it is not to be altered but avoided, and ameliorated from without; from a higher plane. Anyhow Gauṭama seeks the cure and announces the way out instead.

That gives us the Noble Eightfold Path. No man can quarrel with that, it seems logical, it makes this world different, it makes this world endurable and to a certain extent it is a cure of the suffering. Yet the something better lies beyond, tempts and sustains the quest, and so one follows the Path of the Elders to the end. This Chapter on the Path, is an excellent bit of psychology, and the end of it, on "Right Rapture" is very convincingly told.

Now we begin to get an inkling of the real value of Buddhism. Buddhism has the advantage over all the other religions, being natural history, as natural as the facts of Geography; each one finds the same landmarks as the other, and the links with the body, the nerves, vital reflexes, all are matters of comparison and verification.

The Chapter on "The Soul" is short but clear, an interesting division is made between the religions, and perhaps there the Theosophist would wish to take issue with the author. It is this: Theosophy is put as a religion in the same class as Hindūism; as Theosophy merely shows both the place of Hindūism, and the Vedānta, for the men of the First Ray, and that of Buddhism for those of the Second Ray, and does not adopt either, it is just as true that Theosophy is in the same category with Buddhism. The students of the Age of Gauṭama see well the same root in both, so we may let that pass. (See Grimm: *The Doctrine of the Buddha*; W. Druglin, Leipzig; for the original texts.)

The exposition of *Kamma* (Karma) is quite the usual, but clear. So too the Chapter on the Five Constituents: (1) Bodiliness or form; (2) Sensation; (3) Perception; (4) The Tendencies; (5) Awareness. Here Mr. Power seems to fail for the first time, in his analysis. He is dealing only with the "average man" and not with the seer when he says (p. 106): "in reality it is as difficult actually to isolate any of these five as is the proverbial unscrambling of eggs." Mr. Power has had ample opportunity to contact, in the Theosophical Society, those who are aware of all these "Khandhai" and their constitution, but he has overlooked it, and he has evidently not yet found them and known them in and of himself. Even when taken in the abstract,

as the *Khandhas* of the Ātman or will, *i.e.*, as the powers of the Monad in the Plane of Nirvāṇa (Nibbana) one can intellectually cognise them as aspects of activity, of Will (Schopenhauer) or of Being. Theories then fall away.

Yet we are indebted to Mr. Power for a clarity of presentation in all these planes of subtle psychology that is valuable to all students. The whole scheme of Buddhism is given in a clear and earnest way and leaves the reader well repaid for his time, especially if he has read in other books and become confused. The book is a distinct addition to the literature introductory to the study of Buddhism.

A. F. KNUDSEN

BOOKS RECEIVED

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

The Doctrine of the Bhagavad-Gitā, by Pandit Bhawani Shankar (The Karnatak Printing Press, Bombay); *Chaitanya of Vivekānanda, Lives of the Saints of Bengal*; *Indian Christians, Biographical and Critical Sketches* (G. A. Natesan & Co., Madras); *The Song of the Salmon-God*, by W. P. Ryan (J. M. Watkins, London); *Progressive Studies in Spiritual Science*, by Walter H. Scott, *The Morrow of Death*, by "Amicus" (Rider & Co., London); *True Ghost Stories*, by Cheiro, (The London Publishing Com., London); *The Path of the Elders*, by Ernest Erle Power (T.P.H., Adyar, India).

OUR EXCHANGES

We acknowledge with many thanks the following :

Theosofie in Ned.-Indie (July), *Theosophy in New Zealand* (May, June), *O Theosophista* (January, March), *Revista Teosofica Chilena* (May), *The World's Children* (July), *The Canadian Theosophist* (June), *Bulletin Theosophique* (July), *The New-Era* (July), *The Indian Review* (July), *Light* (July), *League of Nations* (July), *El Loto Blanco* (July), *Theosophisches Streben* (May, June), *Service* (July), *Prabuddha Bhārata* (August), *The Humanist* (June, July), *The Messenger* (July), *The Calcutta Review* (August).

We have also received with many thanks :

Rural India (May, June), *Theosophy in India* (July), *Madhwa-munidasa* (May, June, July, August), *New Youth* (May), *Theosofisch Maandblad* (July), *The Beacon* (June), *La Revue Théosophique Le Lotus Bleu* (June), *Koinóniā* (July), *Revista Teosofica Cubana* (June), *Pewarta Theosofie* (July), *The Vaccination Inquirer* (July), *Theosophia* (July),

August), *De Theosofische Beweging* (July), *Toronto Theosophical News* (June), *The Madras Ayurvedic Journal* (March), *De Ster* (July), *El Calófico Liberal* (June), *Gnosis* (May), *Strī Dharma* (July), *The Periodical* (June), *New England Essays* (January, 1928), *Heraldo Teosofico* (June), *The Occult Review* (August), *The Madras Christian College Magazine* (July), *The Vedic Magazine* (June), *The Vedānta Kesari* (August), *The Asiatic Review* (July), *The Scholar* (July), *Bhārata Dharma* (August), *The Dawn* (July), *The British Buddhist* (July), *Occult Science* (June), *Blavatsky Press Bulletin* (August).

NOTICE

CORRESPONDENTS and Subscribers are asked to kindly add the name of their country to their address. Subscribers to THE THEOSOPHIST are asked to return their RENEWAL Notice with their subscription to the T.P.H., Adyar, or to the agent of their country. This will greatly facilitate the work for the officials concerned.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, for Dues from 11th February to 10th March, 1928, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. W. H. Barzey, Free Town, West Africa, dues per 1928	13	0	0
T.S. in Roumania, per 1927, £1-5-0 ...	16	7	8
Mr. Levereth F. Englesby, Honolulu, per 1928, £1 ...	13	2	3
Perak Lodge, Perak, F.M.S., Entrance fee and dues of 3 new members, per 1928, £1-10-0 ...	19	12	4
Miss A. Wernigg, Port Blair, per 1928 ...	13	4	0
T.S. in Uruguay, balance of dues, per 1928 ...	4	1	11
Singapore Lodge, Singapore, Entrance fee and dues of 6 new members, per 1928 ...	39	0	0

WORLD CONGRESS

T.S. in South Africa, 1% dues per 1927, £1-16-0 ...	23	14	0
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DONATIONS

Mrs. Adam, Lahore, for "Adyar Day" ...	10	0	0
Bilimora Lodge, T.S., Bilimora, for "Adyar Day" ...	14	0	0

	166	10	2
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Adyar
10th March, 1928

A. SCHWARZ,
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DONATIONS

			Rs.	A.	P.
Collections per Dr. A. Besant	1,236	0	0
P. S. Jackson Esq., Calcutta	150	0	0
Shukra Co-Masonic Lodge, Adyar	...	...	56	9	3

DONATIONS UNDER RS. 5

For Food Fund	...	...	...	4	4	0
						<u>1,446 13 3</u>

Adyar

A. SCHWARZ,

10th March, 1928

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Atlantic City, U.S.A.	Atlantic City Lodge	18-10-1927
Davenport, U.S.A.	Davenport "	9-11-1927
Mobile, U.S.A.	Alcyone "	1-12-1927
Penugonda, India	Sri Krishna "	16-12-1927
Achanta, India	Rameswaraswamy Lodge	16-12-1927
West Palm Beach, U.S.A.	Palm Beach Lodge	3-1-1928
Lausanne, Switzerland	Yoga Lodge	8-1-1928
London, England	City Women's Lodge	17-1-1928
*Basrah, Mesopotamia	Basrah Lodge	7-2-1928

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England	Hampstead Garden Suburb Lodge	21-1-1928

Adyar

J. R. ARIA,

9th March, 1928

Recording Secretary, T.S.

* This Lodge is attached to the Indian Section.

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ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mrs. Caroline, M. Crockett, Honolulu, Entrance fee and part payment of dues, per 1928, £1	13	1	10
T.S. in France, balance of dues, per 1927, £14-15-9	195	13	0
H.P.B. Lodge, T.S., Toronto, Diploma fee and dues of 2 new members, per 1928	13	0	0
Mr. F. T. Muirhead, Jamaica, per 1928, £1-0-5	13	9	0
Chinese Lodge, T.S., Hongkong, 49 members, per 1928	64	11	0

DONATIONS FOR "ADYAR DAY"

T.S. in Ceylon, £2-4-10	29	8	9
Southampton Lodge, T.S., £1	13	3	10
Singapore Lodge, T.S.	24	0	0
Berlin Lodge, T.S., £3	39	12	0
Manchester City Lodge, T.S., £1-4-2	15	15	0
T.S. in Norway, £4	52	15	5
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Copenhagen Lodge, T.S., £25	330	14	6
T.S. in Ireland, £7-17	103	0	0
Under Rs. 5	5	6	0
	967	12	9

Adyar
10th April, 1928

A. SCHWARZ,
Hon. Treasurer, T.S.

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"A Friend," Adyar, for Food Fund ...	300 0 0
	300 0 0

Adyar
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Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Flushing, U.S.A. ...	Flushing Lodge ...	3-1-1928
Galveston, U.S.A. ...	Galveston ,, ...	3-1-1928
*Athens, Greece ...	Maitreya ,, ...	3-2-1928
Ojai, Calif., U.S.A. ...	Oaks ,, ...	8-2-1928
Erie, Penn., U.S.A. ...	Erie ,, ...	8-2-1928
Los Angeles, Calif., U.S.A. ...	Brentwood Lodge ...	8-2-1928
Tujunga, Calif., U.S.A. ...	Peyton ,, ...	13-2-1928
Peterborough, England ...	Peterborough Lodge ...	3-3-1928

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Stoke-on-Trent, England ...	Stoke-on-Trent Lodge ...	Jan., 1928
Hemswell, England ...	Hemswell and Harpswell Lodge ...	10-2-1928

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues from 11th April to 10th May, 1928, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in England, 10% of Dues, December, 1927 to February, 1928, £82-16-0
Lt. Col. L. Peacocke, London, per 1928, £1-1-0	...	1096	6 0
Canadian Theosophical Federation, Vancouver, 12 Diploma Fees, and Dues of 9 members, per 1927-28, £1-6-7	...	13	14 6
Mr. E. E. Power, Entrance Fee and dues, per 1928	...	17	8 0
T.S. in U.S.A., Annual Dues, 1928	...	15	0 0
	...	45	8 0

DONATIONS FOR "ADYAR DAY"

T.S. in Austria, £2-17-11	...	...	38	4	5
" " Yugo-Slavia, 1928, £1	...	...	13	2	9
Ahmedabad Lodge, T.S.	...	...	2	8	0
			1,242	3	8

Adyar
10th May, 1928

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

	Rs.	A.	P.
Co-Masonic Lodge, "Truth," Baroda	10	0	0
" " " " "Jyoti," Bhavnagar	10	0	0
" " " " "Harmony," Ahmedabad	10	0	0
Mrs. S. Simons, Ojai	6	12	0
Public Purposes Fund, Adyar	661	0	0
"Anon" for Food Fund	100	0	0
Dr. Y. M. Sanzgiri, Khar, for feeding children on White Lotus Day	10	0	0
R. V. Subramaniya Chettiar's Charities, Salem, for feeding children on White Lotus Day	10	0	0
	<hr/>		
	817	12	0

Adyar

10th May, 1928

A. SCHWARZ,

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Cape Town, South Africa ...	The Southern Cross Lodge, T.S. ...	11-2-1928
Abrama, Guzerat, India ...	Vasant Lodge, T.S. ...	14-2-1928
Durban, South Africa ...	St. Alban " " ...	31-3-1928

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Troy, N.Y., U.S.A. ...	Troy Lodge, T.S. ...	25-2-1928
Lake Charles, U.S.A. ...	Lake Charles Lodge, T.S. ...	27-2-1928

Adyar

10th May, 1928

J. R. ARIA,

Recording Secretary, T.S.

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The following articles on India were published in the *Review* during 1927:

India at the Imperial Conference, by THE MAHARAJA OF BURDWAN.

The Indian Co-operative Movement, by SIR LALUBHAI SAMALDAS.

Rural India and the Royal Commission, by SIR PATRICK FOGAN.

*Post and Telegraph Work in India, by SIR GEOFFREY CLARKE.

*Indian Forest Administration, by W. F. PERREE.

*India's Cotton Problem, by H. A. F. LINDSAY.

*The Indian Navy, by P. R. CADELL.

* Lectures delivered before the East India Association

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	Rs.	A.	P.
T.S. in Denmark, 10% Dues, per 1927, £12-9-6 ...	165	0	10
Captain B. Kon. Tokyo, Entrance Fee and Dues of 10 new members and Charter Fee of a new Lodge "Miroku", per 1928 (Rs. 79-8-0), and to the credit of Miroku Lodge (Rs. 20-8-0) ...	100	0	0
T.S. in England, 10% Dues, per March, £22-16-3 ...	302	0	11
Charter Fee for a new Section, T.S., in Greece, £1-0-0 ...	13	0	0
Singapore Lodge, T.S., Entrance Fee and Dues, per 1928, 14s. ...	9	4	0
Hongkong Lodge, T.S., Hongkong, 2 members, per 1928, 10s. ...	6	10	0

WORLD CONGRESS

Russian Section (outside Russia), 1% Dues, 5s. ...	3	5	0
To be carried forward ...	599	4	9

DONATIONS FOR "ADYAR DAY"

Rs. A. P.

	Carried forward	...	599	4	9
T.S. in Denmark, £4-4-7	...	...	55	14	0
T.S. in England, £14-8-7	...	...	191	1	0
U.S. Adyar Committee for T.S. Library and other funds	...	...	8,802	0	0
			\$3229	15	

DONATION

"A Friend", Adyar	...	...	2,000	0	0
			11,648	3	9

Adyar

11th June, 1928

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

			Rs.	A.	P.
Mr. C. N. Subramania Aiyar, B.A., Adyar, for wages of a weaving instructor for 7 months	49	0	0
The Round Table Quest, Birmingham, Alabama, U.S.	\$15	...	40	8	0
U.S. Adyar Committee, \$94	...	...	256	0	0
" " " for "Adyar Day"	...	...	300	0	0
"Share with India Fund", America, \$1,000	...	...	2,700	0	0

"WHITE LOTUS DAY" COLLECTIONS

Ootacamund Lodge, T.S.	...	...	9	0	0
Gaya	" "	...	10	0	0	
Darbhanga	" "	...	5	0	0	
Delhi	" "	...	5	8	0	
Shanti Dayak	" "	Moradabad	...	7	0	0
Etawah	" "	10	0	0
Blavatsky	" "	Bombay	...	91	0	0
			3,483	0	0	

Adyar

11th June, 1928

A. SCHWARZ,

Hon. Secretary & Treasurer, O.P.F.S.

A NEW NATIONAL SOCIETY

A CHARTER for a National Society, to be called "The Theosophical Society in Greece" was issued on May 21st, 1928, to Mr. B. D. Krimpas, with its administrative centre in Athens, Greece.

Adyar

J. R. ARIA,

8th June, 1928

Recording Secretary, T.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Wilno, Poland ...	Adam Mickiewicz's Lodge, T.S.	... 13-5-1927
Puerto Moutt, Chile ...	Matias Yuraszek	... 7-10-1927
Santiago, Chile ...	H. P. Blavatsky	... 10-11-1927
San Fernando, Chile ...	Ernesto Wood	... 30-12-1927
Curanilahue, Chile ...	Alcione	... 21-1-1928
Chisinau, Roumania ...	Vasanta	... 20-2-1928
Craiova, Roumania ...	Bucura Dumbrava	... 9-3-1928
Ajud, Roumania ...	Concordia	... 2-5-1928

Adyar

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T.S. in Austria, Balance of Dues, per 1927, £1-6-1 ...	17	5	3

WORLD CONGRESS

T.S. in Austria, 1% dues, per 1927, £0-13-5 ...	8	14	1
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DONATIONS

T.S. in Italy for "Adyar Day", £10 ...	132	11	11
" " Portugal, £6-8-10 ...	84	15	0
T.S. in Roumania for Headquarters' Deficit ...	54	14	5
Glasgow Lodge, T.S. for "Adyar Day", £1-10-9 ...	20	0	0
	358	10	8

Adyar

10th July, 1928

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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				Rs. A. P.
Mr. W. Fricke, Amsterdam, fl. 25	27 0 0
Multan Lodge, T.S.	5 0 0
Olcott Lodge, T.S., Edinburgh £3	40 0 0
From Weaving Department, Olcott Free School, for a manual shed ...	...	...	...	50 0 0

"WHITE LOTUS DAY" COLLECTIONS

T.S. Lodges in England:

				£.	s.	d.
„ Aberdeen Lodge ...	...	...	...	0	17	0
„ Bath ...	...	...	...	0	10	6
„ Birmingham (Annie Besant) Lodge ...	...	...	...	1	8	6
„ Blackpool Lodge ...	...	...	...	0	10	6
„ Bolton Lodge ...	...	...	...	0	6	6
„ Cleckheaton Lodge ...	...	...	...	0	9	6
„ Chatham Lodge ...	...	...	...	0	6	0
„ Eastbourne Lodge ...	...	...	...	1	16	0
„ Farnham ...	...	...	...	0	17	0
„ Guildford ...	...	...	...	0	10	6
„ Harrow ...	...	...	...	0	11	6
„ Manchester ...	...	...	...	2	4	2
„ Morecambe ...	...	...	...	0	10	6
„ Portsmouth ...	...	...	...	0	5	0
„ Rochdale ...	...	...	...	0	5	0
„ St. Albans ...	...	...	...	0	5	0
„ Southampton ...	...	...	...	1	1	0
„ Stockport ...	...	...	...	0	16	6
„ Trait d'Union Lodge ...	...	...	...	0	5	0
				13	15	8
				183	2	1

T.S. Lodges in Scotland:

Edinburgh, Dundee, Seven Lodges, £5-3-0 ...	...	...	...	68	10	8
Glasgow Lodge, T.S., £1-18-0 ...	...	...	...	25	0	0
				398	12	9

Adyar
10th July, 1928

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Geneva, Switzerland	... Aria Lodge, T.S.	... 7-5-1928
Bern, Switzerland	... Shanti " "	... 29-5-1928
Epinal (Vosges), France	... Verité " "	... 30-5-1928
Grasse, France	... Solidarité Lodge, T.S.	... 31-5-1928
Draguignan, France	... Le Sentier Lodge, T.S.	... 11-6-1928

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Missoula, U.S.A.	... Missoula Lodge, T.S.	... 19-3-1928
New York, U.S.A.	... Realisation Lodge, T.S.	... 18-4-1928

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Canadian Theosophical Federation, Charter fee of "Wynyard" Lodge, T.S., Wynyard, 26 Diploma fees and 20 Annual Dues, £3-18-6	52	4	0

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Miss Ada K. Baughan, London, £5	66	10	8
T.S. in Wales for "Adyar Day", £6	80	0	0
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Adyar
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Location	Name of Lodge	Date of Issue of Charter
Seattle, Wash., U.S.A. ...	Seattle Lodge of the Inner Light Lodge, T.S. ...	16-4-1928
Balham, London, England.	Balham and Tooting Lodge, T.S.	18-6-1928
Mudinepalli, India ...	Blavatsky Lodge, T.S. ...	4-7-1928
*Lourenco, Portugese East Africa ...	Blavatsky „ „ ...	8-7-1928
Sea Point, Cape Town, South Africa ...	Good-Hope „ „ ...	8-7-1928
Biccavole, India ...	Kumara „ „ ...	17-7-1928
Grand Anicut, Tanjore, India ...	Grand Anicut Lodge, T.S. ...	24-7-1928
†Wynyard Saskatchewan, Canada ...	Wynyard Lodge, T.S. ...	7-8-1928

* This Lodge is attached to T.S. in South Africa.

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LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Seattle, Wash., U.S.A. ...	Seattle Lodge, T.S. 16-4-1928
Seattle, Wash., U.S.A. ...	Lodge of the Inner Light	... 16-4-1928

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

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

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

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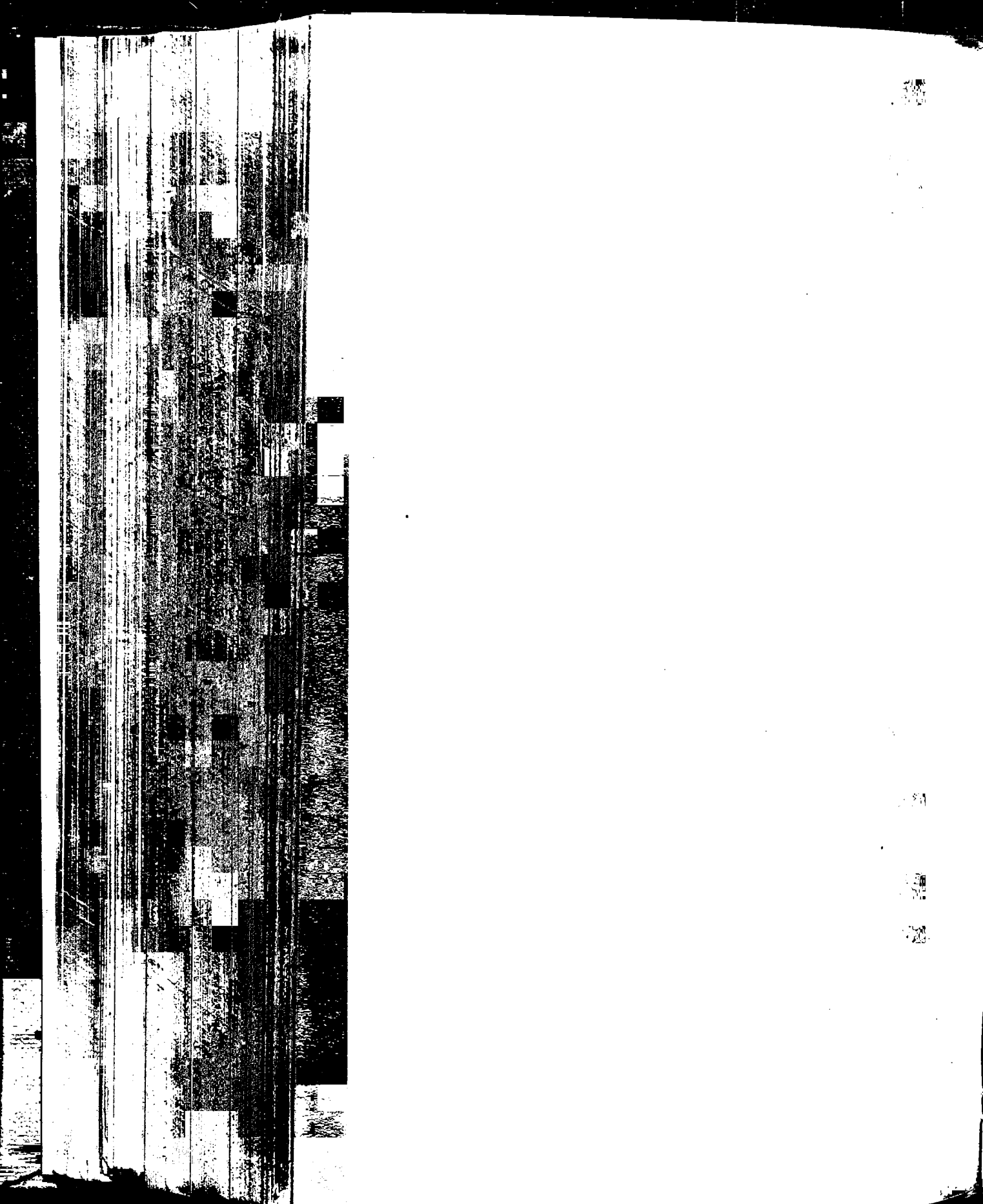
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