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THE
THEOSOPHIST

A MAGAZINE OF
Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY
ANNIE BESANT, P.T.S.

VOL. L

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EDITED
BY
ANNIE BESANT, P.T.S.

October, 1928



UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY



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

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement page vi



RECOGNITION

TO A. B.

MEN judge her, in their blindness,
With futile praise or blame,
For this or that achievement,
They censure or acclaim.

But we saw a golden sunset,
Over a sapphire sea,
Melt into rose and orchid,
And we knew that it was she.

THERESA M. MCLEAN



ON THE WATCH-TOWER

(By G. S. A.)

WE have been hoping against hope that the President herself would be able to write these notes, but the tremendous pressure of political work during these last couple of months, since her return from abroad, has been such that everything else has had to give way, and although more than once she has settled down to write them urgent work has always intervened. We have been postponing the issue of THE THEOSOPHIST for October in what has proved fruitless expectation, and we can postpone no longer, so the task of writing the Watch-Tower once more falls upon G. S. A.

In some ways it is just as well, for I can write a few things that the President herself certainly would not and probably could not write. I can say to start with that she is wonderfully improved in health, though there is still need for further improvement before she will reach again her previous standard. But that she will reach such standard I have not the slightest doubt, for she has marvellous recuperative powers. In any case, she works even now as she alone can work, and I myself feel utterly breathless as I watch her ceaseless activity. By seven o'clock in the morning she is at work and she continues without a moment's interval until



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kindness,
name,
moment,
acclaim.

sunset,
sea,
orchid,
that it was she.

TERESA M. McLEAN



ON THE WATCH-TOWER

(By G. S. A.)

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* * *

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eleven, when she takes a breakfast which a little bird would disdain as entirely inadequate. Then *New India* and the usual newspaper office rush until after five in the evening. After this there will be meetings, or conversations with important personages, and then she will return to Adyar for further work. Or, if there be no meetings or conversations, she will return straight to Adyar and work until about nine o'clock when she partakes of another meal no less to be disdained by birds. Then her doors are closed, but within them I should not be surprised if she works all night. And day in and day out this goes on without intermission, unless it be for tours, on one of which she is busy as I write these lines—travelling by night and an inundation of meetings by day. All this, together with a thousand and one things to think about, to decide, to plan, to put right, for one who is in the eighties, and who is only now recovering from a serious illness! Sometimes kindly people say to some of us who are around her: "You ought not to let her do so much." We can only smile. Who is going to let her or not going to let her. She has the Masters' work to do and she will do it perfectly, knowing what she is about, and taking more care of her physical body, since it is necessary for the work she has to do, than people quite realise. We smaller people are often ourselves careless of our physical bodies. Often we drive them when we ought not to drive them, just as we often do not drive them when we might very well drive them. So we imagine her to be equally unskilful. But she is master of her bodies, and uses them. She does not abuse them. So we mind our business, by seeing to it that we do not interfere with hers.

*
* *

It is abundantly clear, despite the disturbing effects of the new vitality from which people here and there seem to be suffering, that all is going very well in every department. The great work of advancing India to her freedom is going on

in a manner beyond our expectations. Our President herself is more than ever revered, and is the subject of ovations wherever she goes. Behind the newly-framed National Constitution all parties are rallying, though, of course, there are in evidence the inevitable misanthropes and pin-prick politicians to give food for the hostile press in various parts of the world. India is becoming wonderfully united, and her freedom cannot be far off. Dr. Besant herself says she will not pass away until that freedom is established. Some of us, therefore, in mischievous mood, are half thinking of starting an anti-Home Rule League for the postponement of India's freedom, simply to the end that we have the President with us in the physical body almost indefinitely. I know this is very wicked, but why not be wicked from time to time for a change? Fortunately, India's freedom is yet a little way off—I do not know whether our editor would quite like me to put it in these words in her own journal—so we shall rejoice in her presence for some time to come. But apart from the political department we need her physical presence for the harmonisation and unification of the work as a whole. She is She, an indispensable She at present. There is no one to take her place. There is no one like her. There is no one with the power, the wisdom and the love that She has, and which she uses to make all work One Work, to gather all divergences within the One Unity. *Magna est Vasanta et prevalebit!*

* * *

In the Theosophical field all is going well, very well, too. Our President's re-election seems to have given a great impetus to Theosophic life throughout the world, and everyone is settling down to a new era or cycle of Theosophical prosperity. We shall all miss the Vice-Presidency of Mr. Jinarājadāsa tremendously. But even though he may not have office in the Society at present—he is an advocate of

change—his own unique tilling in the Theosophical field will continue uninterruptedly. At present, he is on the way to South America, to hitherto neglected South America, where he will be immensely welcome and where he will sow seed in most congenial soil. When he will be back we do not know; certainly not until after the Convention at Benares. South America needs him for as long as he can be with her, and with the help of his presence there South America will soon develop into a most important part of Theosophical activity.

It is expected that Mr. Warrington, nominated Vice-President by the President in place of Mr. Jinarājadāsa, will be unanimously accepted by the General Council, and there could not be a worthier successor. Mr. Warrington has for years been a tower of strength to the United States, and, if I may venture to say so, is an American gentleman of the finest type; and there is, let me tell you, no finer type of gentleman anywhere than the American gentleman. There is in him just the right blend, including, of course, the French ingredient without which no true gentlemanliness is possible. In the true American gentleman the old world and the new find harmonious expression, so is it that Mr. Warrington is the best possible choice our President could have made. Of course, I ought not to have written all this until the Council's confirmation is received. But it will be received, and I wanted to write this before the opportunity passes from me.

In all countries there are signs of re-awakening life, and I expect that the next few years will be memorable in the annals of the Theosophical Society. One fact is ample evidence that all is going well Theosophically—the absence of H.P.B. We are told that H.P.B. is in incarnation, living somewhere in northern India. We are also told that she-he takes no less interest in her-his Society than before. Well, I

am quite convinced that if anything were to go wrong with us she-he would descend like a wolf on the fold, gleaming in purple and gold and in all other colors of the rainbow. To bring this about, one might feel inclined to stage a little catastrophe as a bait—here is another example of my wickedness—but the bait might not tempt, since the Society is in such obviously safe hands. Still, were the need to arise, an urgent need, down would descend H.P.B. upon us in all the panoply of new initials, and it would be back to Blavatsky with a vengeance. But I can imagine H.P.B. now saying: Why should I bother myself about you since all is going so well. I have much more interesting things to do up here.

*
* *

We hear splendid news of the Order of the Star, too. The recent Camp at Ommen seems to have been full of power and peace, though letters come to us indicating that plenty of food for uneasiness has been given by Krishnaji to those who attended. So much the better. Uneasiness of the right kind is the best stimulus to growth, and one only asks that those who are thus fortunate enough to feel uneasy will keep their uneasiness to themselves, at least to the extent of not trying to coerce people into their own peculiar forms of uneasiness. Let people become uneasy for themselves. Let them grow into uneasiness. Let there be no dogma or doctrine about uneasiness, so that there is orthodox uneasiness and unorthodox uneasiness. It is good to be uneasy, for the simple reason that few are really easy, and they had better know it. But to each his own uneasiness, at the right time and of the right kind. Personally, I rejoice that so many winds are blowing upon us from so many different directions. In my house are many rooms, and I am happy to know that all can get fresh air, for they do not all face the same aspect. I can

turn to one wind and refresh myself immensely. I can turn to another and refresh myself no less. All the time I am being refreshed, and winds may come and winds may go but I go on for ever; so I do not lose myself in any wind—I use the winds and thank them for their vitalising powers. And let us not forget that there is but One Wind, blow it whence-soever it will.

I have not heard from officials of the Star as to the nature of Krishnaji's programme for the next few months, but it seems likely that he will go to Benares some time before the Convention, and that after the Convention there will be a Star Camp, though nobody seems to know where. Some say there will be a Camp in Benares after the Theosophical Convention and another later in the south. Some say that there will be a Camp in Madanapalle, while others say that the water arrangements are not yet adequate there and that the Camp will be on the west coast. It is all shrouded in mystery. But mysteries unveil themselves, and *tout vient à ceux qui savent attendre.*

* * *

The best of news comes from the land of the Southern Cross, over which Bishop Leadbeater presides with such extraordinary effect. *The Australian Theosophist* has been revived under his editorship, as readers of THE THEOSOPHIST know, and the first two issues are excellent—as is not unnatural seeing that the Bishop himself contributes quite a large proportion of the articles. The subscription is seven shillings or equivalent within the British Empire and eight shillings or equivalent outside the British Empire—post free. In the first issue under the new auspices, Bishop Leadbeater says:

It is our earnest hope to make *The Australian Theosophist* in a very special sense the magazine of our Masters for the Southern Hemisphere, to publish in it such information and such suggestions as may be valuable to those students who are aspiring to reach Their

feet. We must try in all humility to make it not altogether unworthy of Them ; and we know that it will serve Them best if we can succeed in our effort so to guide it that it shall be useful to our fellow-travellers on the Upward Path.

We shall welcome the aid of our members in this new emprise ; some may help us by sending suitable articles or by bringing to our notice items of news or discoveries of interest which might otherwise be overlooked ; some may work for us showing our magazine to their friends and obtaining additional subscribers. This which we have undertaken is a heavy task, my brethren ; if you can give us your assistance in any part of it we shall be deeply grateful.

The first issue is mainly devoted to most valuable explanations of the work of the World-Mother from the pen of Bishop Leadbeater himself, explanations which are continued in the second number, and there is a fascinating article by the Bishop entitled "How Theosophy Came to Me," continued in the next issue, which everyone should read. I know people will say—they have indeed good cause to say—"Another magazine!" True ; but you will agree that a magazine edited by the Bishop himself is something special in the way of magazines, and purses positively must be opened.

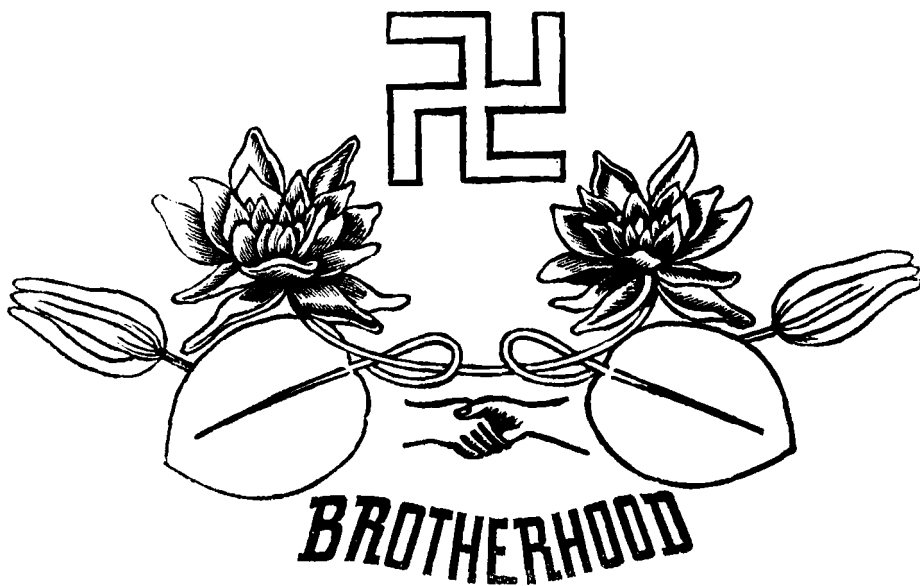
* * *

We are constantly being asked as to plans for next year. But it is almost impossible to forecast with any degree of accuracy the plans of any of us. The President will, I think, without doubt spend the earlier portion of next year in India, perhaps the first six months or so. The political work in India must have first consideration, for upon its successful issue depends the progress of the whole world. After this I expect she will attend the World-Congress in the United States, which she has asked to be fixed in August if at all possible, since she must spend as long a time in India as possible. She will then return to Europe, and thence will proceed to India. I know nothing of Bishop Leadbeater's plans, but I have been told that he has received a very warm invitation to attend the Theosophical World-Congress in the

United States, and I know also that he has been urged to spend some time in Europe, especially in the interests of the Liberal Catholic Church. Huizen would feel very much honored to have him. Then I also know that the President counts upon him to be at Adyar for the 1929 Convention and to stay on indefinitely afterwards. He is much needed in India. But I do not in the least know what his own plans are—these are plans other people are making for him; and while one can drag a horse to the water, one cannot always make him drink.

Krishnaji's plans no one here knows, as I have already said; but there are always the Star Camps in the United States, in Europe and in India. Mr. Jinarājādāsa's plans after South America are similarly veiled from my mortal gaze. I should think he would be glad to go into retreat for awhile after the strenuousness of the tour on which he is now engaged.

Rukmini and I have our plans cut and dried, which makes me very suspicious of them. As at present advised, we leave Madras on January 10th for Batavia via Singapore, for a few weeks stay in Java at the invitation of the East Indies Section. Thence, in the beginning of March we proceed, at the invitation of Bishop Leadbeater, to Sydney for a few months, attending the Australian Convention at Easter. After that our cut and dried plan takes us to the United States where we shall attend the World Congress and perhaps stay a little while in California. Then we hope to be at Huizen for some time, thereafter settling down in Europe for special study and work generally. Herein you see man disposing, and hereafter you may see God opposing. But this is what we have so far planned.



IS THEOSOPHY A CREED? ¹

By C. JINARĀJADĀSA

IS Theosophy a Creed? The general public thinks of Theosophists as professing a particular creed. In the public mind, the Theosophists are another body of religious people, with a set of beliefs quite as worthy to be named a religion as the beliefs of any other existing faith. We cannot help the prevalence of this idea in the public mind that Theosophy is a creed; but we can and we ought to make clear to members of the Lodges that Theosophy is *not* a creed. We must prove that Theosophy is not a creed in the ordinary sense of the word, by showing to those who come to us what is our true purpose, as the organisation known as the Theosophical Society.

¹ An address to the Federation of Southern California Lodges, Theosophical Society.

What is our purpose? Who shall declare the purpose of Theosophy? The Masters have declared it; the two founders of the Society, H. P. Blavatsky and H. S. Olcott, have again and again in their writings proclaimed the purpose of the Society, and the President, Dr. Besant, has proclaimed it. Yet I do not know that any one of us has completely understood in this present generation what is the final purpose of Theosophy. It seems to me that the generations who come after us will also discover certain elements of the purpose of Theosophy which we cannot now discover, and that therefore as a matter of fact it is impossible to say to-day what is the full purpose of Theosophy and of the Theosophical Society.

Furthermore, the purpose of Theosophy will vary very greatly with each individual member. The purpose as you see it, as your neighbor sees it, as I see it, is bound to differ slightly, though we may all unite on fundamental points. The beauty to me in Theosophy is that it does so differ with each one of us. The uniqueness of Theosophy is that each of us can gain his own special view and vision of what is Theosophy.

This afternoon, as one member of the Society, I want to add my vision of what is the purpose of Theosophy. To me the purpose of Theosophy is dual; and let me say that when I say Theosophy, I mean, for the moment, our work as a body of Theosophists who are trying to proclaim Theosophy. Of the two purposes, the first is to help each individual to discover his own individual religion. It is quite true that there are many religions in the world; but each one of us becomes effective in life only when he constructs his own religion. Now, in Theosophy we bring a mass of knowledge from the past religions, from the traditions of mysticism, and also a most wonderful body of knowledge which we call Occultism. All this knowledge has to be presented to the member within the Lodge, not as a creed to accept, but rather as a guide book to study, with the help of which he is to go on a journey.

The membership in the Society, and the acceptance of certain ideas in Theosophical books, are only the beginning of the search of truth. Even if you accept the teachings of the Masters, and because there is nothing discordant in your mind as you study those teachings, you have not found Theosophy. The finding of Theosophy is an individual experience. It is only when each of us shall find Theosophy for himself that then we shall live a truly effective life, where religion is the same as business and both the same as philosophy.

In order that those who come to us may be enabled as quickly as possible to discover each his own individual religion, the wisdom that is presented from our Theosophical platform and in our study classes should be given, not with any kind of an authority, not with any sort of proclamation: "Here is the wisdom; H. P. Blavatsky says so; Dr. Besant says so; you have got to accept it." That I know is sometimes the way that we offer to solve people's difficulties, as if their challenge of our convictions showed a kind of original sin in them. But their challenge shows a kind of original virtue in them, and when we recognise that, we Theosophists will realise we are not to proclaim a creed which every other Theosophist has to accept, but rather to arouse the spirit of inquiry and the desire to go forward to discover truth. Then we shall find that our Lodges become real centres of strength and inspiration.

So, then, we ought to take as an axiom in our work in Lodges, and in public propaganda also, that we are not offering something to be believed, but rather something to be inquired into, to be temporarily accepted as a guide book, but all the time with the clear recognition that each individual must go forward on his road to the discovery of his own individual and unique religion. In connection with helping a person to discover his own religion, it is very necessary to encourage

the application of Theosophy to all fields of human action or study. We cannot know the inwardness of Theosophical ideals merely by knowing intellectually how beautiful they are. There is something that is striking about ideas, and it is that ideas are fundamentally inseparable from action. A great and powerful idea always generates action, for ideas are centres of power. Perhaps that is the reason why in Palestine they said that the "wisdom mightily and sweetly ordereth all things." An idea is always a centre of revolution.

So, it is a fact that we understand the real inwardness of a Theosophical idea only when we apply it in conduct. For instance, it is not difficult to proclaim Brotherhood merely as an intellectual creed; but it is when we strive to apply it, to bring about Brotherhood out of unbrotherly conditions, that then we begin for the first moment to feel that Brotherhood is not a mere ethical idea, but a tremendous force of the life of the Logos flowing through all existent things. Because of that it is that we must in all our Theosophical Lodges inspire members to apply Theosophy, to go out, as is attempted in the Order of Service, to understand how life is to be changed in the light of Theosophy.

When there is then in the Theosophical Lodge the true recognition of what study is, that it is not for belief and acceptance but rather as an aid to discover truth, and when also Theosophy is applied in practice, then we enable each individual member to prove Theosophy for himself. The proof of Theosophy comes when through the keenness of the mind, through the profound sensitiveness of the heart, and through the expansion of the imagination the ideas that are called Theosophy appear as absolutely inevitable. When a man can no longer get away from karma, reincarnation and progress to Adeptship, no more than he can from his own shadow, when just as to live is to breathe, so to think of Theosophy is to think of the world in certain terms of

idealism, then he knows that Theosophy is true. He does not need to possess clairvoyance; he does not need that a Master of the Wisdom should come to him to answer his questions.

Do you know that one of the striking things about the asking of Theosophical questions, if you ask a question not superficially, but because you have come across a real difficulty, is that somehow as you ask the question intelligently, a little glimpse of the answer comes at the same time? Strive to understand the wisdom, and in that very striving the wisdom comes nearer to you. Present the Theosophical scheme absolutely logically to the mind, as is done in these days in our text books, and then the scheme itself comes to the observer with its own proof. It is a striking thing how the intrinsic sense of fitness in the Theosophical scheme proves its truth, just as when we study science and understand the scheme of evolution we know an intrinsic sense of fitness in the evolutionary and biological schemes. The whole theory proves itself to us, although we may still have a thousand and one gaps in the great edifice of knowledge which we are building.

It is then possible through rightly presenting the wisdom, not as a creed, but shall I say as a text book and a guide, to make each individual inquirer discover Theosophy for himself. From that follows the striking fact that there are as many forms of Theosophy as there are inquirers into Theosophy, and that it is only when each has found his own Theosophy that then he can look a man in the face and help him to discover *his* Theosophy. So, then, the first purpose of our Society is to help each individual to discover his individual religion.

There is a second purpose, which to me is to proclaim that the wisdom grows with the growth of the universe. There is somewhat too much of an idea to-day that because Theosophy

is so marvellous, therefore we have to-day in our Theosophical literature all that there is to be known of the wisdom. Some of us Theosophists do go about proclaiming as if we have the whole body of knowledge that is ever going to be discovered. Do we not write books from that standpoint? Have I not written one of my own, *First Principles of Theosophy*, proclaiming a finality of knowledge and calling it "First Principles"? We are all famous as Theosophists for our "cocksureness". Indeed the world knows to-day that you can always tell a Theosophist, and that you cannot tell him much! Now it is that conception of Theosophy, as something ready to be found on the surface, that we must get away from. Even if we consider the wisdom which the Masters have now about the universe, logically that wisdom cannot be the ultimate wisdom of Infinity, for the universe is growing, expanding, and surely all those myriads of events of the future as they happen will contribute something to the final perfection of the wisdom.

Therefore it is that we ought to take care, in our understanding of Theosophy, not to start with the assumption that because we have *The Secret Doctrine*, because we have this and the other work, therefore we have all of Theosophy. We have only a part, a wonderful part, so far as our lives to-day are concerned; but suppose we were to go with our Theosophy to a great congregation of, shall we say, Dhyān Chohans. Probably they would say: "Oh, yes, that is all very nice; but it is only the A B C; can't you give us something more?" And then we shall reply: "It is Theosophy first and last." I think they would smile and say: "Yes, children, it is all very nice for you, but there are bigger things yet to come." It is that sense of the infinite vastness of the wisdom that we need to have with us always.

For that, first and foremost we must see that in our Theosophical Lodges no barriers are allowed. Barriers are very comforting things. We keep out a vast forest, as it were,

of the unknowable, by erecting a barrier and saying: "We know all about you." Certainly to-day we do have a sense of truth with regard to what is religion. Already in the Theosophical Society we have a breadth, a wonderful brotherly attitude, toward all religious aspiration. But there is somewhat of an idea that, "Oh, science, you know these scientists, they only talk about matter; there is no great point in understanding all that". There is with many of us a sort of keeping scientists off because they are "unspiritual". There is something of the same attitude with regard to Art. Only last year one of our Theosophists in London said: "Art, what do we want Art for? Haven't we got Theosophy?" It is the same with regard to a hundred and one problems of life. But if we are really to gain the spirit of Theosophy, we must see that there are no barriers to the avenues of knowledge which the world is to give to us.

Therefore it is that each Theosophical Lodge should be a miniature world, not merely a place where we understand religion alone, but also where something of the critical spirit of scientific inquiry is developed by some at least, if not all, of the members. I do not mean to say that all members must take up a study of science. The whole world does not consist of scientists, but some of its workers are scientists and their work is necessary in the world. Similarly each Lodge should encourage the scientific temperament to develop, to give its own particular contribution. In the domain of Art, there should also be a recognition by the Lodge officers that the field of Art should be brought forward in connection with the work of members. The side of philanthropy is already being brought forward in the Order of Service, the side of applying our knowledge, for instance, to social reconstruction. But national reconstruction in the political field is applied as yet only in some Lodges in some countries. All these possible avenues of knowledge to Theosophy should be kept open within the Lodge.

We Theosophists throughout the world have to guard against one great danger, and that is to come to any final conclusions as to what Theosophy is. There can be no final conclusion as to what is Theosophy, until the universe itself concludes itself. Until then, there is an infinitely developable wisdom. If for the moment there are certain recognised ideas as to what the permanent atom is, let us remember that those are not the final ideas as to the construction of the permanent atom. But, you may say: "Dr. Besant says so." Yes, but that is not final. You may say: "The Masters say so." Yes, but that too is not final. We are seekers of the wisdom, and we must therefore see that in our seeming conclusions there is no finality. If we are writing Theosophical books, let us not be so dogmatic that a person says, taking up a book: "Oh, I see, so that is Theosophy, is it?" We ought to write Theosophical works in such a way that when a person has read it, he says: "That is Theosophy so far, is it; what more next?" It is that spirit of leading a person to a vision of larger truth that should characterise us all, as we study and proclaim Theosophy.

When we really live Theosophy, then it is that for the first time we begin to know its inwardness, which is, that it is a creative power. A person may have read *The Secret Doctrine* a dozen times, but the simplest truths of Theosophy have not yet released the power latent in them unless his character has so changed that it is dynamic. A child may know only the simple truth of reincarnation, but if he has lived it, believes in it and sees the joy of it, he will have a more dynamic quality than the student of *The Secret Doctrine*.

Each Theosophical idea is a way that the Logos is thinking all the time, and as His thought is power, it releases power for change, above all to change things in the world around us. If you can put your thought parallel to His thought, then subtly, by a kind of induction, the power of the Logos flows

into your character. It is in those ways that slowly, as we assimilate one idea after another in Theosophy, we get to know that there is a power in a life which comes to our mind as an inspiring knowledge, to our heart as a profound tenderness, to our intuition as a divine insight. And as this power comes to us, then we shall know that that power which seems to come from without comes indeed from within. Naturally, following the accepted label, at first we call that power "God," the God without. But then, as we live Theosophy, we shall know that that power without is the power within, which is man himself.

When we have so discovered something of that power within, then in some ways we can leave all our Theosophical libraries behind, and go and look at men, and find volume after volume of the true Secret Doctrine. As we look at the faces of men, the great "wisdom which mightily and sweetly ordereth all things" pours its knowledge into us, not only through the characters of the past great ones of the world, but also through the future great ones of mankind, the myriads of men and women who now are sunk in ignorance and sin, yet each of whom is a Master to be.

When along such lines as this we have discovered our creed, the Theosophy is ours, we must not—really, as a matter of fact, we cannot—impose it upon another. My creed is my Theosophy; my Theosophy is my creed; but can I lead another person on with my creed? Never. The only way that I can lead another person is not by giving him my creed, my Theosophy, but by living it myself, and then somehow showing him by my life that there is for him his creed, his Theosophy. That is the only way that we shall add to the ranks of the true Theosophists of the world, not so much by giving lectures. Our lectures and books are only just the first indication of what is our character, our spirit of dedication.

Each of us, then, possessing his own individual Theosophy, becomes a finger-post on the great road of discovery of Theosophy by every other seeker. You may say it is rather a striking road, where there are millions of finger-posts, one after another. Yes, but they are not one after another, for the curious thing is that each of these finger-posts is pointing in a different direction, very much as if to make a person ask, as he sets out: "Is it religion I must follow? Is it science I must follow? Is it art I must follow? Is it philanthropy I must follow?" These are all ways to truth, but each does his part to help another by being a finger-post, not necessarily by asking each individual who comes to follow his finger-post. Our rôle as a finger-post is merely to say: "Here I am, a finger-post." And happy shall we be when here and there out of the myriads we find a brother soul who is of our temperament, who will follow our particular road to his discovery. What has every great Teacher been but a finger-post? What is the proclamation of the truths of Christianity by the Christ, except that He is a finger-post to the Christian life which each of us must live? The Buddha said again and again: "I have trodden the way, and you can tread it." So it is with each one of us, we who are such little people compared to Them; yet as each one of us is even now, with his little knowledge of Theosophy, he can be a finger-post to hundreds and to thousands. There can be nothing more beautiful than that—not to be leaders whom others follow, but rather finger-posts that proclaim where lies the goal.

If in these ways we can proceed with our work for Theosophy, first by helping each inquirer to discover his own individual religion, and second, by preventing all barriers to the development of the understanding of what is Theosophy, then we shall have done in this generation what is expected of us. For, whether the world knows of it or not, there is always a wisdom which is a power, which does indeed order all things to

good, and that power crystallises itself in our brains and minds and hearts, flashes through our imaginations so that we join this Society, so that we stand forth as gossellers of Theosophy. But that power is seeking others, not through you or me, but direct. You and I can only be a mirror to flash the light to others, just for a sufficient time to awaken each of those others to look up and see the great light shining into their own hearts.

I do not know anything more wonderfully comforting than that, that though we are so limited to-day, so far as perfection is concerned, yet every one of us, if we strive to live the Theosophical life, can be mirrors of the great wisdom to others, and sometimes, oh, how unconsciously sometimes, we can pass on the message of Theosophy, all unknown as we sit in street cars and railways, as we pass by in the street. We do not know in what way we may be flashing the message of inspiration to another ; but in order that we may be always a radiating centre of inspiration, let us see to it that our understanding of Theosophy is not narrow, but vast, that we seek not to give our creed to another in order to inspire another towards his creed, but rather, because we live our creed, because we realise that there are as many creeds as there are individuals, as many roads to God as there are numbers of His children. Then we shall live in the world communing with Him, yet at the same time rejoicing that there are myriads of ways of communion with Him, as many ways as there are His embodiments in this world of manifestation.

C. Jinarājadāsa

TO DR. ANNIE BESANT, P.T.S.

YOU are so patient with our ignorance,
Our selfishness ; as slowly we advance
You stop to guide, and hearten on our way
To tell us, after night must dawn the Day.

You who can see so clearly, know that we
Stumble through fear and through stupidity,
And to our blundering footsteps lend your aid
To us, poor children, blinded and afraid.

We yet shall plant our footsteps where you trod,
The splendor see, undazzled, of our God.
And shall remember all the weary night
You promised us, the dawning of the Light.

F. H. ALDHOUSE

ST. MICHAEL'S, HUIZEN

By PENMAN

INTRODUCTORY

[“Penman” is a composite name and will represent various members of St. Michael's Centre who, at the invitation of the Editor, will contribute its news from time to time to the pages of THE THEOSOPHIST.]

THERE is in life a certain quality of allure which the last age seemed almost to have lost but could not lose because, after all is said and done, it is an inherent quality of existence, and that is—mystery. For all that Science and the practically-minded may say, it is the ever-receding mystery in things, luring us on from each discovered point to others undiscovered, “from glory to glory,” as it were, that gives to life an enduring zest and, when we repeatedly “die” to the world that seems to have no more to offer, raises us again to a new and fuller existence.

We see the reflection of this universal principle in the work of our Theosophical Movement, in its successive waves of inspiration, spreading itself over increasing areas, drawing in a multiplicity of types, and offering to each a greater intensity of experience. We began as the Theosophical Society, and listened as to a wonder-story to the truths of karma and reincarnation, rounds and races, and the mystery of the Occult Path. Then came the Message of the Order of the Star in the East, bringing the inspiration of a great dedication, and we heard of the dawning of a New Age and the founding of a new Race. This was followed by the social

and political work for India. It was in the year 1917, while the great war was still raging, that three lines of work were specially indicated to us—Theosophical Education, the “new Theosophical Church” and Masonry. This vague indication assumed more definite shape in 1925, when the three movements were announced—the Fellowship of Faiths, the Theosophical World-University and the Restoration of the Mysteries.

Synchronously with this gradual unfoldment of plans came the founding of our three Centres. First, Adyar, that home of peace and power. Then Sydney, the Centre of Wisdom, for the training of the younger generation of workers for service in the future. Lastly, a Centre was founded in Europe to be the channel for the influence and activity of our Lord the Mahāchohan, now beginning to dominate the world. All of this has arisen from our T.S.! After fifty years of work a great tree has grown up, with many branches of endeavor to suit the many types of souls in our world. This has been done in preparation for the Coming of the World-Teacher—and He is here! Only the years to come will show what He will make of these our small beginnings.

THE WORK OF THE CENTRE

St. Michael's, at Huizen, is then our third Theosophical Centre, not only the Centre of the Liberal Catholic Church, but the focus in our world of the power of that great Being whom we call the Mahāchohan, under whose direction are the activities of the Five Rays. Thus the work of the Centre ideally includes, not only Seventh Ray work, but also Sixth, Fifth, Fourth and Third Ray work, and it is the training centre in Europe for people of all types. (The Bishop reminds us, that the Centre does not despise First and Second Ray people and tries to do its best with them, however difficult

that may be.) Bishop Wedgwood, the head of the Centre, said in a little pamphlet published two years ago :

We shall at St. Michael's try to assume responsibility for such orderly cultivation of the artistic, intellectual and psychic faculties as should proceed *pari passu* with genuine spiritual growth. Work of the kind contemplated needs the pure environment of Nature; it cannot safely and properly be done in the unfavorable magnetic conditions of town life, which are especially unsuitable for those whom it is possible to prepare for discipleship.

He has also told us that part of the work of the Centre is to train human beings to co-operate with the angels and denizens of other worlds, and to train these also to co-operate with us in our human forms of service.

Various activities are thus linked up with the work of St. Michael's. There is the Wilhelmina Catherina Lodge, T. S., which numbers 90 members; a branch of the Order of the Star; a group of Young Theosophists, called the Activity Group; Groups of the Round Table, Healing, and the World League of Motherhood; a section of the Netherlands Theosophical World-University Association, which has founded a Theosophical Lyceum in the neighborhood; and in the Centre grounds we have a very successful and growing Montessori School. The "Nieuwe School" of the Society for Humanitarian Education is supported by some of our members. We shall hear of these again in later pages.

THE RESTORATION OF THE MYSTERIES

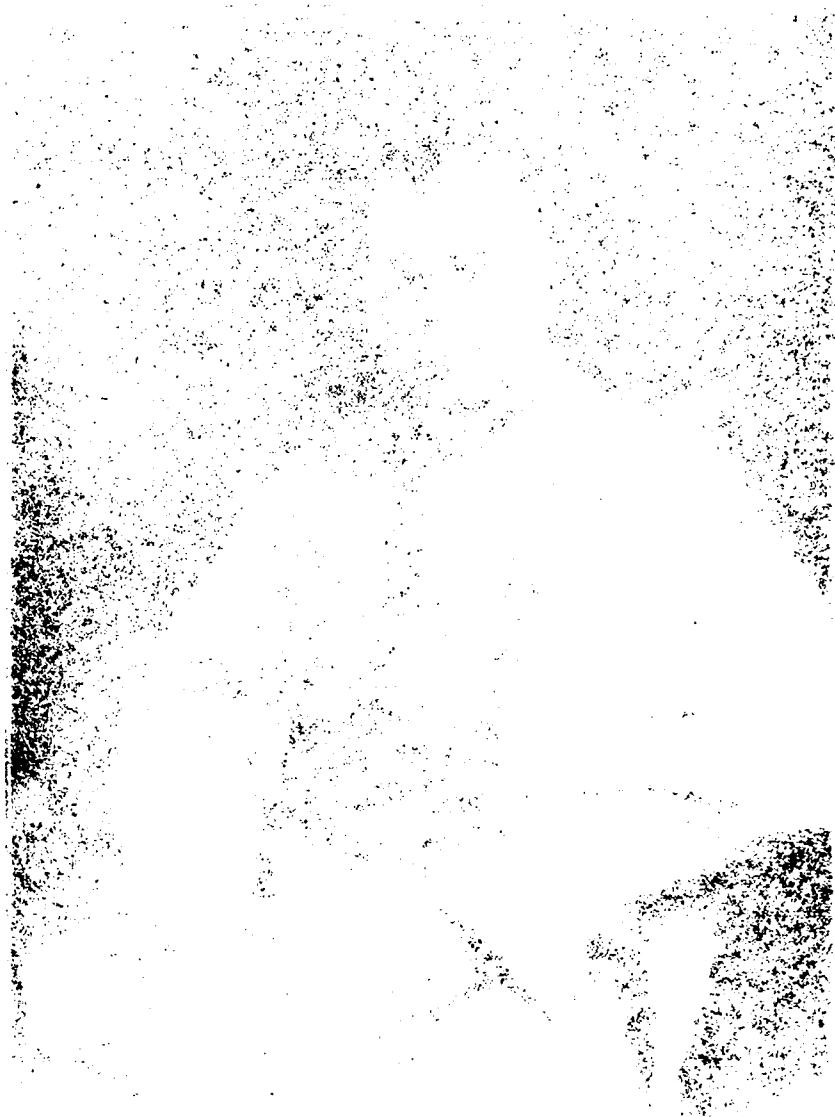
The particular work to be carried out through the instrumentality of this Centre is that for the restoration of the Mysteries, a work which has been specially entrusted to Bishop Wedgwood. Again I will give his own words, taken from the before-mentioned booklet :

There are two institutions in the Western world which are especially the repository of the Mystery-tradition--the Christian Church and Freemasonry. Both have been designed to help the multitude, and both in consequence have suffered degradation to the

level of those to and by whom they are ministered. But each of them contains a richness of undiscovered wealth, each teaches the method of unfolding the higher spiritual possibilities of man; and if the rites of the Christian Church and of Freemasonry are performed under suitable conditions and by people of developed spiritual power, it is possible to gain results which will be a veritable revelation of beauty and high achievement to all who take part therein.

Those who have had the privilege of living continuously in St. Michael's Centre and of taking regular part in its Church services, have already had some foretaste of that "revelation," and can testify not only to the strengthening and deepening of one's own nature which ensues, but to a power and beauty which one learns increasingly to apprehend as it flows out in a mighty stream of help and healing over the world; and one is filled with a certain sense of awe at the daily miracle of the Mass as one comes to appreciate even in a small degree the great "worth-whileness" of such service. For nothing that one could do with one's hands, or even with one's thoughts as an individual, could equal that in potency, and nothing that men as a group, however big, could do would contain the quality of that Influence which reaches the world through the Blessed Sacrament, and therefore through the spiritual mechanism of the Holy Eucharist, and goes out to change men's hearts and the thought-trends of the world. Even those who attend the services at Huizen for a few days or a few weeks become aware that the regular congregation, which has received some training by our Bishop, do not come to the church for their soul's comfort and saving. The ceremonies are for them no "crutch," but rather a means of strenuous service in which their whole nature is called into use for the helping of others. The daily attendance is in the nature of a discipline, and the blessing which comes to themselves is a natural result, but not the motive of their worship.

The Liberal Catholic Church is, therefore, at the present time the principal activity of the Centre, and in January, 1926,



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Even those who attend the services at Huizen for a month or a few weeks become aware that the regular congregation, which has received some training by the Centre, do not come to the church for their soul's comfort only. The ceremonies are for them no "crutch," but rather a means of strenuous service in which their whole nature is put into use for the helping of others. The daily discipline is of the nature of a discipline, and the blessing which comes to themselves is a natural result, but not the motive of their service.

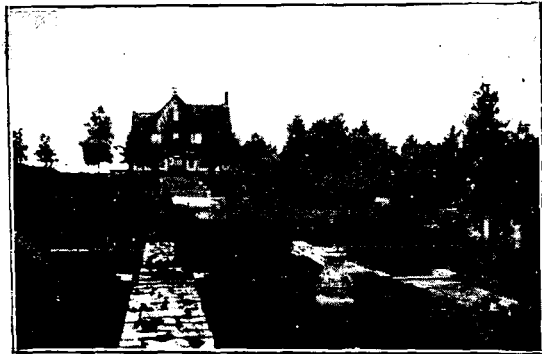
The Liturgical Church is, therefore, at the present time the principal activity of the Centre, and in January, 1926,



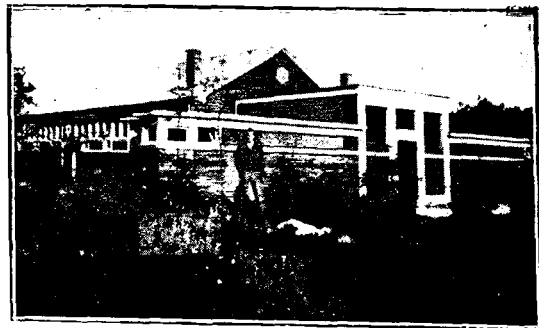
The Rt. Rev. Bishop J. I. Wedgwood



St. Michael's, Huizen



The Garden at St. Michael's



Masonic Temple, Huizen, built in 1928.

the General Episcopal Synod appointed St. Michael's to be an official training centre for the clergy of the Church. Our Bishop has charge of the diocese of Continental Europe (excluding the British Isles), and in another issue we will go over the ground of the gradual development of the Centre and its activities, in order to make more real for Theosophists in other parts of the world the regular notes we shall write of the life and happenings in our Centre at Huizen.

OUR BISHOP

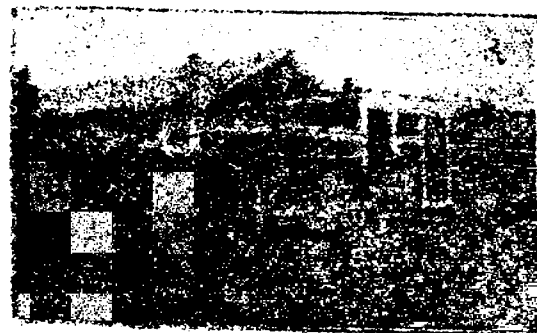
This introduction is not complete without a word about the central figure and force of this place—our Bishop. Bishop Wedgwood, who was born in London, is a great-great-grandson of Josiah Wedgwood, the inventor of the famous English porcelain, great-nephew of Charles Darwin, and grandson of Hensleigh Wedgwood, a well-known philologist, pioneer of the Spiritualist movement in England and a founder of the Society for Psychical Research. Looking back to his early life, one cannot help being struck with the fact of how much it was a training for his present work for humanity. He was already an authority on organ construction when quite young, and when an earnest student of the subject asked to meet the well-known Mr. Wedgwood, he was astonished to be introduced to a young man 18 years old. Bishop Wedgwood studied church music, and organ playing at the Nottingham College of Music, and was then an articled pupil to Dr. T. Tertius Noble at York Minister, whilst he was studying for Holy Orders in the English Church. He has written several valuable books on organ construction and a Dictionary of Organ Stops. The same subject for his thesis obtained his degree of Docteur de l'Université de Paris in the Faculty of Science at the Sorbonne. He was not ordained, however, in the Church of England, but by the Old



St. Michael's



St. Michael's



St. Michael's in 1928.

the General Episcopal Synod appointed St. Michael's to be an official training centre for the clergy of the Church. Our Bishop has charge of the diocese of Continental Europe (excepting the British Isles), and in another issue we will go over the ground of the gradual development of the Centre and its activities, in order to make more real for Theosophists in other parts of the world the regular notes we shall write of the life and happenings in our Centre at Huizen.

OUR BISHOP

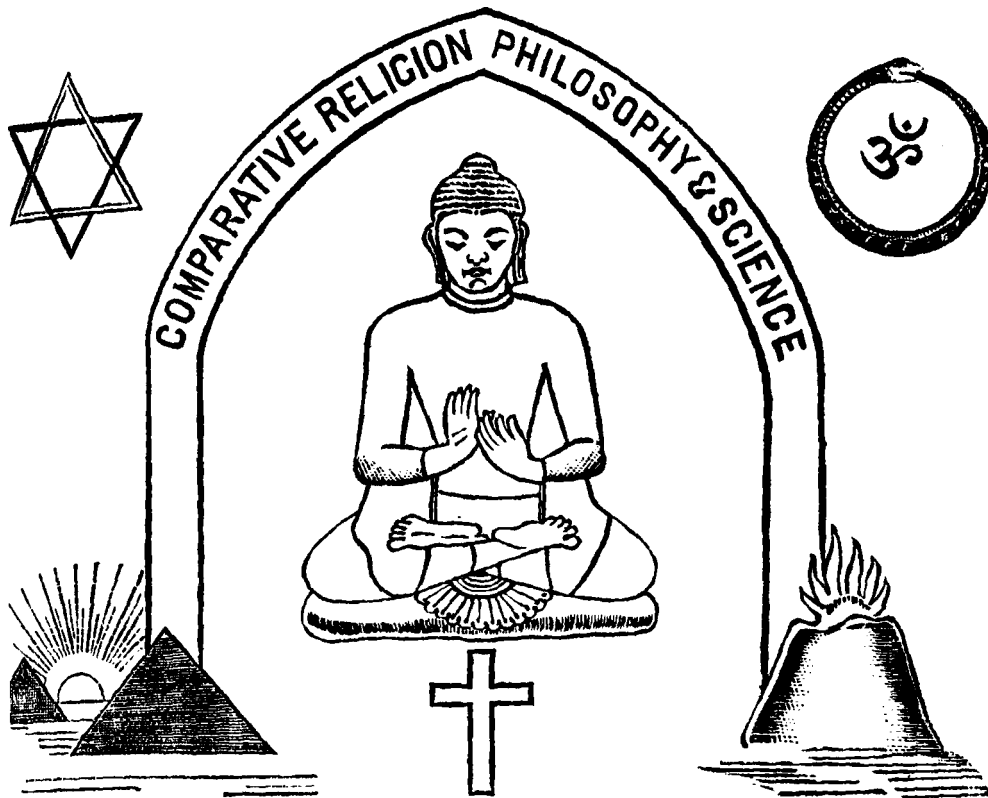
This introduction is not complete without a word about the central figure and force of this place—our Bishop. Bishop Wedgwood, who was born in London, is a great-great-grandson of Josiah Wedgwood, the inventor of the famous English porcelain, great-nephew of Charles Darwin, and grandson of Hensleigh Wedgwood, a well-known philologist, pioneer of the Spiritualist movement in England and a founder of the Society for Psychical Research. Looking back to his early life, one cannot help being struck with the fact of how much it was a training for his present work for humanity. He was already an authority on organ construction when quite young, and when an earnest student of the subject asked to meet the well-known Mr. Wedgwood, he was astonished to be introduced to a young man 18 years old. Bishop Wedgwood studied church music, and organ playing at the Nottingham College of Music, and was then an articulated pupil to Dr. T. Tertius Noble at York Minister, whilst he was studying for Holy Orders in the English Church. He has written several valuable books on organ construction and a Dictionary of Organ Stops. The same subject for his thesis obtained his degree of Docteur de l'Université de Paris in the Faculty of Science at the Sorbonne. He was not ordained, however, in the Church of England, but by the Old

Catholic Archbishop Matthew in 1913. A little more than two years afterwards Archbishop Matthew brought his movement to an end and, Mr. Wedgwood was elected to Presiding Bishop of the reconstructed Church and consecrated in February, 1916. The name of the Church was changed from that of "Old Catholic Church in Great Britain" to "Liberal Catholic Church" soon afterwards, when it adopted a new and completely liberal theological basis, partly because it did not wish that the Old Catholic Church on the Continent (with which Dr. Matthew had broken off relations) should have to suffer from any confusion with this more "forward-looking" movement. Bishop Wedgwood became Bishop-Commissary on the Continent of Europe in 1924.

He joined the Theosophical Society in 1904, and was General Secretary of the Society in England in 1911-1913. His Theosophical publications are well known to all good Theosophists, so need not be enumerated. He is also well-known as a lecturer in most countries of the world, where he has travelled on Theosophical or Church work. He is, as all will know, a leader and authority in Masonic work and was for some years Grand Secretary of the Co-Masonic Order in the British Jurisdiction.

Tall and dignified, he is a much beloved figure among his little group of workers at Huizen, and when he returns among us from his many and constant tours, a heartening wave of life spreads over the place, and he, for his part, tells us nearly every time, how nice it is to come "home" to the peace and beauty that certainly dwell in this sacred spot.

Penman



GLADSTONE AND BESANT

BEING an article in *The Nineteenth Century* for September, 1894, by the Right Hon. W. E. Gladstone, entitled "True and False Conceptions of the Atonement," and Dr. Annie Besant's reply thereto in the issue of June, 1895.

The following summary of Mr. Gladstone's article on our President's "Autobiography" will, we feel sure, be perused with deep interest by our readers, as also the reply of Dr. Besant which we reproduce in full. Though both articles date back over thirty years, they are of no less interest to-day than when they were written, and we are very glad to have been able to reproduce them with the kind permission of the Proprietors of *The Nineteenth Century and After*, and,

in the case of Mr. Gladstone's article, with the kind permission of the Right Hon. Viscount Gladstone.

G. S. A.

This article was written by Mr. Gladstone after reading Annie Besant's *Autobiography*, published in 1894. The first few pages, which Mrs. Besant dismisses in her reply as "personal *badinage*," are interesting reading because they show how different public opinion is now from thirty-four years ago. Mr. Gladstone considers the writer "as a person highly gifted, as a seeker after truth," but he finds it hard to understand "by what mental process Mrs. Besant can have convinced herself, that it was part of her mission as a woman to open such a subject as that of the ninth Chapter," this for him "borders on the loathsome". In this chapter the history of the Knowlton pamphlet is given.

The book is called "a spiritual itinerary" showing "with how much at least of intellectual ease . . . vast spaces of mental travelling may be performed". The writer says: "Her several schemes of belief or non-belief . . . are nowhere based upon reasoning . . ." He does not think it necessary to follow her in her experiences as an atheist and a Theosophist; his purpose is to test one of the four propositions which Mrs. Besant set herself to examine after her faith in Christianity had been shaken. (*An Autobiography*, p. 99.) He takes the third of her problems:

The nature of the Atonement of Christ, and the justice of God in accepting a vicarious suffering from Christ, and a vicarious righteousness from the sinner.

The second part of the statement: a vicarious righteousness from the sinner, Mr. Gladstone puts aside, for "if the first part of the case can be met, the second which is an ulterior, and perhaps in various ways a questionable development, at least as it is often put, never will arise". He agrees that unwise or uninstructed persons have often made statements which give countenance to the charge, obviously

suggested in Mrs. Besant's proposition that " God accepts from Christ the suffering which, but for Christ, would have been justly due to the sinner, and justly inflicted upon him ; and that Christ, being absolutely innocent, injustice towards Him is here involved ".

Mr. Gladstone finds that both " the objector " (Mrs. Besant) and " the disowned defender " (the unwise person) look at the forensic or reputed aspect of the case, not at the ethical. Explaining the meaning of the word, forensic, he says " it refers to proceedings of condemnation or acquittal in earthly courts of justice, and . . . express not certain truth, but our imperfect effort to arrive at it. They are therefore necessarily disjoined from ethical conditions, in so far that they have no fixed relation to them." The writer turns to considerations which are properly ethical and contends that there is in Scripture, in Christianity, " nothing forensic, which is not also ethical, they are two distinct, but not clashing forms of expressing the same thing ; . . . one expressing it as law, the other as command ; one as justice, the other as will."

Twelve propositions are given, with no pretension to authority, yet the writer hopes they may be conformable to the established doctrine of Scripture and Church :

1. We are born into the world in a condition in which our nature has been depressed or distorted or impaired by sin ; and we partake by inheritance this ingrained fault of our race . . . we are not here specially concerned with the form in which the doctrine has been declared.

2. This fault has not abolished freedom of the will, but it has caused a bias towards the wrong.

3. The laws of our nature make its excellence recoverable by Divine discipline and self-denial, if the will be duly directed to the proper use of these instruments of recovery.

4. A Redeemer . . . comes into the world, and at the cost of great suffering establishes in his own person a type, a matrix, so to speak, for humanity raised to its absolute perfection.

5. He promulgates a creed or scheme of highly influential truths, and founds therewith a system of institutions and means of

grace whereby men may be recast, as it were, in that matrix or mould which He has provided, and united one by one with His own perfect humanity. He works in us and by us, not figuratively but literally. Christ, if we answer to His grace is formed in us.

6. . . . Man is brought back from sin to righteousness by a holy training; that training is supplied by incorporation into the Christ who is God and man; and that Christ has been constituted, trained and appointed to His office in this incorporation, through suffering. His suffering . . . is thus the means of our recovery and sanctification. And his suffering is truly vicarious . . .

7. This appears to be a system purely and absolutely ethical in its basis; such vicarious suffering implies no disparagement . . . to the justice and righteousness of God.

8. . . . The Christian Atonement is transcendent in character, and cannot receive any adequate illustration, but yet the essence and root of this matter lies in the idea of good vicariously conveyed. And this is an operation appertaining to the whole order of human things, so that, besides being agreeable to justice and love, it is also sustained by analogies lying outside the Christian system . . .

9. The pretexts for impugning the Divine character in connection with the redemption of man are artificially constructed by detaching the vicarious efficacy of the sufferings of our Lord from moral consequences . . . Take away this unnatural severance, and the objections fall to the ground.

10. The place of what is termed pardon in the Christian system. The word justification, which in itself means making righteous, has been employed in Scripture to signify the state of acceptance into which we are introduced by the pardon of our sins . . . Were we justified, admitted to pardon, by our works, we should be our own redeemers, not the redeemed of Christ.

But there are unwarranted developments of these ideas which bring us into the neighborhood of danger.

11. The danger is pointed out in this proposition, where the writer says that "we open the door to imputations on the righteousness of God" if we disjoin the vicarious suffering of Christ from moral consequences in ourselves. Not for a moment can pardon be severed from "a moral process of renovation". It is an error to say that "the condition and means of pardon are simply to believe that we are pardoned". In Holy Scripture there is "no possibility of entrance for such an error."

12. What is the place of pardon in the Christian scheme? Is it arbitrary and disconnected from the renewing process or is it based upon a thorough accord with the ethical and the practical ideas which form the heart of the scheme? Is it not the positive entry of the strong man into the house which he is to cleanse and to set into order, while he accompanies his entry with a proclamation of peace and joy founded upon the work which he is to achieve therein?

The writer admits that some preachers have lacked in precise accuracy, not expressing the whole truth, making comparisons with earthly courts of justice and "have vulgarised the transaction as one across the counter".

The word pardon is somewhat loosely used in theology; it does not primarily signify righteousness but acquittal. When man has reached the point, and turns to goodness and to God as its source, the taint of former sin is not at once removed. "The man remains sinful except in his intention for the future." There is no pardon, there is no justification if there be not "the sovereign faculty of will turned to God, and actually and supremely operative upon the workings of the whole man". "Pardon is a thing imputed." A man works out his own pardon; but something is imparted to him as well. What is this? He is not relieved from the consequences of sin. "None of our actions end with the doing of them; their consequences will ordinarily come back upon the doer in a multitude of forms."

The writer finds the answer to the question from what consequences of sin the pardoned sinner is exempted, in the distinction which he draws between corrective and vindictive justice.

The results of sin, such as the pain, and shame of recollection, the inward struggle are not opposed to pardon, they are co-operators and contribute towards "the accomplishment of the proper work of pardon". The Atonement of Christ, the doctrine of free pardon has "its foundations deeply laid in the moral order of the world," it is not a derogation from "the moral order which carefully adapts reward and retribution to desert".

The writer agrees that the doctrine of pardon has often been represented as if, when obtained, "we have only to enjoy it, and suffer it to work out its results." But such a representation in his view is not justifiable.

Pardon, as between God and man is a real power, helpful to the great end of sanctification. "It is an anticipation of that freedom from the effect of past sin on the habit of the mind which may be only fully attained in the future ; at the same time it is a seal or stamp, verifying the renunciation of sin, and imparting vigor to the motives by which it is to be resisted. It is vital to bear in mind that pardon is in its essence a recognition of a change which has already taken place, as well as instrument for producing further change. . . . If pardon were disjoined from the condition of a converted will, it would be a license for transgression, instead of a powerful means for its avoidance."

Mr. Gladstone in his conclusion again repeats that rash things have been said on the doctrines examined by Mrs. Besant. A great lack of wisdom has been displayed in examination and defence. Narrowness and excess of zeal are to be blamed when we are told "of the indiscriminating grace of God, which saves or consigns to damnation according to mere choice or pleasure, and irrespectively of anything in the persons whose destinies are so controlled". Again, representations have been made "which seem to treat the Atonement of Christ not as a guarantee but as a substitute for holiness". The moral laws are in danger if it is held that sin is nothing but a debt, which may be paid by any person, the debtor thus being relieved of his burden but remaining the same as before in all other things.

These openings to errors the writer ascribes to the shortcomings of individuals, or of factions of the Church ; he welcomes therefore attacks of "the enemy," as being of the greatest utility to those in whose care the safety of the established doctrine of Holy Scripture and of the Christian Church is entrusted, for "the great Sacrifice of Calvary does not undermine or enfeeble, but illuminates and sustains the moral law."

“TRUE AND FALSE CONCEPTIONS OF THE ATONEMENT”

By ANNIE BESANT

MR. GLADSTONE'S very interesting article under the above title in this Review¹ for September last, did not meet my eyes till some months later, and even then I had not the means of answering it, having neither a copy of my biography nor of my early essay on the atonement within my reach. This must be my apology for my belated answer; but the questions raised are so important, and the inner truth hidden under the ecclesiastical dogma of the atonement is of such perennial interest, that I take advantage of the unwritten law which gives to an assailed person the right of reply in the periodical that assailed him, less to defend myself than to submit to the thoughtful public a “conception of the atonement” that may, to some, prove suggestive and helpful.

I may dismiss in a few lines the personal *badinage* with which Mr. Gladstone fills his first pages. I do not care to retort in similar fashion, curiously easy as the task would be, did I wish to hurl *tu quoques* at the venerable statesman. It is enough to say that intellectual growth must imply intellectual change of view, and that the change will occur in the field in which the intellectual energy is exerted; thus we see Mr. Gladstone clinging in his age to the theology of his boyhood, but in the sphere of politics, where his intellect has

¹ See before p. 27.

spent its strength, how vast and numerous his changes. Changes are a sign of weakness only when a person sways backwards and forwards in opinion, without new evidence being available; to remain doggedly fixed in immature opinions against new and cogent evidence is rather a sign of intellectual obtuseness and obstinacy than of strength.

I am a little puzzled with Mr. Gladstone's statement that there is no evidence that the propositions he quotes were subjected to any serious examination, or any pains taken to verify them as found in the teaching of the Churches; and with his phrase, "the *ipsa dixit* of Mrs. Besant". For it is equally difficult to believe that he made this grave accusation, lending to it the weight of his great name, without referring to any writing of mine on the atonement, or that having so referred, he could have penned so misleading a statement. Leaving this as unintelligible, I content myself with quoting two brief passages, from an essay in which the growth of the doctrine in the Church was traced from the patristic conception—in which the death of the Christ was a sacrifice made to Satan, that no injustice might be done even to the devil, in wresting man from him—down to the crystallisation of the mediæval conception in Anselm's *Cur Deus Homo*.

I wrote :

The seal was set on the "redemption scheme" by Anselm in his great work, *Cur Deus Homo*, and the doctrine which had slowly been growing into the theology of Christendom was thenceforth stamped with the signet of the Church. Roman Catholics and Protestants, at the time of the Reformation, alike believed in the vicarious and substitutionary character of the atonement wrought by Christ. There is no dispute among them on this point. I prefer to allow the Christian divines to speak for themselves as to the character of the atonement. Luther teaches that "Christ did truly and effectually feel for all mankind the wrath of God, malediction and death". Flavel says that "to wrath, to the wrath of an infinite God without mixture, to the very torments of hell, was Christ delivered, and that by the hand of his own father". The Anglican homily preaches that "sin did pluck God out of heaven to make him feel the horrors and pains of death," and that man, being a firebrand of hell

and a bondsman of the devil, "was ransomed by the death of his only and well-beloved son"; the "heat of his wrath," "his burning wrath," could only be "pacified" by Jesus, "so pleasant was the sacrifice and oblation of his son's death". Edwards, being logical, saw that there was a gross injustice in sin being twice punished, and in the pains of hell, the penalty of sin, being twice inflicted, first on Jesus, the substitute of mankind, and then on the lost, a portion of mankind; so he, in common with most Calvinists, finds himself compelled to restrict the atonement to the elect, and declared that Christ bore the sins, not of the world, but of the chosen out of the world; he suffers "not for the world, but for them whom thou hast given me". But Edwards adheres firmly to the belief in substitution, and rejects the universal atonement for the very reason that "to believe Christ died for all is the surest way of proving that he died for none in the sense Christians have hitherto believed". He declares that "Christ suffered the wrath of God for men's sins"; that "God imposed his wrath due unto, and Christ underwent the pains of hell for," sin. Owen regards Christ's sufferings as "a full valuable compensation to the justice of God for all the sins" of the elect, and says that he underwent "that same punishment which . . . they were bound to undergo".¹

To show that these views were still authoritatively taught, I wrote further :

Stroud makes Christ drink "the cup of the wrath of God". Jenkyn says "He suffered as one disowned and reprobated and forsaken of God." Dwight considers that he endured God's "hatred and contempt". Bishop Jeune tells us that "after man had done his worst, worse remained for Christ to bear. He had fallen into his father's hands". Arch-Thomson preaches that "the clouds of God's wrath gathered thick over the whole human race: they discharged themselves on Jesus only," He "becomes a curse for us and a vessel of wrath". Liddon echoes the same sentiment: "The apostles teach that mankind are slaves, and that Christ on the cross is paying their ransom. Christ crucified is voluntary devoted and accursed"; he even speaks of "the precise amount of ignominy and pain needed for the redemption," and says that the "divine victim" paid more than was absolutely necessary.²

In face of this, in addition to the lists of books given as studied in the biography, Mr. Gladstone's "*ipsa dixit* of Mrs. Besant" is—well, unintelligible.

But to turn away from these trivialities to the main question. We may rejoice in the distinct repudiation by Mr. Gladstone of the idea of sin as a mere debt, which

¹ *Essay on the Atonement*, published in 1874.

² *Ibid.*

can be detached from the debt and paid by somebody else, so that the debtor is clear; such a view, we are definitely told, puts moral laws in danger—my own old contention. Also “the indiscriminating grace of God which saves or consigns to damnation according to mere choice or pleasure,” is repudiated—again Mr. Gladstone and my old self are at one. Whether Mr. Gladstone does or does not slip into heresy need not concern us: we can note and be glad of his statements. Also he admits that man is not relieved from the consequences of his past sins, but only from their “penal consequences,” *i.e.*, eternal damnation, and this is wholesome and true teaching, though it will bring Mr. Gladstone into conflict with vast numbers of worthy Christian people, who will find this enunciation of inevitable sequence, of consequences that cannot be evaded, the reverse of “comforting”. Instead of analysing Mr. Gladstone’s twelve statements one by one, I prefer to put over against them a different “conception of the atonement,” and leave the reader to judge whether of the twain appeals most to his intuition and his reason.

I need not here argue the question of the Divine Existence, whence is our world; for Mr. Gladstone as Christian, and I as Theosophist, can agree that our world and our universe result from the Will and Thought of the Logos, who was and is “God”.

Now, if we study this physical world, as being the most available material, we find that all life in it, all growth, all progress, alike for units and aggregates, depend on continual sacrifice and the endurance of pain. Mineral is sacrificed to vegetable, vegetable to animal, both to man, men to men, and all the higher forms again break up, and reinforce again with separated constituents the lowest kingdom. It is a continued sequence of sacrifices from the lowest to the highest and the very mark of progress is that the sacrifice from being involuntary and imposed becomes voluntary and

self-chosen, and those who are recognised as greatest by man's intellect and loved most by man's heart are the supreme sufferers, those heroic souls who wrought, endured, and died that the race might profit by their pain. If the world be the work of the Logos, and the law of the world's progress in the whole and the parts is sacrifice, then the Law of Sacrifice must point to something in the very nature of the Logos; it must have its root in the Divine Nature itself. A little further thought shows us that if there is to be a world, a universe at all, this can only be by the One Existence conditioning Itself and thus making manifestation possible, and that the very Logos is the Self-limited God; limited to become manifest, manifested to bring a universe into being; such self-limitation and manifestation can only be a supreme act of sacrifice, and what wonder that on every hand the world should show its birth-mark, and that the Law of Sacrifice should be the law of being, the law of the derived lives.

Further, as it is an act of sacrifice in order that individuals may come into existence to share the Divine bliss, it is very truly a vicarious act—an act done for the sake of others; hence the fact already noted, that progress is marked by sacrifice becoming voluntary and self-chosen, and we realise that humanity reaches its perfection in the man who gives himself for men, and by his own suffering purchases for the race some lofty good.

Here, in the highest regions, is the inmost verity of vicarious sacrifice, and however it may be degraded and distorted, this inner spiritual truth makes it indestructible, eternal, and the fount whence flows the spiritual energy which, in manifold forms and ways, redeems the world from evil and draws it home to God.

The working out of human evolution shows us another phase of the great truth, and its bearing on the individual soul. The world in which we are, the universe of which it is a part,

is but one in the mighty chain of universes which runs backwards into the darkness of an infinite past, as it stretches forwards into the darkness of an infinite future. Each universe has for its harvest a multitude of perfected souls, grown to the "measure of the stature of the fulness of Christ". Christs that are the outcome of the long training of many lives in which experience brought pain, and pain gave knowledge and endurance and sympathy, until on the anvil of life, in the fire of suffering, the metal had been wrought into perfection. These Christs of one universe are the father-souls of the next, who generate within the physical and animal beings evolved by lower nature, the embryonic human souls for whose evolution the universe itself exists. These souls they watch over and aid and guide, giving another example of the ever-recurring sacrifice in its loftier form, and as ever of self-sacrifice, sacrifice for others, vicarious sacrifice.

The soul itself, in its evolution, offers another instance of the same law. At first ignorant, it gathers a little experience in its life on earth, and then, passing through death, it spends a long period in assimilating and working into its own nature the experience gathered; with this enriched nature it reincarnates on earth, its faculties and its powers depending on the amount of experience it has assimilated, and so on, life after life. This persistent individual taking on body after body, life after life, is, in a very real sense, a Christ crucified in the body of this death, and between it and the yet active animal side of man there is constant conflict; its continuous memory is the voice of conscience striving to rule the lower nature; the reflection of its agony is the remorse that rends us when we have fallen; its hope is the lofty ideal which in silent moments shines out before our eyes. This is the Christ that is being formed in every man, for the forming of which the Christ-souls travail. Remains the truth at first repellent, then austere but attractive, finally

peace-giving and inspiring, that each step upward is only won by pain. By pain we learn when we struck against a law, and the law which pierced us when we opposed it becomes our strength when we place ourselves in harmony with it. By pain we learn to distinguish between the eternal and transitory, and so to strike our heart-roots only into that which endures. By pain we develop strength, as the athlete develops muscle by exercising it against opposing weights, by pain we learn sympathy, and gain power to help those who suffer. Thus only is the Christ-soul developed and at length perfected, and when this is once realised pain is no longer grievous nor an enemy, but a sternly gracious friend whose hands are full of gifts. Nor are these gifts for self, as separated, but for all. For men are one by their common origin and their common goal; they are one body, and every gift won by the pain of each circulates through every vessel of the body, and every sacrifice of each adds to the general strength. We can neither live, nor die, nor enjoy, nor suffer, alone, for that which one feels all are affected by, and all gains and losses enrich and impoverish the whole.

If the vicarious atonement be made into a merely historical event, be regarded as unique, and be isolated from the general law of the world, its defenders are compelled to guard it by forensic weapons, and these wound the truth that is defended more than they drive back its assailants. Here, as elsewhere, "the letter killeth". But if the Law of Sacrifice be seen as the necessary condition of the manifesting Logos; if it be seen as the law of progress; if it be seen as that by which man ultimately becomes united to the Divine Nature; then vicarious sacrifice becomes the foundation-stone of the world, and in all its forms it is recognised as essentially one and the same truth. We shall understand why it appears in great religions, and shall be able to separate the essential truth from the allegories that often garb it, and the ignorant

distortions that conceal. All sacrifices made for love's sake are seen as spiritually flowing from the supreme Act of Sacrifice, as minor manifestations of the Divine Life in man, as reflections of that cross which Plato—holding the ancient doctrine here set forth—spoke of as drawn by Deity on the universe.

Besides, this conception of vicarious sacrifice—of atonement, if atonement means not a propitiatory offering, but a uniting of man with God—leaves no room for the undermining of moral laws in the minds of men : a danger from which the historical and forensic conception will never be free. That law is inviolable in all regions of consciousness, as inexorable in the mental and moral as in the physical world ; that a wrong consciously done must result in injury to the moral nature ; that an evil habit formed can only be slowly unwrought by painful effort ; that the cruellest thing that could happen to us would be if disharmony with the Divine Nature, expressed in the laws of the spiritual, mental, and physical worlds, *could* bring aught but pain—all this needs constant enforcement if man is to grow upwards, to become the Christ in strength not in weakness, triumphant not crucified.

Thus have I learned from the teachings of the Divine Wisdom, from the Theosophy which is the core of every spiritual religion.

Annie Besant

CHANGING SCIENTIFIC CONCEPTIONS OF TO-DAY

By ALEXANDER HORNE, B.Sc.

IT is hard for us to realise what revolutionary changes have come about in our scientific conceptions since H.P.B.'s onslaught in the science of 1875. These changes bring modern science into line with the ancient wisdom in many ways. The very spirit of science, and the attitude of scientists, has undergone a profound change, and those who are anxious to be of service to an inquiring world will increase their capacity for service by acquainting themselves with what this change implies.

THE SUPERSTITION OF MATERIALISM

The Nineteenth Century was an age of uncompromising materialism. Matter was the sole reality; nothing else had real existence, of and by itself. Consciousness was the by-product of cerebral activity, a sort of foam thrown up by the activity of our brain-cells. Life, biologically considered, was but a manifestation of cellular activity, nothing more. The soul was ephemeral; immortality, a pious delusion; abnormal superconscious activity, a manifestation of hysteria; and genius, a species of insanity. There was no place for God in such a system of thought, and no justification for the faintest spiritual aspiration.

To-day the tables are turned ; Science has widened its scope, and to-day takes to its bosom many an outcast that a few years ago it persisted in branding with the taint of illegitimacy.

Take the address that Dr. Mitchell gave before the British Association as a case in point. Before a body of cold and calculating scientific thinkers, he dared to talk on "The phenomena of mediumistic trance," and dared moreover to publicly declare his conviction in the reality of telepathy and the possibility of survival and communication with the so-called dead.

As far back as 1903 Sir Oliver Lodge wrote, with remarkably keen insight (considering present-day corroborations): "The modern tendency of Science is towards the invisible kingdom ; the more we exhaust the physical world, the more shall we find ourselves pushed into the other territory."¹ His words remind us of a similar evaluation made sixteen years earlier by another and keener student of nature, though not herself a scientist, in the accepted sense. "Modern science," H. P. Blavatsky said, "is every day drawn more and more into the maelstrom of occultism ; unconsciously no doubt, but still very sensibly."² The implication was of course denied by the men of science of her day ; yet present-day scientific investigation is encroaching decidedly on the domains of the hitherto occult.

A statement made by Balfour in his presidential address before the same association, a quarter of a century ago, is still more significant. From rank materialism, he said, some scientists had come to admit, with Lodge, that "all matter is only the instrument and vehicle of mind," regarding "the very stones on which we tread as vehicles of mind and sensitive embodiments".

¹ *Scientific Corroborations of Theosophy*, by Dr. A. Marques.

² *The Secret Doctrine*, Vol. I, p. 149.

The number of scientists who have been thus turning away from the materialism of a preceding century—as from an exploded superstition—is increasing. To-day, Dr. Whitehead, Professor of Philosophy in Harvard University, says: “. . . ‘Scientific materialism’ . . . is an assumption which I shall challenge as being entirely unsuited to the scientific situation at which we have arrived. It is not wrong . . . if we confine ourselves to certain types of facts, abstracted from the complete circumstances in which they occur . . . But when we pass beyond the abstraction, either by more subtle employment of our senses, or by the request for meanings and for coherence of thought, the scheme breaks down at once.”¹

The same view is expressed by another eminent man, Dr. Millikan, world-famous physicist of the California Institute of Technology and discoverer of the new “cosmic ray”. “Materialism, as commonly understood,” he says, “is an altogether absurd and an utterly irrational philosophy, and is indeed so regarded by most thoughtful men.”²

Even “miracles,” that much abused word, find some sort of justification at the hands of liberal-minded scientists. Speaking of his experiments in connection with the mediumistic materialisation of ectoplasm, the late Dr. Gustave Geley (eminent physician, and, till his death, director of the *Institut Métapsychique* at Paris) says: “These apparently mysterious powers [of mind] over matter simply prove that the laws which preside over the material world have not the absolute and inflexible rigor which they were thought to have; they are only relative. Their action may be temporarily or accidentally modified or suspended.”³

Enough has been said to show the general trend of modern thought. Now let us see if we cannot follow in our

¹ *Science and the Modern World* (1925), p. 24.

² *Science and Life*, p. 58.

³ *From the Unconscious to the Conscious*, pp. 68-9.

mind's eye some of the steps that have led science to its present position.

THE UNREALITY OF MATTER

Nothing demonstrates the complete reversal of scientific thought to-day so well as the electric, or electronic, theory of matter. Formerly it was thought that matter, represented by elemental atoms, was all there was. Even the various energies that the eighteenth century scientist was acquainted with—heat, light, electricity, etc.—were only “imponderable” forms of matter. Later, correlations were found to exist between electricity and magnetism, between electricity and heat, and so forth, and the idea grew up that these things were after all only different forms of one thing—energy; and thus the idea of energy as something apart from matter took root.

Still later, in studying the behavior of electric charges when travelling with appreciable velocities, it was found that the body carrying the charge seemed to grow in weight. Might not all the weight of a body be due simply to its electric charge? The electric theory of matter posits that this is indeed so, and not only that, but that *matter itself is nothing but electricity*. An atom is envisaged as a nucleus of positive electricity (to reduce it to its simplest terms) around which one or more electrons (units of negative electricity) are revolving, much as the earth revolves about the sun. But what has become of matter, then? The conclusion is obvious. It has become altogether dematerialised. Matter, as such, does not exist. It is only a manifestation of electric energy.

From a point of view that looked to matter as being the sole reality, scientists now see this ultimate reality in energy, while bolder thinkers (as has been pointed out) go still

further, and posit something higher as being the basic reality, namely, mind.

THE QUANTUM THEORY

One would think that by this time there would be no matter left to dematerialise still further, but not so. The quantum theory enters on the scene, and with one stroke, shatters our fondest illusions.

The old conception of matter was as of something solid and continuous. A block of iron, for instance, was imagined as having iron present at every point of space comprised by the block. The atomic theory showed the fallacy of this, and gave us, instead, the conception of extremely minute particles travelling with extremely high velocities, so that they *seemed* to be everywhere at the same time, thus giving rise to the appearance of solidity. Then came the electric theory and showed that the atoms were not really material particles, solid in themselves, but were only tiny solar systems of electric energy. Now comes the quantum theory and tells us that the atom is a vibrating system, and needs a whole period of vibration in which to manifest itself. This we shall try and make clear by means of an example.

Take sound, for instance. Sound is a sensation produced by a certain range of air-vibrations impinging upon the ear drum. Sound itself is a psychological phenomenon; it has no physical reality. Only a complete sound-wave can manifest itself as a sound. At any one instant of time, sound has no existence. As with sound and sound-waves, so do quantamists claim it is with matter and energy-waves. A complete energy-wave brings about the manifestation of matter. At any one instant of time, however, matter does not exist. It is discontinuous. Just as if (to use Prof. Whitehead's simile) an

automobile should bob up into existence at every milepost, while having no real existence in between.

Here is a more homely example :

Open and close your hand in continuous succession. At every closing of the hand a certain entity—a fist—comes into existence. It no sooner comes, however, than it has gone again, only to recur at the next closing of the hand. In this analogy, the hand represents energy, the sole reality; the successive opening and closing resembles the sinuous up-and-down motion of a wave or vibration; the temporary form that the hand assumes when it is closed represents matter. Matter thus has no more reality *per se* than a fist has. It is a state, a condition, a psychological phenomenon, a name, but not a *thing*. Such is the metaphysical conclusion that the latest physical science leads us to.

THE THEORY OF RELATIVITY

But if you think that matter has now been completely dematerialised, you are mistaken. We have yet to hear what Einstein has to say.

It was Einstein who correlated matter and energy, and showed that the two were mutually convertible terms, one gram of matter being equivalent to 9×10^{20} ergs of energy. In the transformation from matter to energy, matter becomes completely annihilated. As to gravity, he shows it to be not a force at all, but a property of space.

Thus, if a heavenly body, moving in a straight line, passes near another heavenly body, it is seen to deflect slightly in the direction of that body, before going on in its journey. Newton said that this deflection was due to the pull of gravity. Einstein says: nothing of the sort. Matter produces a curvature in space in its immediate vicinity. All passing objects have necessarily to travel along this temporarily

curved space, and, in so doing, are deflected in the direction of the disturbing body, merely because the curvature is in that direction. Gravity, in this way, is shown to be a property of space.

And what becomes of matter? The answer, from the philosophical point of view, is significant. Matter, not only *produces* a curvature in space, says Einstein, but it *is* that curvature, and nothing more. If anyone henceforth twit you with the objection that Theosophy makes unreasonable demands upon one's credulity, page Einstein.

THE UBIQUITY OF LIFE

In yet another direction has science demonstrated the inadequacy of the old materialistic hypothesis. Life and conscious existence, to the old school, was a prerogative of man and the animal kingdom alone. The mineral kingdom was "dead," and the vegetable kingdom, only possessed of a vegetative energy devoid of all psychological implications.

Later scientific research has demonstrated the fact that Matter is not as dead as it looks. It is in continual activity. What is known as the Brownian Movement (visible under the microscope) demonstrates a phase of atomic activity impossible to fully appreciate, for these atoms that appear so still are continually in such violent agitation that they collide with each other five billion times a second. Nor is this all, for within the atom itself are found electrons which revolve around their nucleus with a speed of in the neighborhood of a hundred trillion revolutions per second.

Going a step higher we find Binet, in his *Psychic Life of Micro-organisms*, showing that these organisms are undoubtedly capable of initiating a form of conscious action, and that in many of their nutritive and reproductive acts, conscious choice often plays a part. Clifton Farr carried the argument

further and pointed out, in an article in the *Atlantic Monthly*, that a clear line of demarcation between plant micro-organisms and animal micro-organisms is non-existent, the specific characteristics, claimed for one order, being found possessed by micro-organisms of the other order, and vice versa. In other words, if we allow some sort of consciousness to one class, we cannot logically withhold it from the other. In this connection, the experiments of Dr. Bose, the Hindū scientist, are by now classic. He showed that plants exhibit symptoms of fright and of pain; they can be drugged, revived, and killed. Plants have sensory nerves, and they have a heart-beat, each cell contracting and expanding, and by this method pumping the sap up from the roots to the topmost branch in a manner analogous to the circulation of our blood. He has even carried his experiments into the mineral region, and has shown us metals with physiological properties. Dr. Otto von Schroen finds life in stones, vital sparks in crystals. Prince Kropotkin finds alloys to be as complicated as organic cells, and suggests that they be studied as living organisms instead of as "dead" matter. Is it then, after all, an extravagant assumption to believe that this rising scale of activity—atomic, mineral, vegetable, animal, and human—is but a graduated manifestation of the immanence of God, each kingdom manifesting as much of His glory as it is capable?

BIOLOGY

Knowledge of the human organism, similarly, has expanded. The "aura" of the body, so long defended by occultists and scoffed at by materialists, has found its scientific supporters in our day. It has been made visible by a fluorescent screen, and has been photographed. "Ectoplasm"—a fluidic emanation from the human body, having none of the characteristics of ordinary physical matter

—has likewise been photographed, and its manifestations receive serious consideration at the hands of reputable scientists.¹

Dr. Geley, in his book, already mentioned, brilliantly refutes the classical theories of natural selection and adaptation, and the psychological theory of functional dependence, (according to which, consciousness is only the activity of our nerve-centres and brain cells). In a book replete with biological and psychological enigmas, he shows that their only solution lies in the theory of what he calls, a "superior dynamo-psychism," over and above the physical organism, organising it, evolving it, repairing it, perfecting it, working through it. He shows evolution to be a conscious striving for perfection on the part of something which is beyond the body itself. Religionists call it the soul.

PSYCHOLOGY

Dr. Geley furthermore shows that the normal, waking consciousness is only a small and, in many ways, an insignificant portion of our total mental equipment. Abnormal Psychology discloses the fact that the subconscious and superconscious levels of man's mind are enormously richer in content and in potential ability. Subconscious memory, "subconscious rumination,"² inspiration, intuition, genius—these are the manifestations—not of hysteria—but of something behind and beyond the physical body and its cerebral mechanism. The new psychology, Dr. Geley asserts, undeniably shows evidence of the soul as a totally independent entity.

¹ See the extremely interesting photographs at the end of Dr. Geley's book.

² "Subconscious rumination" is a scientific term to describe that faculty of the mind which enables it to work at a problem while the waking consciousness is either asleep or busy upon a totally different line of activity. A Theosophist would prefer to call it "superconscious rumination," for it is a manifestation of the Ego's activity.

CONCLUSION

We live in a century of hope. Materialism has been shaken to its foundations; the day of scientific idealism has dawned. A scientific education no longer compels one to keep his religion and his science in water-tight compartments. When the physicists show him that matter is an illusory phenomenon, he can well see that spirit may therefore have a basis in fact. When the Relativists speak of a four, and even a five-dimensional universe, he can begin to understand how there may be room in the cosmos for a spiritual world. When the biologists speak of the reality of that which is beyond the physical body, he can well believe that man may have other bodies, more ethereal than this dense body of which he is normally conscious. And finally, when the psychologists show that the subconscious and the superconscious are regions in man which have a wealth of power and to which the normal waking conscious is but a dream in comparison, he can well believe that the highest aim on earth is the evolution of the soul, and that the highest manifestation of his powers is that spiritual life—in action and in thought—which Theosophy and Religion inculcate. Far from there being a conflict between Religion and Science, the latter but gives substance to the noblest teachings of the former.

Alexander Horne

THE THEOSOPHY OF ISLĀM

By NADARBEG K. MIRZA

THE ordinary Mullah of Islām, on whom the majority of Muhammadans rely for their spiritual guidance, would have you believe that there is no philosophy in Islām outside the Holy Qurān. To seek knowledge from an outside source is to him a sin, and the seeker of such knowledge a "kaffir". He does not believe in yoga and he laughs at bhakti and dharma. But of late, fortunately for humanity, the Mullah is losing his power and educated Mussalmāns are beginning to think for themselves. And, well they may. For, as we shall see, there is a great deal for them to think about even in their own religion.

Islām, as we know, is the name of a religion which was revealed at Mecca by its exponent, Lord Muhammad, on whom be peace! He claimed no other distinction except that of being inspired by Allāh. The Holy Qurān itself directs Lord Muhammad to make no other claim.

Qul innama ana basharum mithlikum yuha illayya.

Say I am only a human being like unto you, save that I am inspired.

It is not necessary to review the history of Arabia at the time of the revelation of Islām. Suffice it to say that in the midst of materialistic discord, a religion was born which preached the gospel of unity and peace. Islām means and implies "resignation," "submission," "peace" and "striving after the truth," regardless of caste, creed and color.

He who professes Islām has to believe *Yuminuna bi 'L-ghayb*, in the unseen. Seek and ye shall find, but seek in

the mysterious unknown which is to be found *fi anfusikum*, within you. That the source of all knowledge is to be found within one's self is a principle which is generally accepted and taught by all Sūfī teachers in Islām.

O my son, thine own meditation within thyself is quite sufficient for thee; both the disease and the remedy are within thine own self. Thou art a small body, but within thee there is a vast region, a great universe . . . macrocosm. Thou art the Mother of the Book.

Nor are we left without a hint as to the nature of this mystery. It is the *Nur al-samawati wa 'L-ard*—Light of heaven and earth. The word "Nur" of course is ordinarily translated as "light," though it refers to that spiritual "light" or "knowledge" which is neither perceptible to the senses nor comprehensible to reason; for:

Subhanahu wa ta 'ala 'ama yasifun.

It is hallowed and high above all human description.

Far from it being a sin to attempt to seek and to find, Allāh commands:

Wa ma Khalaqtu 'L-jinna W'Linsa illa li-ya 'buduni.

All created beings are to know, to realise.

In the Qurān itself there are definite instructions for conducting the worldly and spiritual affairs of man which suit all ordinary occasions in a man's life. Besides the teaching of the Qurān the Prophet of Islām has preached justice, equality, benevolence and charity, four qualifications which form the basis of good-fellowship and harmony.

Summarising the teachings of the Qurān and the Holy Prophet, Mr. Hussain Qari, in his book on Islām, comes to the conclusion that:

(1) There is a self-subsisting something which is a perfect whole. *Inni an 'llah*—I am Allāh, All or Self. *Lailaha ilaha huwa*—There is none but He.

(2) That that something is manifested in everything visible and conceivable. *Huwa 'lawwalu wa 'l-akhiru wa 'l-zahiru wa 'l-batin*—He is the beginning, He is the ending, He is the evolution, He is the involution.

(3) That everything which is thus the manifestation of something can realise that something.

(4) That the perfect state of realisation is the complete absence of the apparent difference between everything and that something.

From this it follows as a matter of course that Islām believes in the unity of Allāh. There is none but He. We emanate from Him and to Him we shall return; the soul of man is a mirror in which He is reflected:

We offered our Trust to the heavens and the earth, and the mountains, but they declined to bear the burden and were afraid thereof; and man came forward and bore it . . .

It would seem that though instructions are given for the guidance of people of all temperament, Islām lays particular stress on the Path of Service. The rules of *Shariat* give directions for action of all kinds. So far as the exoteric teaching of the Qurān goes, even without a guide there are sufficient instructions to regulate prayer and charity, fellow-feeling and purity of thought and word and deed, which bring the aspirant to that point where the guidance of a special teacher or *Murshid* is necessary. *Shariat*, which might be compared to the Order of Hearers of the Pythagorean School of Philosophy, is thus a preparing-ground for the disciple, where strict adherence to rules and regulations is insisted upon. By following strictly the rules of *shariat*, the pupil becomes what is commonly known as an "ordinary good man of the world," with reasonable control over his body, senses and the mind.

At this stage there is usually a yearning for more light and higher knowledge which is imparted by some teacher; and a comparison of the higher teaching of Islām and the various schools of Hindū and other philosophy leads one to the conclusion that fundamentally all systems teach the same broad truths. The differences lie mostly in the modes of expression and superficial technicalities.

In the Islāmic schools of philosophy, as in others, different disciplines are provided for varying natures. But, as

has already been said, greater stress has been laid on the Path of Service, for the man of energetic activity. A Mussalmān, who not content only with being good, is anxious definitely to tread the Path, who, to use the language of Islām, is anxious to pass from *Shariat* to *Tarikat* and beyond, is enjoined not only to *be* good but also to *do* good. As said in the Qurān :

Verily the Qurān leads to the best Path and gives glad tidings of great fruition to the faithful who do good work.

Those who have faith and do good work, they shall reap the fruit.

Let there be a class of people among you who should invite mankind to do good work.

Those who believe and do good work, they are the best of men.

Again and again the Holy Qurān urges a Mussalmān to do good work. Service and sacrifice are the two requirements on this Path. Service not of fellow man alone, but of all God's creatures is insisted upon.

Thus far an aspirant can attain by his own individual effort. But the principle of work for work's sake requires the guiding hand of a *Murshid* who by degrees leads the disciple to dedicate all his activity to Him. Whether at home or abroad, in a monastery or in everyday life, the disciple must become a channel for His force to flow to the world, until he can truly say :

Inna hayati wa nusuku wa mahyaya wa manati li'llahi rabbi 'l-'alamina.

Verily, my wakefulness, my sleep, my life, my death are for the Lord of the Universe.

The discipline differs in various schools for the disciple with an emotional nature. The commonest of all is meditation on the predominant virtue in the disciple. All the disciple's love is brought out and focussed upon the attribute of God which attracts him the most till he cares for nothing else. Up to this stage there are three things for him to contemplate : The lover, the beloved (God), and the attribute. Later he loses sight of the attribute and contemplates God

alone. At a still later stage his own individuality merges in the beloved, he becomes lost in Him and does not feel himself in any way separate. Truly has it been said that :

All-ishk narun Yuhriqu ma siwa'llah.

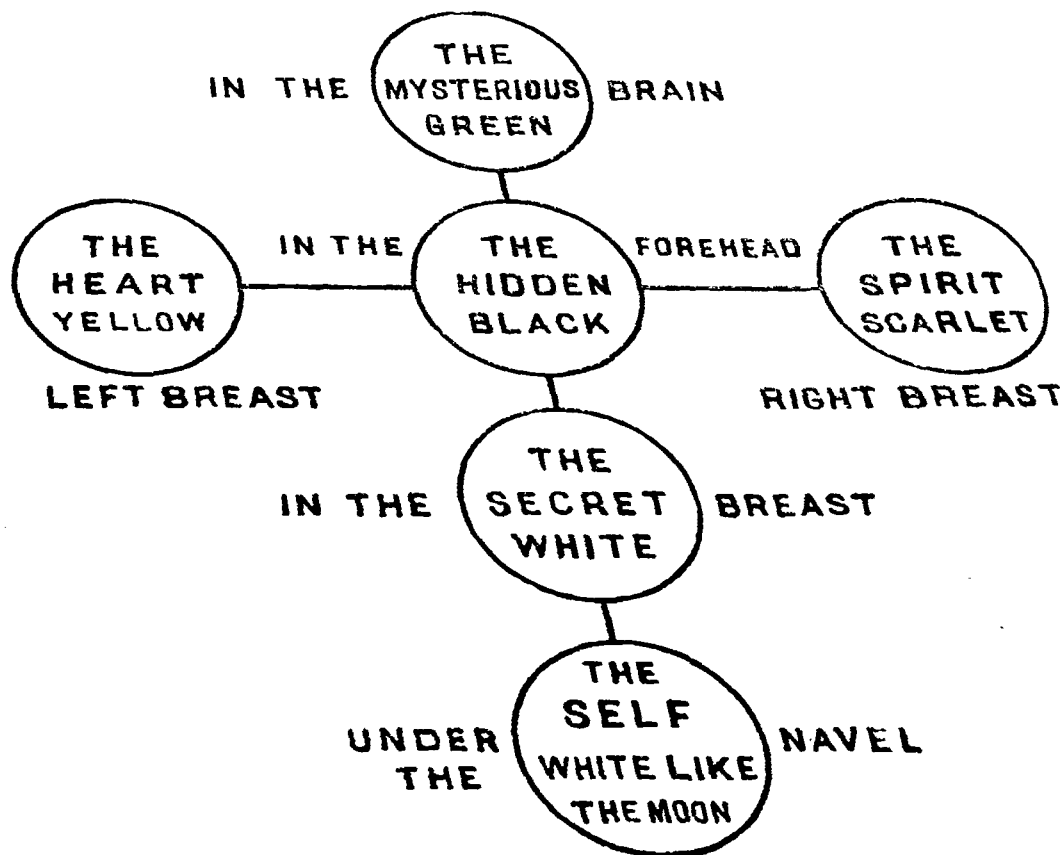
Love is a fire which burns all alien things and leaves God alone.

Disciples in these schools are often encouraged to love some human being, for love for a human being leads to divine love. This, which is known as *Ishk-e-mijazi*, love for the apparent or unreal, is to be transmuted to *Ishk-e-hakiki*, love of the real. It is said that *Ishk-e-mijazi* alone has the power, when carried to its extreme, to lead one to one's goal. A prominent instance of this is to be found in the story of Majnu, the Romeo of the East. Majnu passed through all the three stages of love, in his love for his human beloved. At first he cried: "I love Laila!" At this stage there was the I, the Laila and the Love. Later his cry changed to "I am Laila". Love as a separate attribute disappeared, leaving only "I and Laila". Still later it was only "Laila! Laila"! After that he became silent and died. Mansur, the well-known Sūfi poet, was only at the second stage when he cried: "*Inal-haq*, I am God," for which he was slain. But Majnu soared higher when he attained oneness with his beloved, which is the goal of the seeker.

But, if the disciple has no such opportunity of human love, then he is attracted towards his *Murshid*. He meditates on his guide, imitates his manner, his dress, his speech and his qualities till he attains to the stage known as *Fana-fi'l Sheikh*—Annihilation into the Sheikh. Next, the disciple is spiritually linked to the Prophet and, repeating the same process he reaches the stage of *Fana fi'l-Rasul*, Annihilation into the Prophet. And finally he becomes *Fana fi'llah* . . . Annihilated into God.

As regards the mystic student, the *Murshid* or guide selects a series of healthy exercises which correspond very

nearly to the practice of yoga, so well known to the student of Hindū philosophy, which leads to the discovery of the inner light. According to the Naqashbandiah school of philosophy there are six centres of force or light in the human body situated as follows.



The student of comparative philosophy will not recognise in this the system of "chakras" so graphically explained by Bishop Leadbeater and otherwise known to theosophy. The colors and the positions are somewhat different but it may be that the allusion here is to the six chakras which are said to exist side by side with the accepted ones.

By regularly meditating on these centres in a given order each centre becomes alive and illumines the spirit.

At this stage he sees differences of color. When, however, all the six centres are awakened, the disciple is taught a certain process of meditation known as *Sultan-al-adhkar*, the King of practices, (is this Rāja Yoga ?) whereby the colors disappear and the disciple discovers the sameness of light within himself. Later he finds the same illumination without, till the spiritual and the material are to him the same. Thus he becomes perfectly harmonised in body and mind and attains that unity which he set out to find.

For the student of philosophical mind the practice is as simple as it is profound. He is given but one object to meditate upon—the SELF. "Man know thyself," is the only instruction he receives. The solution of the one great question :

WHAT AM I ?

forms the basis of the realisation of Self.

I am not body,
I am not senses,
I am not mind, etc.

He goes through this process of elimination till he finally realises that :

It is in this body
It is in everybody
It is everywhere
It is Omnipresent,
It is ALL
It is Self
It is IT—the Absolute One
IT is Islām or PEACE.

Nadarbeg K. Mirza

(To be continued)

ANGEL WORSHIP OF THE SUN

By AN ANGEL

THROUGH GEOFFREY HODSON

ALL angels still limited to worlds of form engage in worship of the Sun. For this purpose they assemble at the higher altitudes and take their place according to their degree in a series of rising circles, angel-built, which reach up into the formless worlds. The radiant bodies of the shining ones thus united form a chalice of living light. Order upon order, rank upon rank, they form a sacramental cup which reaches from the lowest levels in which they live, upwards towards the Sun.

Every angel heart is full of love and adoration. Every eye is turned upwards to the Lord of Life. All auric forces are blended to make a perfect whole.

When thus the cup is formed, a living stream of light and color flows up the channel, which their bodies make into the formless worlds. There the higher angels add their boundless love and aspiration. The stream swells into a torrent and flows on, up to the great Archangels who receive and pour it forth into the Sun. There it enters into the heart of the great and nameless ONE who is the Spirit of the Sun.

Music mingles with the flowing stream of light. Melodious floods of reverence and prayer flow upwards and, blending with the flood of angel adoration, exalt it to a glory and splendor not to be measured by the greatest light which ever shines on earth.

The music grows in volume and in power. The unity increases, adoration flows forth as from a single heart. A living ecstasy pervades the angelic hosts. Wave upon wave

of music, of color and of light sweeps upwards throughout all their ranks.

The light within the chalice grows more brilliant as bright colors flash and play across its wide expanse. The upward-flowing force lifts every angel into heights far beyond those in which they are used to dwell, closer and closer to the presence of Our Lord the Sun.¹ Each feels His majesty, His power, and His all-embracing love. Every aura is expanded and illumined with a measure of the glory of the solar light and power.

Still the force flows upward. Still, with wills and hearts overflowing, they pour forth the very essence of their souls in uttermost surrender, in selfless adoration to their Lord the Sun.

The music grows in grandeur. New tones are added, solemn and majestic until one harmonious and perfected offering of sound is borne up to the throne of Light. The highest archangel and the lowest sylph pour forth their noblest, truest, and most spiritual aspirations in and through that wondrous angelic oratorio. At last the highest point is reached, the peak of ecstasy attained. The chalice is full formed in all its perfect beauty of color, light and sound.

At that moment, when at once the highest and the deepest note is struck the answer comes. The Spirit of the Sun pours forth His mighty power filling the angel cup to overflowing with a flood of glorious light. Formed at its core of white fire, and glowing throughout with golden sunlight, shot through with all the sevenfold colors of His rays, the power descends and enters every angel heart, filling it with life and light, until the lowest ring is reached. There it is held, as all drink deeply of the consecrated wine of solar life.

The music ceases. Silence marks the solemn eucharist. Stillness surrounds and pervades the consummation of the

¹ Acknowledgment for this splendid title is due to Bishop G. S. Arundale, who uses it in his book *Nirvāna*.

worship of the Sun. Every angel meditates upon His glory, now revealed within their inmost being. All are lifted into a state of profoundest contemplation.

Once more, music bursts forth in glad strains of joy and thanksgiving. Angel choirs take up the song, singing in vast multitudes round the throne of light. The great gandharvas chant their eternal mantrams to the glory of the Sun. Trumpets, flutes, harps, lutes and viols, forming a glorious heavenly orchestra, give thanks for His outpoured blessing and proclaim His splendor throughout all worlds.

In the midst, our Lord the Sun Himself shines forth golden and glowing in all His sevenfold beauty. His solar angels bow in reverence before the majesty He thus displays. No tongue can tell the glory of that Presence, nor any words portray; even the highest angels bow down in silence before that awful Self-revealing.

The heavens are filled with the glory of the Lord from horizon to horizon. On every side, the sky is filled with countless throngs of shining ones, and in the midst of them—Our Lord the Sun.

Each angel sees the Vision Splendid in varying degree, according to his powers and to the stature which he has attained. However great, or small, his soul may be, it is filled full with the knowledge of the glory of the Sun.

Thousands who have not yet attained to conscious individual existence pass into angelhood, leaving the days of their faeriedom behind. These are received with exceeding joy into the company of the angel-hosts. The whole angelic evolution, down to the smallest nature-spirit, has been illumined and blest through the celebration of the mystery of our Lord the Sun.

Geoffrey Hodson



H. P. B. AND THE E.S.T.

By C. JINARĀJADĀSA

ONE most striking incident in the history of the T.S. is the formation of the "Esoteric Section of the Theosophical Society," which name was later changed by H. P. B. into the "Eastern School of Theosophy". The creation of this private and occult body of the T.S. members who pledged themselves to be guided by H. P. B. in their occult life was intensely disliked by Colonel Olcott, then President of the Theosophical Society. He foresaw the danger of an *imperium in imperio*; for it is obvious that a body of members who are

pledged to H. P. B., though only on matters concerning occultism, might control the outer policies of the Society. It required the direct action of the Master K. H. to change Colonel Olcott's attitude towards this problem, and this action appeared as the receipt by Colonel Olcott phenomenally on board a steamer at Brindisi of a letter, which is published as letter Number 19 in the *Letters from the Masters of the Wisdom* (First Series).

The substance of the letter was to instruct Colonel Olcott that, while he was to direct everything regarding the external growth of the Society, H. P. B. was to be given perfect freedom with regard to the arrangement of its inner and occult basis. Indeed, there is at Adyar, in H. P. B.'s handwriting, a record of certain remarks of the Master K. H. to the effect that after the Coulomb attack on the Theosophical Society, Colonel Olcott had allowed THE THEOSOPHIST to be changed somewhat in policy, being especially afraid of bringing the idea of the Masters to public attention, since it was that very idea which had, owing to various indiscretions of members, produced the upheaval known as the Coulomb conspiracy. The Master points out how, since H. P. B.'s departure from Adyar, owing to Colonel Olcott's policy, the Society had certainly developed on the side of Brotherhood and Comparative Religion, but that the true inner core, which was to contain the vitality given to the Society from the Adept brotherhood, had gone. The Master further points out that, as things were going, though the Society was growing, yet there was no real cohesion holding it together, and that at Colonel Olcott's death the Society would probably fall to pieces.

H. P. B. sensing the danger before the Society, determined that there should always be in the T.S. an inner nucleus of true students of occultism and seekers of the Way. Hence her determination to found the Esoteric Section, which was resisted by Colonel Olcott. However, as above mentioned,

when he received phenomenally a direction from the Master K. H., he changed. The E. S. T. was duly ushered in by H. P. B., and Colonel Olcott endorsed it officially.

It is interesting to note what was H. P. B.'s thought in connection with E. S. T. Throughout the world there were to be groups of esoteric members, the higher grades of whom were to take a definite vow of obedience, in connection with all things affecting their occult relations to her. The statement of this occult obedience was modified so as to make clear that an E. S. member was not forced by the E. S. to go contrary to his will in anything affecting the outer movement. The groups of the E. S. members were intended by H. P. B. to be like secret societies having a certain form of meeting. While the E. S. was not intended to be a ceremonial organisation, yet there was to be a certain form in it, which made the meeting of the esoteric members not like a meeting of the T. S. Lodge. I transcribe below the original form for the opening of a meeting of the E. S. members. The use of the knock and the simple form of phrasing in opening shows that H. P. B. distinctly desired a certain form to be associated with the meeting.

At the hour fixed, the members being assembled, the President taking the chair, gives one knock.

President gives a second knock.

President: I declare the . . . Lodge of members of the Eastern School of Theosophy to be duly formed, and I call upon (Brother or Sister) . . . to read the minutes of the last Assembly.

Secretary reads Minutes.

President: Do you all agree that the Minutes are correctly entered?

(Any necessary corrections can here be made).

I sign the Minute book in confirmation of their accuracy.

Secretary will read any communications from:

- (a) Outer Heads of the School.
- (b) Members.

(Other business or resolutions may be taken up.)

If new members are to be admitted the subjoined form of "admission of members" is to be used at this point.

If no new members are to be admitted the form of "admission" is to be omitted, and the President says:

Rise, brethren. (knock)

All the members repeat . . . , and then resume their seats.

The studies of the day are then proceeded with.

Furthermore, and far more startling, is the fact that each such group of E.S. members were to be a "Lodge," as is a Masonic Lodge, and working under a definite "charter". I came across two such charters last year in Spain, and they are now among the records at Adyar, and one of them is illustrated in the figure accompanying this article.

The particular E. S. Lodge, whose charter is illustrated, was that of Spain, and the charter was issued by H. P. B. to Señor Montoliu, the close friend and associate of H.P.B.'s warm friend José Xifré. The charter is signed by H.P.B., and counter-signed by G. R. S. Mead as Secretary.

Then after H. P. B.'s passing, the charter was transferred to Señor Xifré, as is written at the bottom of the charter, where appear the signatures of Dr. Besant and Mr. Judge. Then the charter was exchanged for a new charter issued a year later, and at the side in Dr. Besant's handwriting is the statement as to the issue of the second charter. The second charter too is at Adyar, but differs very little from the first charter illustrated, which is issued to Lodge "Pesh-Hun". Evidently, therefore, each E.S. group or Lodge was intended to have a name, and also a definite charter. The charter bears a large seal, the seal used by H.P.B. for the E.S., which is now at Adyar. The seal impression hangs from a ribbon, but it does not come in the illustration, because to bring it in would have made the illustration too small a diagram and the letters in it too fine for reading.

CHARTER



OF THE THEOSOPHICAL SOCIETY.

Whereas Brother Francisco Montolen having made known to us his desire to hold a Lodge of the Pygmalion (Esoteric) Section of the Theosophical Society for the cultivation of the Universal Science, in the hope thereby to extend and to promote the happiness of our Brethren, and to bind Mankind together by indissoluble links of Brotherhood, Friendship, Peace and Harmony

And Whereas our Lodge having taken this into consideration and found it concordant with our system of Universal Knowledge We, with the consent of the Inner Lodge do hereby grant unto the said Brother Francisco Montolen our Charter of Institution to be held with and attached to the Warrant of the Lodge of H. P. B. (E), to be known as the

PESH-HUN Lodge of the E. S. of the T. S.

With full power to hold Lodges of the Pygmalion (Esoteric) Section of the Theosophical Society at Madrid (or elsewhere) in Spain, to meet at any place they may choose from time to time, with such privileges as by right belong to the Inner Section or Lodge of the Theosophical Society

Subject, nevertheless, to the Laws and Ordinances of the Inner Lodge of the Pygmalion (Esoteric) Section, already made or to be made.

GIVEN AT LONDON UNDER OUR HAND AND SEAL THIS 5th DAY OF March, 1890



Signed, *H. P. Blavatsky*



G. R. S. Mead



Transferred to Jose Llope, May 10, 1892

Armed Besant
William Rogers

See E.S.

re-issued for new charter July 9, 1893. (1892)

All this shows what a great reliance H.P.B. laid upon the need of the E.S.T. in order to be the nucleus for all time of the outer organisation which is the Theosophical Society. In her own mind, it is evident, that without such an inner nucleus the true welfare of the outer organisation could not be realised according to the plan of the Masters.

C. Jinarājadāsa

It is royal to do good and to be abused.

DREAMING

By GEORGE S. ARUNDALE

CHATTING the other day with a group of students the talk ran on the future. Thoroughly conscious of our present ignorance and incapacity, yet we knew we are Gods in the becoming and that the fulness of the measure of our stature, if indeed there can be any talk of fulness, is very wonderful and glorious. One or two of us began to dream of the future, of the far distant future when we should move as Gods, self-conscious—in comparison with our present stature at all events—of our own Divinity, with Divinity self-realised in ourselves in all bodies, in all states of consciousness. We felt, indeed, that in some way we even now are such future—implicit but not explicit. We felt that the seeds of such future are already in us, and that only God's splendid gift of TIME is needed for the seed to grow into the perfect and eternal Flower. And of TIME we have ample store, so that the seed cannot fail to become the Flower.

Let us then dream awhile, we said to ourselves. Let each one of us try to outstrip TIME, anticipate TIME, live for awhile in the Future, in that which is coming to us sooner or later. With the help of the Imagination, with the help of the Will, with the help of the Intuition, with the help of such Wisdom as we possess—with the help of these let us fashion our Future and know ourselves not as we stand revealed in the shadow of the present but as we shall be in the Sunshine of the Future. Let us dare to imagine, dare to will, dare to

look, dare to demand. In the name of our Eternal Self let us grasp the Future and drench the present in its Lightning-Glory.

Thus determining, I dreamed my Future, as others were dreaming theirs. I dreamed of no ultimate Future, for perhaps there is no ultimate Future. I dreamed not even of a Supreme Glory. I went no countless ages ahead. I dreamed what I know shall come true before so very long, before so very many centuries shall have passed. I dreamed that which I can understand in my present state of consciousness, that which I can grasp as I am, at least to a certain extent.

It saw myself as a Master of Universes, yet a dweller in none. I saw myself as a Master of Time and Space, as a Knower of Worlds. I saw myself as an Agent of the Mighty Lords of Universes, as Their Messenger. Maybe in the infinitely distant Future we all may become Lords of Universes, Solar Logoi, remembering Ourselves, externalising our Divine Memory upon the Virgin Matter of Space, thus bringing into being a Universe and performing the miracle of arousing Divinity asleep on the bosom of Infinity into self-conscious wakefulness. This may come to us. But I had and have no thought of it. I thought of myself as an Agent of One of these Mighty Lords of Life, an Agent unrestricted by the limitations of a single world, unrestricted, as time passed, by the limitations of any world within a Solar System, unrestricted some day by the limitations even of a Solar System when I have learned to dwell consciously on the Plane which enfolds all Universes. I saw myself a Messenger of Our Lord the Sun Himself, concerned with no special world of His, with no special work of His, just His Messenger, one of Those who flash like lightning hither and thither, mouthpieces of His Will. I saw myself now here, now there, now in this world, now in that, now holding awhile some work for Him—making it grow in my Light, now carrying

with me a fragment of His Power for use in this world or in that, now standing against a danger threatening a part of His work, now representing Him at the Court of some other System, now flashing through His Solar Kingdom streaming forth His Life to its farthest boundaries, lent for a brief period to the Lord of this world or of that, but ever His, ever the Messenger, only a Messenger, a Messenger of the KING.

I saw myself learning the lessons of my life not in countries, not in nations, but in Worlds, in Systems, in the great stirrings of Space where Self-Conscious Divinity is at work. To-day I may roam through countries in this world. I may go here. I may go there. For a space I may dwell here, for another space there. But in no country, in no nation, in no faith, in no people, in no world even, is my Destiny. I learn through these. I train in these. I serve in these. But they are only stepping-stones to other work, I do not say larger work, for all work is one, stepping-stones to other work which from the beginning my Monad had determined should be His expression of His own Divinity.

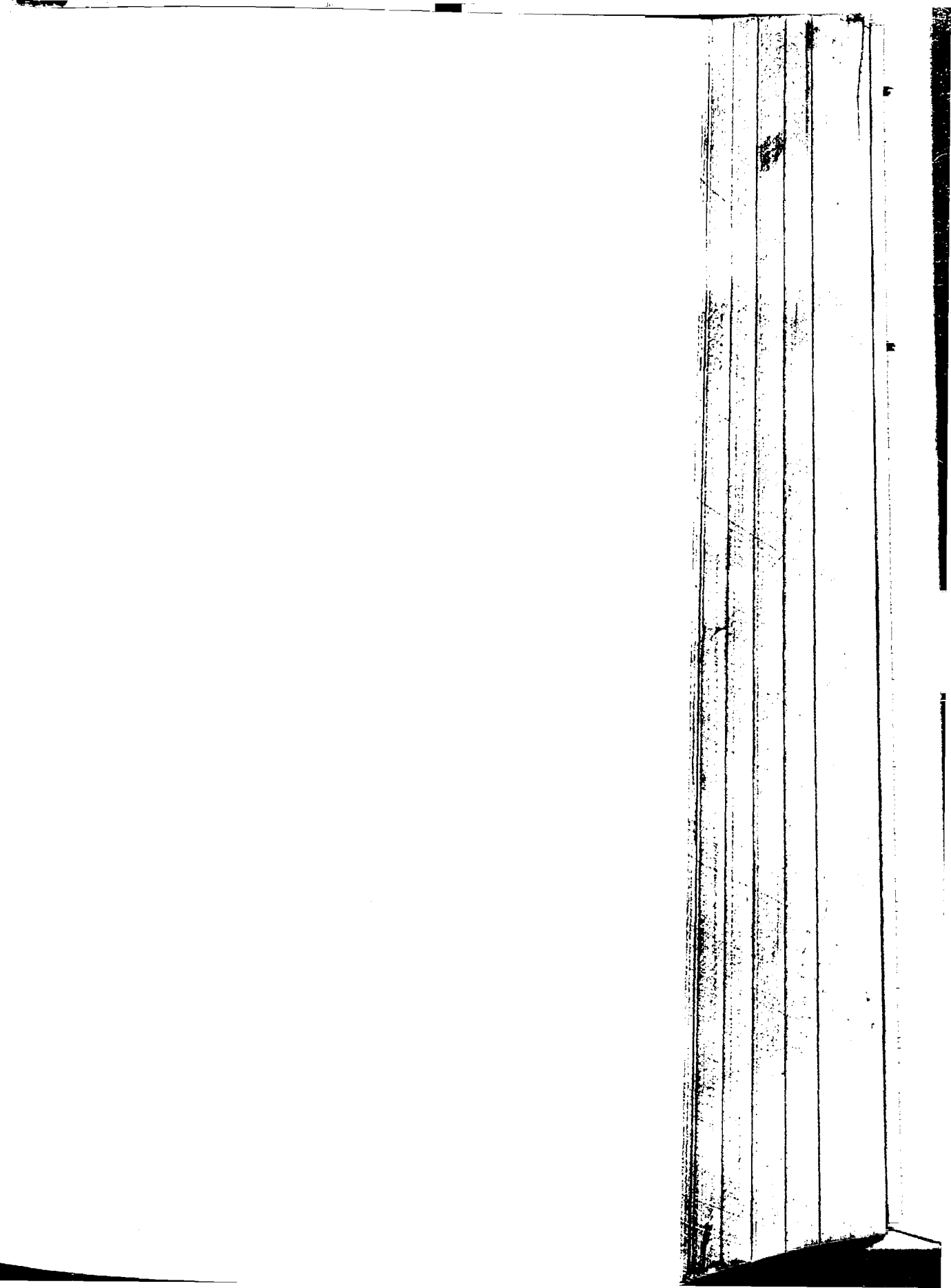
Even now this Glory—for to me it is a Glory—casts its radiance upon the present, and my most fervent homage soars forth to Our Lord the Sun into whose personal service I am learning to enter. Even now from time to time I lose myself in contemplation of Worlds and Systems, of the great Dawnings in Nebulæ and mighty Clusters. Astride my imagination I visit the fascinating Dawnings as displayed in the Spiral whirlings of Pisces, of Ursæ Majoris, as displayed in the great Island Universes of Andromeda and Virgo; and I can contemplate for long periods the magnificent photographs of these marvels prepared by the Royal Astronomical Society. These photographs alone are enough to stir me to the depths of my being. I see myself gazing at these as I might gaze at a moving picture, fascinated and supremely moved by the knowledge that that which I call "I" passed through these

cataclysmic shadows of Divine Omnipotence. In the midst of one of such unfathomable marvels long, long ago was I, just a microscopic nothing. Yet to the end that countless microscopic nothings might emerge into something and some day into an "everything" the awful majesty of Divine Power sets in motion from which human contemplation almost shrinks appalled. Yet the infinitely small through the very playing of the drama becomes measurable, perchance someday almost immeasurable—immeasurable in the beginning, immeasurable in the end, if end there be, which I take leave to doubt.

Unconscious yesterday in one such Nebula, to-day I can gaze upon Becomings, conscious of Their Purpose. And tomorrow I shall be an Agent of the Will behind these Dramas.

What am I? My past is through kingdom after kingdom into the human kingdom in which I live to-day and in which I make my choice of future line of unfoldment. I have come to a parting of the ways. I choose no Ray. I choose no kingdom. All Rays are mine, and all kingdoms. I am a Messenger, no more, yet no less. I work on any Ray, though without the skill of him who is a dedicated servant of a Ray. I work in any kingdom, though without the skill of Him who is a dedicated servant of a kingdom. I am not a Master-Craftsman, only a Messenger, working now and then in emergency as a Craftsman, but ever holding work for others.

G. S. Arundale





The Youngest Gen. Sec. in the T.S.
The Rev. Harold Morton

THE PATH OF DISCIPLESHIP

By BYRON CASSELBERRY

As Theosophists are or will eventually be keenly interested in the conception of Men made Perfect, we regard of in our system as the Masters of the Wisdom. We are not, but we will be interested also—nay, irresistibly—to consider the ways and means open to us of drawing them. Human nature—and especially the young—cannot be permanently interested in an endeavor of any magnitude that does not lead to some cognisable goal; no warrior ever fought that did not hold out to its warriors the special goal of victory in one form or another. "It is the prospect of reward that sweetens labor," and without the sugar of hope our cup of life is a bitter one indeed. Not that we are incapable of loyal fighting in the face of certain defeat, but that on such an occasion arise; not that our labor is given up in anticipation of reward. We know that all noble warriors, like their ignoble counterparts, must have their just rewards, and that a service nobly done earns the special honor of yet greater opportunities for service. It is our single motive force—the relentless urge to outgrow our weaknesses and become great in order that we may better serve.

It is this true greatness—the greatness of the humblest servant of God—that is the special victory for which we fight, and which gives us strength to do battle with our lesser selves, and whilst carrying on our serviceable labors in



... in the T.S.
... Merton

ON THE PATH OF DISCIPLESHIP

By BYRON CASSELBERRY

ALL of us as Theosophists are or will eventually be keenly interested in the conception of Men made Perfect, usually spoken of in our system as the Masters of the Wisdom. Not only that, but we will be interested also—nay, irresistibly drawn—to consider the ways and means open to us of drawing near to Them. Human nature—and especially the young—can rarely be permanently interested in an endeavor of any description that does not lead to some cognisable goal; no battle was ever fought that did not hold out to its warriors the inspiring ideal of victory in one form or another. “It is the hope of reward that sweetens labor,” and without the sugar of that hope our cup of life is a bitter one indeed. Not that we are incapable of loyal fighting in the face of certain defeat, should such an occasion arise; not that our labor is given only in anticipation of reward. We know that all noble works, like their ignoble counterparts, must have their just retribution, and that a service nobly done earns the inestimable honor of yet greater opportunities for service. That is our single motive force—the relentless urge to outgrow our weaknesses and become great in order that we may greatly serve.

So it is this true greatness—the greatness of the humblest servant of God—that is the special victory for which we fight, the hope which gives us strength to do battle with our lesser selves. And, whilst carrying on our serviceable labors in

lodge, in church, in office or in public, we are constantly on the alert for new weapons with which we may further arm ourselves, new qualities of character to supplant the weaknesses as they are uprooted one by one, until the moment comes when, all radiant and serene, we stand in the glorious Presence of Those Holy Ones whose pupils we aspire to become.

Now, as all of us know who have earnestly contemplated the requirements of the life of the disciple, there are four definite virtues or qualities of character stressed as being of greater importance than any others. They are given in *At the Feet of the Master* as DISCRIMINATION, DESIRELESSNESS, GOOD CONDUCT and LOVE; but our conception of them is likely to be rather theoretical until we have encountered them, and having so encountered are able to RECOGNISE them in daily life. A word is only a word until experience of that which it represents fills it for us with vital meaning.

The first thing we must realise, however, even before considering the qualifications for the Path of Discipleship, is the fact that a conscious desire—nay, a conscious will—to reach the Great Ones is on our part an absolute necessity. They force Themselves on no one, and although we are told They reach down a hand to one who no more than glances at Them, and run forward to greet one who but walks in Their direction, yet They do not—indeed, cannot—interfere with our complete freedom of mind. The will to know Them must originate with us. Unfortunately, many excellent souls carry the admirable and necessary attitude of humility so far as to allow it to cramp their capacity to feel the higher aspiration which leads to Union with the Master. In their humility they build a barrier between themselves and the Object of their reverence, considering It to be in a world apart, where all is so unutterably holy that any attempt to enter on the part of one

so unworthy as themselves would be in the nature of a sacrilege.

That is the first bogey we have to explode! NOTHING is too holy to be known of a Son of God—and remember that we each of us are no less than that. We are essentially divine, and in seeking the divine we but seek our rightful heritage. We seek, to be sure, with the utmost reverence and humility, for ours is a Sacred Quest, and our feet rest upon Holy Ground. But we nevertheless move forward boldly and grasp with gratitude the Hand held out to us; else are we unworthy of our Glorious Destiny, the Destiny to which Those to whom we aspire have already attained.

That, then, is the first move—to realise that the attainment of discipleship is not only not an impossibility for us, but a very great probability indeed if we will concentrate on the twofold purpose of serviceable activity and self-improvement. The former—serviceable activity—needs little exposition, since each knows best the particular form of service to which he is especially compatible. Suffice it to say that, at the commencement, we must not allow ourselves to become too concerned over the type of work we are to do, or the special “ray” to which we belong. Our concern must not be what is *not* our line but what *is* our line; and if we are honest in our desire to serve, we will soon find that very few indeed are the lines which are not ours. We cannot afford to be too particular in choosing our work, for not always is there a large selection from which to choose. For instance, we may live near a Theosophical Lodge, but far away from other forms of Theosophical activity. Under such circumstances we might feel inclined to say: “I want very much to serve, but lodge work does not appeal to me, it’s not my line, so I unfortunately am unable to do anything.” Or perhaps we live near a Liberal Catholic Church, but remain inactive because ceremonies do not particularly appeal to us. Or again, we may love church

work, but in the absence of a church may fail to throw ourselves whole-heartedly into the work, say, of a Star Camp—"because it is not my line".

That is one of the greatest barriers in our way—the failure to realise that all these various activities are but departments in the Master's great Cause, and that we serve Him equally in any of them. So if we cannot through physical circumstances carry on His work in the one that seems to represent our special line, then we do our very utmost in any other that happens to be near. And if our circumstances are such that we are constantly moving about, now near this centre, and now that, then we take part in all activities, as we come to them according to our lights. Thus and thus only are we truly serving the Master, and preparing ourselves, however slowly, for that far-off day when, like Him, we must become "all things to all men".

But let us glance for a moment at these four qualifications which are specified for the aspiring disciple. The first of them is called Discrimination. Of this we are told that it "is usually taken as the discrimination between the real and the unreal which leads men to enter the Path". But the significant phrase is added: "It is this, but it is also much more . . ."

The fact that we are members of the Theosophical Society, or any of the movements of which it is the mother, is definite indication that we have developed this qualification to a reasonable degree. We have seen and recognised the great outline of Truth, but we have now to commence an examination of its finer architecture. We have already discriminated between the important and the unimportant; our concern now is to separate the more important from the less important. Our task therefore becomes infinitely more subtle and difficult, for we are now constantly confronted with what seem to be the most hopeless paradoxes.

Take, as illustration, the apparently paradoxical situation represented in the contrast between the teachings of the Liberal Catholic Church and the statements of the World-Teacher. On the one hand we are taught that ceremonies are a great help in the spiritual life; on the other, that they are a hinderance. We feel, perhaps, a deep respect for both. Which are we to believe?

This situation is perhaps the most acid test of our discriminating faculties that we collectively have yet been called upon to undergo, and not all of us are proving ourselves as thoroughly grounded in this primary qualification as we might be. The thought, even for a moment, that there is represented in this particular paradox an element of antagonism proves not only that we are still weak in discrimination, but even more so in spiritual perception; for the very rock upon which is founded our conception of life is shaken by so profane an idea, questioning as it does the Omniscience of the Supreme. Little indeed have we gained from our philosophic studies if we are still able to harbor a conception of the universe which allows of a God that wars upon Himself!

There are a variety of ways in which we may test the accuracy and hitting power of our arrows of discrimination upon this tough ceremonial-non-ceremonial target. The first and most important is this: Suppose that after an examination of the facts we find ourselves at a loss, and are simply unable to explain a situation which seems to us to be inexplicable, suppose that all we are able to make of it is an outright contradiction of statements, or being equally drawn to both sides, what are we to do? If weak in discrimination, we will in all probability do one of two foolish things: (1) We will adhere to one statement and condemn the other, or (2) we will adhere to neither and end by condemning both.

But with a discriminating faculty made keen by deep reflection, our course will be quite different and infinitely

more wise. Supposing still that we are unable to fully understand the situation, our reasoning might be somewhat like this: "This is undoubtedly a difficult problem, concerning which I have so far been unable to attain anything approaching intellectual satisfaction. Indeed, it seems to rather upset my notions about many things. It is most annoying and unsatisfactory. But what have *my* problems to do with the Master's work? That is the important thing—that His work gets done. I'll simply pigeon-hole the whole thing and get on with my job, whilst continuing to respect the jobs of others. Perhaps I'll understand later."

In the first instance the less important—desire for intellectual satisfaction—dominated, and interfered with the more important—the Master's work. In the second, discrimination won through, and the lesser was sacrificed to the greater.

The supreme discrimination in this particular situation is, of course, a complete comprehension of the necessity of both statements, representing respectively the Old Dispensation and the New, and a full realisation that there is no lack of harmony between them, but that on the contrary they are complementary. When we can fully realise that fact for ourselves, we have passed this particular test, and may then quietly choose in which department of His Plan we will work without condemning or being bound to any.

The second qualification, that of Desirelessness, is one that has probably caused more doubt and heart-searching on the part of aspirants than any other. The Master puts it concisely in these words: "There are many for whom the Qualification of Desirelessness is a difficult one, for they feel they *are* their desires . . ."

That is especially true of young people. We feel strong emotions and desire in great variety, and it seems to us that they give color to life, and that without them life would be

insipid and dull. What uninteresting people we would all be without the power of desire! It seems on first thought that it is the very motive power of our lives—desire for happiness, desire for love, desire for achievement, desire for greatness, and so on. It seems to be the very centre of our interest in life.

What, then, is meant by this qualification of Desirelessness?

The key to the mystery is our capacity to attain desirelessness without in any way losing our desire-ability, but on the contrary enormously increasing it. We do that by raising and glorifying our desires until they assume the nature of aspirations, and that is really what is meant by Desirelessness. It is not in any sense a killing out, but a stimulation and purification. By that we simply mean the act of becoming emotionally unselfish, just as we have learned physically to be unselfish. So that presently we cease to desire happiness and commence giving happiness instead; we no longer desire love but give love; no longer desire achievement but achieve; no longer desire greatness but are great. We simply reverse the whole scheme of our emotional life; whereas in the past we have been principally emotional receiving-stations, absorbing greedily the pleasant influences sent out by others, we now become broadcasting-stations of the most glorious harmonies and color schemes, making beautiful our surroundings and helping the great multitudes who are still only in the receiving or desire stage. So far from becoming dull and uninteresting, we become immensely more alive and original, and are infinitely more interested and interesting than we were before.

Then comes the qualification of Good Conduct, one of great importance but some difficulty, especially to those of us who are young in body. It has, of course, many layers of meaning, but that which appears on its surface represents perhaps the principal one for our consideration. Ordinary good conduct

in our daily lives is an important part of the spiritual life, and one not always easy to fulfil. The position of the Disciple of a Master carries with it great responsibilities, and above all it demands that all our actions shall be balanced, well-intended and dignified. That does not for a moment imply that we must cease being happy and perfectly natural, not that we should discontinue the practice of whatever duties and civilities our respective positions require of us. The Master has pointed out that all such duties must be discharged with equal care and must be done at least as well, if not better, than they are done by others. But we must by degrees develop a natural and unassuming dignity which, whilst leaving us perfectly simple and tolerant, makes impossible to us any act, feeling or thought not perfectly in harmony with the serene Majesty of His Presence.

It is not expected of us that we shall not have periods of depression and reaction; they are inevitable and should be anticipated. But we are expected to do our very utmost to overcome them when they descend upon us—only so do we grow strong in the warfare of the Spirit. When we begin to make a conscious and really earnest effort to reach the Master it may at times seem to us that we are even weaker than before, and fall even more frequently into petty errors of conduct. That is only because the bodily elementals are reacting with increased vigor against our increased efforts to master them, and indeed is a healthy sign that we are making progress. It often happens, however, that we will find ourselves thinking how dull it is always trying to “be good,” and we may perhaps feel a strong impulse from time to time to let the elemental enjoy himself, and even to co-operate with him in his enjoyment—a kind of urge to “let off steam”! If not too frequent such minor “fallings from grace” are reasonably harmless, but we must not let them get the upper hand, else our purpose will be defeated. One of the best

weapons we can use in tussling with our elemental companions is to avoid telling ourselves continually that we must "be good" for a positive nature will often delight in not "being good" just for spite! A far more effective way is to challenge ourselves on the ground that we are weak, and that in giving way to the elemental we manifest all the objectionable traits of the weakling. This thought, if our nature is inclined to be a positive one, may succeed in arousing a feeling of pride, and in this case at least pride can be a stepping-stone to higher things.

But, "of all the Qualifications, Love is the most important . . ." That, we are told, is because love, sufficiently developed in us, will force us to acquire all the other qualities we need. It is obvious that to love all is to wish to help all, and in order to really help we must possess many special faculties, which, by reason of our love, we will immediately set about developing.

Many of us, however, may feel that we do not yet really know what love is in so broad a sense; to speak of "feeling love for humanity" is to propound a theory of which few of us have had experience. Love in the abstract is a very difficult conception at the beginning. Those of us who are attending schools and universities at the present time are naturally working chiefly through the mind, and unless we have had the good fortune of recently "falling in love" (and a splendid emotional cathartic it is!), we are apt to be largely locked up in our mental bodies, all of which tends to make our conception of the subject more theoretical than ever.

A young person of my acquaintance joined a meditation group soon after he became interested in Theosophy, and at the first meeting he attended, the subject chosen for meditation was that of love. He worked himself into a great heat thinking over and over again the thought of "love, love, love," but with what seemed to him absolutely no results. Finally he

gave up in despair, and decided that, however unfortunate, he was clearly a person incapable of feeling love. There was simply no help for it. At the conclusion of the meeting, however, the leader of the group, who possessed a certain amount of inner sight, and had noticed his fruitless efforts, called him aside and asked if he knew anyone for whom he felt a strong friendship. Yes, he did. It was a boy younger than himself for whom he had, as it turned out, a very strong affection. So the group-leader set him to recall some occasion on which he had particularly enjoyed the companionship of his friend, with the result that our self-accused loveless one was soon generating a splendidly powerful stream of genuine affection. When it was pointed out to him that he was feeling love, he was perfectly amazed. "Oh," he exclaimed, "so that's love!"

Most of us have to begin to develop our love-natures in this way, by first thinking of someone of whom we are fond. By degrees we will find our affections becoming wider and more spontaneous, until they no longer will need a special object to draw them forth. But at the beginning the surest way of opening up this side of ourselves is to associate with people and to form many friendships. At this stage in our development it is much easier to feel devotion to the Master than love; He as yet is to us more an Ideal than a Reality, and it is easier to feel devotion than love to an ideal. But the time must come when He ceases to be for us an abstract Ideal, and becomes instead the dearest Friend in all the world. When at last we see Him in that light, our journey is at an end, our immediate purpose accomplished; for we have attained the Immortal Kinship of perfect Union with Him.

Byron Casselberry

TWENTY YEARS' WORK

(Continued from Vol. XLIX, No. 12, p. 695)

Mrs. Besant and Colonel Olcott left Madras for Rangoon on the 5th of January, 1899, the Prince-Priest of Siam, Rev. Jinawaraswansa, accompanying the President on a Buddhist religious mission which they had jointly undertaken. In Rangoon she gave lectures on "Man, the Master of His Destiny," "Theosophy and Its Aims," "Theosophy, Its Place in Thought and Action," "Materialism Overthrown by Science," "Can a Man of the World Lead a Spiritual Life"? Returning to Calcutta, Mrs. Besant launched upon a lecture tour in northern India, arriving in England on May 6th, after an absence of eight months.

On White Lotus Day a statue of H. P. B. was unveiled at Adyar by the President-Founder. Mrs. Besant says:

How different is May 8th, 1899, from May 8th, 1891. Then sad hearts gathered round the cast-off body, wondering what would happen . . . Now her statue is unveiled in a world echoing with Theosophic thoughts; and some of her teachings are being justified by science and scholarship. The Society which she and Henry Steele Olcott founded is strong and well organised, at peace within and winning respect without; its literature is spreading and the teachings committed to its care are permeating modern thought.

Resuming her lecture work in England, Mrs. Besant spoke on "The Ascent of Man," on "The Mahābhārata," etc. She visited France, some eight hundred people listening to her lectures on "The Ancient Wisdom" at the Hotel des Sociétés Savantes. Again in England, she lectured on "The Christ" and "The Place of the Emotions in Human Evolution," in the latter adopting Bhagwan Das's classification of the emotions as forms either of love or hate manifested towards superiors, equals or inferiors, virtues and vices thus being permanent moods or modes of either love or hate. During August Mrs. Besant attended the Wagner festival at Bayreuth, where

she addressed a select audience of Wagnerites who had gone to attend the festival, on "The Legend of Parsifal". She writes of his music:

Truly some of his phrases and cadences belong to the Deva kingdom rather than to earth. They are echoes of the music of the Passion Devas.

After a short visit to Amsterdam and Brussels, she returned to London, giving a most successful series of lectures at the Banqueting Hall, St. James, on "Dreams" and "Eastern and Western Science".

She left London for India on September 22nd, was present at the First Anniversary of the Central Hindū College at Benares on October 27th, and delivered the closing speech. She gave the four lectures on "Avatāras" at the Indian Convention at Benares.

Mrs. Besant at the time was ailing, and remained at Benares, with the exception of one visit to Calcutta. On Sunday afternoons, she lectured to the Benares Lodge on "Light on the Path," in spite of ill-health. She left India early in April, 1900, arriving in Italy on the 22nd, where she spoke in Naples, Rome, Florence, and Venice, and reaching England on May 10th with E. N. Chakravarti and B. Keightley. Unfortunately the cold east wind prevailing at the time proved very trying to her and she lost her voice and was obliged to relinquish her engagement to preside at the quarterly meeting of the Northern Federation in Harrogate, and to lecture in that town. Recovering her voice, she gave a course of three lectures on "The Emotions, their Place, Evolution, Culture and Use". She attended the Congress at Paris with Mrs. I. C. Oakley, N. E. Chakravarti and Mr. Chatterji. During July was held the first Convention in the new rooms at Albemarle Street, London. The proceedings began with the reception of delegates by Colonel Olcott and Mrs. Besant. There was a large influx of French and Dutch members; Germany, Italy, Spain, Denmark and Belgium were also represented. The Section lecture room overflowed during Mrs. Besant's lectures on "Thought Power". In August she presided at the Northern Federation, addressing the Federation on "The Relativity of Morality," "Spiritual Evolution," "Whence Come Religions?", "Ancient and Modern Science". She continued lecturing in England until September, when she left for India.

Until the Annual Theosophical Convention met in Benares, Mrs. Besant worked in North India. At the Convention she gave four important lectures which were afterwards published under the title of *Ancient Ideals in Modern Life*. In the "Afterword," she has summed up the chief reforms proposed:

1. A resolve for parents not to marry their sons before eighteen, not to allow the marriage to be consummated before twenty; the first marriage (betrothal) of their daughters to be

thrown as late as possible, from eleven to fourteen, and the second (consummation) from fourteen to sixteen.

2. To promote the maintenance of caste relations with those who have travelled abroad, provided they conform to Hindū ways of living.

3. To promote inter-marriage and inter-dining between the subdivisions of the four castes.

4. Not to employ in any ceremony (where choice is possible) an illiterate or immoral Brāhmaṇa.

5. To educate their daughters, and to promote the education of the women of their families.

6. Not to demand any money consideration for the marriage of their children.

If pious men in all parts of the country carried out these reforms individually, a vast change would be made without disturbance or excitement; but they would need to be men of clear heads and strong hearts, to meet and conquer the inevitable opposition from the ignorant and bigoted. The worst customs that prevail are comparatively modern, but they are regarded as marks of orthodoxy and so are difficult to be put aside.

Esoteric Christianity was published during 1901 and widely reviewed; also *Thought Power*. Mrs. Besant appears again at the Adyar Convention. Colonel Olcott writes:

Our dear Mrs. Besant reached Adyar on December 24th from Benares in a state of prostration, after a violent attack of fever, which was sad to see. No one outside the number of us who recognise the fact of the watchful guidance of our Teachers would have dared to anticipate that on the second subsequent day she would be able to mount the platform and lecture. She faced a packed audience of 1,500 and discoursed for an hour and a quarter on "*Islām*," without a falter in her voice from beginning to end; and yet it had taken her almost five minutes to descend from her bedroom to the hall on the

floor below. This lecture was the first of a series which have been published as *The Religious Problem in India*.

After Convention Mrs. Besant made an extended tour of India. Of her return to England in 1902, Miss Edith Ward says :

Although she was much fatigued by the tiresome and delayed journey from Brindisi, she soon looked more like her old self and speedily took up a heavy burden of work with her usual cheerfulness. We all rejoice that the fever from which she suffered in India seems to have passed entirely away ; and although it has left her far from strong, and more easily fatigued than in former days, we trust she will gradually regain her former powers of endurance. The work she has undertaken is very heavy, and we are now in the midst of three courses of lectures, besides special meetings and odd lectures here and there. Over 300 members assembled to hear her more advanced series, and people are turned away from the public lectures for lack of room. Speaking on "Theosophy and Imperialism," she showed what was the duty of an imperial race, and what should be its glory and function in the history of the world ; she was heard to the farthest corner of the hall.

This year she visited Wales, Scotland, Ireland, Holland, Belgium, Germany, Switzerland, France and Italy ; and in November left for India. She was present at the twenty-seventh Annual Convention, and lectured on "The Larger Consciousness," "The Law of Duty," "The Law of Sacrifice," "Liberation". Being appointed by the Italian Section to represent it at the Benares Convention of the Theosophical Society, she made a report of the progress of the Society in Italy, basing her remarks upon her own observations when visiting the Branches a few weeks previously. She left Benares to tour Bengal, Rajputana and Kathiawar.

At the Annual Convention of this year, 1903, the President, Colonel Olcott, finding himself in a dilemma on account of the number of people present, Mrs. Besant offered to give a popular lecture on the 27th December in the open air, before commencing her usual course of the four lectures at Convention. Her subject was "The Value of Theosophy in the Raising of India". On one of the lawns an area was enclosed with a fence, and seats and carpets were placed ; but by early dawn such a crowd had gathered that they swept away the fence, and took possession of all the ground, the

benches and chairs being passed over their heads to the outside, and the crowd squatted on the carpet spread around the platform. By the time Mrs. Besant appeared, the audience numbered 5,000 persons. Her voice rang out clear and strong, in spite of the fact that she was suffering from a severe cold; and her lecture was listened to in profound silence with occasional outburst of applause. The tax on her throat was too much, however, and the subsequent lectures had to be given in the Convention Hall. At the first lecture the crush was very great, and so importunate were the outsiders that they actually smashed the heavy wood and iron western gate of the Hall and came in with a rush. In his address, the President says:

The Central Hindū College has greatly prospered during the year . . . The colossal achievements of Mrs. Besant in promoting the Hindū religious revival will never be thoroughly appreciated until her biographer takes up the story of her activities . . . To the reflective Hindū of the future, the fact of its all being accomplished by an English lady will enhance the wonder of the result of her labors. She has already received gifts in money and real estate for the College to the extent of four and a half lakhs of rupees.

Early this year (1904) a Northern Federation of the Indian Section of the Theosophical Society was formed. Delegates from almost all the Branches in the Punjab, Kashmir and Jammu, the North-west Provinces, Sindh, Rajputana and the Sikh States met on March 24th at the Lodge of the Lahore Branch. Bhagwan Das was voted in the chair, and Mrs. Besant laid the foundation stone of the building for the Lahore Branch. Very soon after the publication of her pamphlet, *The Education of Indian Girls*, a school for girls was opened at Benares, with Miss Arundale as principal.

The following letter from Mrs. Besant written from Benares on February 17th will prove of interest:

MY DEAR FRIENDS,

I am told, on what ought to be good authority, that there is a growing tendency in the Theosophical Society in London to consider me as a sacrosanct personality, beyond and above criticism. Frankly, I cannot believe that any claim so wild and preposterous is set up, or that many know me so little as to imagine that, if it were set up, I would meet it with anything but the uttermost condemnation. Even a few

people holding and acting on such a theory would be a danger to the Society; if any considerable number held and acted on it, the Society would perish. Liberty of opinion is the life-breath of the Society; the fullest freedom in expressing opinions, the fullest freedom in criticising opinions, are necessary for the preservation of the growth and evolution of the Society. A "commanding personality"—to use the cant of the day—may in many ways be of service to a movement, but in the Theosophical Society the work of such a personality would be too dearly purchased if it were bought by the surrender of individual freedom of thought; and the Society would be safer if it did not number such a personality among its members.

Over and over again I have emphasised this fact, and have urged free criticism of all opinions, my own among them. Like everybody else, I often make mistakes; and it is a poor service to me to confirm me in those mistakes by abstaining from criticism. I would sooner never write another word than have my words made into a gag for other people's thoughts. All my life I have followed the practice of reading the harshest criticisms with a view to utilise them, and I do not mean as I grow old to help the growth of crystallisation by evading the most rigorous criticism. Moreover, anything that has been done through me, not by me, for Theosophy would be outbalanced immeasurably by making my crude knowledge a measure for the thinking in the movement, and by turning me into an obstacle of future progress. So I pray you, if you come across any such absurd ideas, that you will resist them in your own person and repudiate them on my behalf. No greater disservice could be done to the Society or to me than by allowing them to spread.

It is further alleged that a policy of ostracism is enforced against those who do not hold this view of me. I cannot insult any member of the Society by believing that he would initiate or endorse such a policy. It is obvious that this would

be an intolerable tyranny, to which no self-respecting man would submit. I may say, in passing, that in all selections for office in the movement, the sole consideration should be the power of the candidate to serve the Society, and not his opinion of any person: Colonel Olcott, Mr. Sinnett, Mr. Mead or myself. We do not want faction fights for party leaders, but a free choice of the best man. Pardon me for troubling you with a formal repudiation of a view that seems too absurd to merit denial; but, as it is gravely put to me as a fact, I cannot ignore it. For the Society, to me, is the object of my deepest love and service; my life is given to it; it embodies my ideal of a physical plane movement. And I would rather make myself ridiculous by tilting at a windmill such as I believe this idea to be than run the smallest chance of leaving to grow within the Society a form of personal idolatry which would be fatal to its usefulness in the world. In the T. S. there is no orthodoxy, there are no popes. It is a band of students eager to learn the truth, and its well-being rests on the maintenance of this ideal.

Mrs. Besant returned to England to continue her lecture work. In the small Queen's Hall, where she gave a series on "Theosophy and the New Psychology," hundreds were turned away each night. In June, 1904, she opened the eighth annual Dutch Convention, and was the chief figure of the International Congress which met in the same month. Some of the subjects treated this year were: "Is Theosophy Anti-Christian?" "The New Psychology," "The Message of Theosophy to Mankind". She visited also Sweden, Norway and Germany.

The first edition of the Indian Convention Lectures for 1903, *The Pedigree of Man*, published in September, was completely sold out in six weeks. On her return to India, she gave a week to Italy, inaugurating the new headquarters at Rome. *A Study in Consciousness* was published in the autumn, making a worthy third to *The Ancient Wisdom* and *Esoteric Christianity*. At the Indian Convention her four public lectures were entitled: "Theosophy and Life," "Theosophy and Sociology," "Theosophy and Politics," "Theosophy and Science".

(To be continued)

DR. ANNIE BESANT

THE snow of years has silvered all her hair,
But the unchanging youth of heart within
Spoke through her lips, and did not fail to win
To love and sympathy, the list'ners there.
"The Lord of Mercy" said she "Comes again
For He has heard His creatures' cry of pain".

"And will you let His love and wisdom heal
Your many sorrows? Or, as long ago,
Rise up in hate, to answer with a blow
The Love, that to your love would now appeal.
Choose well and wisely, for that choice shall be
The maker to yourselves of Destiny."

F. H. A.

SONG

By HARINDRANATH CHATTOPADHYAYA

WHY do your eyes
So darkly gloom
As though the skies
Were but a tomb

Of love and hope
Born on the earth.
Why do you grope
In darks of birth,

When in your deep
Being there burn
Swift flames which leap
Out of the urn

Of shadowed years,
Of bygone days,
In which our tears
Are turned to rays

Golden and pure
To shine above
Dreams which endure
In you, O Love.

Wipe, O wipe
Those blind, sad tears
For God grows ripe
On the bough of years.

And it is ours
To pluck His mute
Immortal flowers
Which pass to fruit.

Harindranath Chattopadhyaya

God is the most ancient of all things for He had no birth; the World is the most beautiful of things for it is the work of God; Place is the greatest of things for it contains all things; Intellect is the swiftest of things for it runs through everything; Necessity is the strongest of things for it rules everything; Time is the wisest of things for it finds out everything.

THALES

A WOMAN MESSIAH IN THE MIDDLE AGES¹

By M. LAHY-HOLLEBECQUE

THE following article, translated from an important French magazine for women, appeared significantly in the same month as the New Annunciation at Adyar, and is historically valuable as an anticipation of the ever-growing recognition and ultimately triumphant manifestation of the feminine aspect of Divinity on a level of equality with the masculine not only in devotion to Her as the World-Mother but in the functions fulfilled by dedicated women as Her instruments in the outer world.

After a preliminary paragraph recalling the exaltation of woman in the Middle Ages, the author proceeds :

Religion shows us, by significant examples, that it also has succumbed to the temptation to divinise woman. Has it not made of Guillelma of Milan a new Christ, the messenger of the Third Age, in which all humanity will finally be gathered into one community of the Spirit ?

The fact, since it reveals the state of mediæval thought, is worth recalling here.

History—or rather legend—relates that about 1260 a woman, by name Guillelma, who passed as the daughter of the Queen of Hungary, came to live in Milan. There, by reason of her piety, she received the gift of working miracles and the supreme honor of being marked with the holy

¹ Translated from *La Revue de la Femme*, March, 1928, Paris, by Margaret E. Cousins, B. Mus.

stigmata. Noble ladies and lords and men of the higher middle class grouped themselves round her to receive her moral teachings. Struck by the exceptional quality of her faith, they very soon announced that Guillelma was the feminine incarnation of the Holy Spirit, and that in her the body of Christ had been renewed.

After her death her most fervent disciple, Andrea Saramita and his sister the nun Maifreda, of noble family, organised round her memory a veritable cult, and built a chapel over her tomb. Miracles having happened in this place, they obtained authority through the Bishop of Milan for the official canonisation of Guillelma. Influenced by certain ideas relative to salvation which for a century had been circulating in the Church, they began to preach their doctrine of Redemption by Woman. Guillelma, they said, was the new Messiah, come to complete the work of Christ. Thanks to her, the Jews and Saracens would at last enter the communion of the faithful, and women, set free from the Biblical curse, would exercise the functions of the priesthood.

Guillelma would thus be the means of fulfilling the prophecies of Joachim of Florence, an inspired monk, who, passing over the imperfect ages of the Old and New Testaments, announced the advent of a new age in the following symbolical words: "After the thorny briar of the Father and the roses of the Son will come the lilies of the Spirit."

On what proofs did the disciples of the saint found their certainty of her divine mission? On the accord that they believed they perceived between the events of her life and those of the earthly existence of the Christ.

Let us consider this.

The birth of Guillelma, like that of Jesus, was the object of an Annunciation, the Archangel Raphael having appeared to her mother, Queen Constance, to reveal to her the designs of the Holy Spirit with regard to her daughter.

Born thus in divine manner, Guillelma knew, amongst other things, the glory of the five wounds made visible in her in the form of stigmata.

Just as the Apostles received from Jesus the privilege of being visited on the day of Pentecost by the Holy Spirit, so the faithful obtained by her mediatorship the divine *touche* of the Paraclete.

Similarly to the Christ triumphant, Guillelma also experienced miraculous Ascension while her followers were awaiting the fulfilment of a prophecy of her Resurrection on the day of Pentecost in the year 1300 in the Church of Saint Marie Majeure.

But that does not finish the story.

As Guillelma was the feminine incarnation of God, she needed, in order to accomplish her work, the intermediary services of women. That is why, faithful to her teachings, Andrea Saramita created a College of Cardinals and a priesthood of women. Amongst other things he announced that, after the fall of the reigning Pope, as prophesied by Guillelma, the nun Maifreda would mount the pontifical throne.

To prepare herself for her future duties, and as a prelude to the great act of the Resurrection of Guillelma, Maifreda celebrated on the day of Easter in the year 1300 the Mystery of the Mass. Clothed in sumptuous sacerdotal vestments, she consecrated the host and administered communion to those present.

Alarmed by these doings, the tribunal of the Inquisition pronounced anathema against the heresy of the Guillelmites and condemned them to the penalties of death, excommunication and the confiscation of their property. Reduced in membership the sect disappeared without leaving any trace.

What is important to remember about this strange movement which carried the disciples of Guillelma to the founding of the cult of the woman-Messiah, is the exaltation

created in the Middle Ages around the doctrine of salvation made realisable by feminine instrumentality.

Moreover, the idea does not date only from the time of the Guillemites. It arises in a more distant past. Sprung from the eastern Gnostic sects, it travelled across the ages and merged itself in Christianity in the ever-growing cult of the Virgin Mary. Towards the end of the seventh century it eventuated in the theory, so dear to the humble, that God, in order to redeem humanity, could use the services of women and children.

Two centuries later than Guillelma, when Joan of Arc appeared, the souls of the people and the nobles were equally ready to receive the annunciation of her divine mission—for in her the fusion had been accomplished of the two elements which would allow of her militant work and triumph—the doctrine of the possibility of woman as Savior and the attitude of the chivalric age towards woman.

M. Lahy-Hollebecque

CHINESE WORSHIP OF THE FOX

By A. BHARATHI

THE worship of the ancestor of the fox family under the name of *hien-zun*, or genius, is universal over China; and his buttoned skull-cap, showing the rank he holds as custodian of the now defunct Imperial treasury, can be seen everywhere.

In North China there are many temples like miniature houses, dedicated to the *hien-zun* where votive offerings are made by all the people. Although the fox has thus been held as a sacred animal in China much as is the monkey in India, all Peking was taken by storm on February 14, by the report of the antics of a mysterious and invisible fox which has chosen a Chinese shop as its haunt and daily makes things uncomfortable for the employees of the establishment.

News of the strange doings of this "fox" has drawn immense crowds to the Tung Hsin Chen Shoe Shop, in that section of Peking City known as Chien Men, during the past few days. On February 14 a squad of eight policemen led by an officer went to the shop for the purpose of keeping away the spectators and maintaining order.

"No sooner had the officer entered the shop than his hat suddenly flew from his head and was suspended," according to the *North China Standard*, a Peking daily newspaper, "in the air for several minutes. The same thing happened to the men, although afterwards they found the hats on their heads again."

The same day in the afternoon two gendarmes entered the premises "but beat a hasty retreat when they felt someone hit them from behind. What is most strange, things in the house are often seen shifting their places without human assistance. At night mysterious noises are heard."

One of the employees of the shop, interviewed, stated that one night he suddenly heard the breaking of a window glass as if somebody had smashed it with a brick. He got out of his bed to see what had happened. There was no brick or pebble, although the pane had broken to pieces. He thought at first that this was the work of a mischievous person. But immediately a teapot on the table fell down and broke.

The next evening another window pane was broken, the man continued. What was more, other things in the house shifted their places. All the employees were alarmed and refused to sleep there at night.

So keen continued to be the interest of the Chinese in the antics of this animal-spirit that General Chen Hsin-yah, Chief of the Metropolitan Police, was obliged to station a squad of police to disperse the constantly large crowd of curiosity seekers in front of the establishment. While some are inclined to be sceptical about the whole story there are a vast majority of Chinese who are positive that the place is haunted, and believe in the existence of such a spirit.

Whatever be the belief, the truth remains that the store has since closed its doors!

While the reverence for the fox is universal in the republic, it is only in the extreme North of China that one finds that the tiger is deified.

The natives of scholarly Shantung Province scoff at the Manchus, the natives of Manchuria, who once prayed to the *Shan-shun*, or mountain-god against the tiger, the dreaded monarch of the mountains but who is now himself regarded as god.

These Shantungites while newly emigrants in Manchuria refuse to pray to tiger and *mwo*, the spirits of the wild beasts which abound in that section of the country. But when a long, painful and lingering illness lays hold of a member of their family and their friends point out with a dignified air of reverence that failure to worship *mwo* is assuredly non-excusable, these sceptics begin to repent—and the patient slowly recovers!

It is strange that the Chinese emigrants do not attribute the illness and recovery to the theory of acclimatisation.

There are any number of fables prevalent among the Chinese concerning the fox, and stressing the belief that the animal is capable of appearing at will under the human form, and of doing either good or evil to its friends or foes. In his *Strange Stories from a Chinese Studio*, Giles narrates no less than half a dozen such stories.

A. Bharathi

CORRESPONDENCE

THE CASE FOR ANTI-VIVISECTION

THE responsibility for the continuance of vivisection methods lies in :

1. The great misunderstanding, as to what is the real cause of disease.
2. The belief, that germs cause disease, whereas they are the result of disease.
3. The claim that knowledge is gained through vivisection, whereas, knowledge far more vital is lost through vivisection.
4. The ignorance of the Plan of Evolution, which postulates an orderly development in the mineral, vegetable, animal and human kingdoms, in a definite series of seven divisions of each kingdom, with five psychological stages in each division, *i.e.*, Self-discovery, Self-expression, Self-sacrifice, Self-surrender, Self-realisation.

Whereas the fact that the anti-vivisection-claim :

1. is morally justified ;
2. has scientific fact behind its statements ;
3. calls for public protest and Parliamentary action against the degradation of vivisection, vaccination and inoculation will I think be admitted, if it is understood :
 1. That all pain and all disease is a result of breaking the law of Purity and Love ; and cannot be overcome by breaking that law ; again as is done in vivisection.
 2. That the health of man is dependent upon that of all allied evolution.
 3. That there is widespread and growing public and scientific conscience strongly disapproving of vivisection and a lack of confidence in medical treatment based thereon.

4. That Scientific Research is not exhausted by, or limited to, apparatus and observation alone—for it is not known, as far as I am aware, (I speak with over seven years' experience of university experimental research work) *how the internal secretions react with the cells of the body to build up its complex structure.*

I suggest the answer to that lies in the province of consciousness.

5. That the ethical nature of the universe is not always considered by scientists of to-day, *i.e.* "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me" (Matt., XXV, 40). For the rise of animal consciousness to higher levels depends upon the development within them of love and respect for humanity—at a glance therefore, it will be seen that any such course of action which tends to create in the animal world horror and fear of humanity, instead of love and trust, is a ghastly infraction of the Divine Programme.

6. That pure and clean methods of healing are essential. No one can claim purity for a method which consists of the introduction into the human blood of a filthy fluid supposed to guard it against small-pox and other diseases, and which often carries with it the diseased germs—far more loathsome than small-pox. If you want to make a body healthy, you should follow the laws of health, cleanliness and purity, and show care in ordinary matters of external decency and external life. You will oppose disease in that way far better than by poisoning the body, for by the beginning of this practice of introducing one disease after another, you set up a new cycle of mischief and disease, and eventually substitute one form of disease for another, or otherwise implant diseased matter and so cause disease. This is done wherever Schirk or Duck, etc., tests are applied.

7. That experiments on living animals brutalise the heart and generally mislead the intellect.

I think it would be hard to prove that vivisection helps the animal vivisected, or that it is useful to the animal maltreated (witness the manufacture of Insulin). It certainly is neither helpful nor useful to humans and finally, to quote the words of a well known Statesman :

"Suppose the arguments of vivisectors were true ; suppose it were true that you and I could be saved from a disease that threatened the body by the torture of animals, *and*, suppose you could be rescued from death by the agony of the lower animals, are you prepared to pay that price for a few years longer of the body ? Are you prepared to trample on mercy, that your physical life may be made a few weeks, months, or years longer than otherwise it could be ? That is the final and unanswerable argument against vivisection.

A. G. PAPER

REPLY TO "A MOTHER" IN SOUTH AFRICA

MRS. L. A. MOSS, leader of the Motherhood Group, T.S. Order of Service, at Sydney writes that this group meets in order to deal with the question raised by "A Mother" in the March number of THE THEOSOPHIST. Mrs. Moss writes that much help can be rendered on this point by Theosophists.

May we suggest that "A Mother" should write direct to Mrs. Moss, whose address is: "Camelot," Wolesly Road, Mosman, Sydney, Australia.

Regular meetings and classes are held at Sydney for mutual help and for the discussion about the many questions concerning motherhood, home and sex.

Mrs. Moss kindly offers her help through the columns of THE THEOSOPHIST. We cannot undertake this, but the question is certainly an urgent one and "A Mother" in South Africa might be helped to begin work according to the lines suggested by Mrs. Moss.

We regret to say that the address of "A Mother" has been mislaid; if she will write to us again we can forward Mrs. Moss's letter and a pamphlet which has come in answer to her appeal.

ED.

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. Thanks to those who have already complied with our request.

THE EDITOR AT HOME

THE Editor reached home on Wednesday, September 12th, to be received with deep joy by enthusiastic residents both at Basin Bridge Station and in the Headquarters Hall, specially decorated in honor of her return in her new capacity as re-elected President of the Theosophical Society.

As for her health, she looked extremely well, notwithstanding the journey to Lucknow, participation in the All-Parties' Conference, lectures at Benares, Bombay, Poona, Lucknow, on the new Constitution, and innumerable other engagements, ending in Bombay with a farewell to ambassadress Sarojini Devi by the students of Bombay on Monday evening in the C. J. Hall, over which our President presided. The C. J. Hall is a very fine erection, worthy of its initials, though in fact these represent a very distinguished Bombay citizen—Cowasji Jehangir—and not our late Vice-President.

Looking at the President, we doubt the reports of her illness in London! But if they were true, then the care of her there plus the air of her Motherland have between them worked a miracle; for she looks fit for almost anything and feels fit for much.

What did she say when she reached Adyar? Well, in the first place Mr. Schwarz welcomed her home on behalf of the residents in a happy and touching speech, and told Sir Tej Bahadur Sapru, who accompanied her and is to be her guest at Adyar, how glad Adyar is to welcome him. Our beloved President replied that she thanked all very much for the loving welcome given her. She said: "I cannot tell you how glad I am to be once more at home. I have been very, very ill in England, and much out of my body. But the doctor was astonished at my vitality, and I am much better, though not quite strong yet. I came home a little earlier than perhaps I should have done, because of the Lucknow Conference. I shall be touring in the South of India and then in the North, for we must run about a good deal to familiarise India with the Constitution and to help people to stand unitedly behind it. So I must expect to be much away from Adyar, but I know that you will keep your love for me in your hearts. Our duty is to do the work, so that the will of the Rishis may be done."

The Adyar Notes and News

THEOSOPHICAL ACTIVITIES



MR. FRED. ROGERS writes that the work of the International Correspondence League (England) has made steady progress during the year. We quote :

"The human side of the work can never be given in a dry annual report; but an occasional perusal of some of the letters that pass between our English correspondents and their newly made friends in far-flung lands, or a casual peep in at the International Social Centre where the nationals of many countries meet, reveals in a flash the solid basis of brotherhood on which the league is being built.

"Owing to some unexpected publicity respecting our work through the Berlin Broadcasting Coy., we were almost embarrassed earlier in the year by a flood of applications from non-T. S. students in Germany who wished to improve their knowledge of England and the English language. Every effort is being made to satisfy these enthusiastic young people who desire correspondence links, either through our own league or other agencies, but it is proving very difficult. The youth in this country appear very diffident in writing letters, and do not seem half so keen as their continental brothers and sisters at improving their knowledge of other languages. Students in U. S. A., Ceylon and India are also clamorous for contact with English students, and many are still awaiting links.

"Mr. Leman, the Magazine Secretary, is gradually building up a network of magazine distribution which stretches from Fiji to (nearly) the North Pole.

"Arrangements respecting Travel, Accommodation, etc., have recently been made for friends who have been visiting France, Belgium, Holland, Switzerland and Germany; and Miss Strang or Mr. Thimann will always be pleased to hear of Hotels and Pensions which are personally recommended, especially if vegetarians are catered for. Visitors to this country can now be met on their arrival at Folkestone, Gravesend and Southampton.

"Some delightful evenings have been held at this centre; Dr. Vocadlo gave a lantern lecture on Prague, and a compatriot of his a lecture with some beautiful slides on Bohemia. The Consul General for Lithuania and the Consul General for Czecho-Slovakia

provided interesting talks. Dr. Matthiasson from Iceland, members from the Egyptian Students Mission and a visitor from China, all gave illuminating addresses. A resident student from India delivered a series of three splendid lectures on India and Economics, whilst as a spice of variety an Isle of Man member provided an evening devoted to Folk-Lore and songs; and many evenings have been spent in classical and community music. The Theosophical Mayor of Chiclayo (Peru) and Miss Scala from Italy and the chief T. O. S. brother from Bucarest—Miss Calolari—recently visited the centre and sent their greetings to all and sundry.

“The social centre is never dull as visitors from the following countries have discovered:

“Ceylon, India, Holland, Australia, China, Germany, Sweden, Norway, Iceland, Finland, Russia, South Africa, France, Latvia, Brazil, Czecho-Slovakia and Spain.

“When I add that many, if not most of the visitors from these countries have been met on their arrival in London or at the ports, the places of interest in London shown to them, their transit to and from other towns arranged, and a hundred other little items of “service” rendered; it will be realised that Miss Strang’s department is engaged on real brotherhood work.

“I believe the I. C. L. and the Social Centre in particular are doing a great work in breaking down our national insularity, widening our international horizon and broadening the scope of International brotherhood.

“The whole of the work of the I. C. L. in England is now concentrated at 84 Boundary Road, London, N.W. 8. Telephone: Maida Vale 3072.”

* * * * *

Mr. Fred. Rogers has been appointed as “World Secretary of the International Correspondence League,” instead of Miss Nicolaw of Spain, who resigned.

* * * * *

Mr. D. W. M. Burn sends us an account of Dr. van der Leeuw’s visit to New Zealand. He encloses a bundle of cuttings from various newspapers, shewing that the lectures were well advertised and reported. He writes:

“Dr. van der Leeuw’s talks to members of T. S., Star, and L. C. C., as also to Star workers (in the sense of officers and committee-men and women), were intensely practical, and marked by the same quiet reasonableness, the same assuredness, as his public utterances, while, naturally, at the same time, freer, more intimate, and lit at times by sallies of infectious humor.”

In the last number of *Theosophy in New Zealand* Dr. van der Leeuw writes a letter, commenting on his visit and the work to be done there.

* * * * *

Mrs. H. K. Campbell writes from Wheaton about the first summer school held there :

"The subjects taken up were as follows: Advanced Theosophy, Mr. C. Jinarājadāsa; Open Forum, Mr. C. H. Mackintosh; Lodge and Platform-work, Mr. L. W. Rogers; Speech Arts or Voice Culture, Miss Edith Houston.

There were 58 enrolments in addition to the Headquarters staff and the school-period lasted from July 20th to 28th inclusive. Everyone went away full of enthusiasm and anxious to apply the many new ideas gained during the sessions."

We send thanks for the photograph.

J.

* * * * *

Mr. Felix gathers the following from various magazines :

We heartily welcome a new member of the Star Theosophical magazines. *Gnosis* is a well edited, very neat Spanish magazine, published in San Pedro, Dominican Republic.

Puerto Rico. Some time ago we have reported, that in San Juan, P. R., Theosophists are giving lectures in the local jails as well as in the Tuberculates' Sanatorium. Now we read, that similar work has been taken up in the District Jail of Humacao with satisfactory results. This kind of work requires more real sympathy than erudite Theosophical knowledge to obtain the desired results. Such and similar activities are now very intensively cultivated all over the world by the members of the Theosophical Order of Service, whose aim is to put into practice the teachings of Theosophy.

From one of the magazines we understand, that Theosophy is being lectured on at the University of Leipzig, and from another, that a group of students of the Cardiff University College has requested the Welsh Section to appoint somebody, who will give them once a week regular lectures on Theosophy. The same paper reports that the Royal Infirmary of Cardiff gave official permission to a group of Theosophists to gather there daily with the object of curing the sick by mental power and meditation.

We read in the official organ of the Brazilian Section (*O Theosophista*): "Several University Professors have made great eulogy in Public Lectures regarding the activity of the T. S., and have presented our philosophy as one of the best ones known heretofore."

"Our teachings are penetrating all strata of the society, and, we may say without exaggeration, the sympathisers and students of Theosophy not affiliated to the T.S. number several thousands."

Chile. One new Lodge (Ernesto Wood) and three new Centres were recently formed in this Section "to promote the physical, intellectual, moral and spiritual progress of the members and their fellowmen". We hope that the Centres will soon evolve into full-fledged Lodges.

Cuba. The Young Theosophists of Cienfuegos are eagerly waiting Mr. C. Jinarājadāsa to inaugurate their Lodge, the first of its kind in Cuba, during his visit there.

Their expectations will probably come true as Mr. Jinarājadāsa intends leaving Europe for South America early in October.

Greece. Members of this the youngest Section of the T.S. will always associate the formation of their National Society with Miss C. W. Dijkgraaf's recent visit on her lecture-tour in Europe. The formation of the new Section was decided in a special meeting of the Presidents of the composing Lodges, presided by Miss Dijkgraaf on the 4th May, and it was announced to the members on White Lotus Day. The gratitude felt towards the French Section, under whose auspices the Greek Lodges were working until recently, may be best expressed by their saying, that they consider Miss C. W. Dijkgraaf the mother, and Mr. Ch. Blech, General Secretary of the French Section, the father of the new-born Section.

France. Three new Lodges were formed in different parts of the country. *La Revue Théosophique* publishes a lecture of Dr. Jules Regnault on "General Radio-activity and Human Radiations". Dr. Regnault, giving a brief account of his own and others' researches, said the following about human radiations: "Dr. Brunori and Mr. Gutierrez have found 2'336 metre as the average length of the human wave. For cancer they have found 2'133 metre, for an infection due to streptococcus 2'438 m. and 2.006 for tuberculose". Science is knocking at the doors of Occultism.

A. G. F.

REVIEWS

The Other Side of Death, by the Rt. Rev. C. W. Leadbeater. (Theosophical Publishing House, Adyar, Madras. Price: Boards Rs. 7-8; Cloth Rs. 9.)

Long out of print, this book comes out again, revised by the venerable author after 24 years of further research and matured study. There are 5 additional chapters, and 348 additional pages. This second edition is divided into four parts; Part I, 140 pages, deals with the evidence and misconception of, our attitude to clairvoyance, and how it is developed. Part II has 161 pages devoted to the Facts of After-Death Life, giving examples, the Astral Surroundings, Extension of Consciousness, etc. The unique description of the Desire Elemental is a chapter in this part, and also the Theosophic explanation of the Death of Children.

Part III contains The Evidence from Apparitions, while Part IV gives in 246 pages a full and convincing discussion of the relation of Spiritualism to the Theosophic Movement and the evidence that Spiritualism offers. There are three full and complete indices, for it is a book of reference, indispensable in every library.

Spiritualism and Theosophy, by the same Author and Publisher, is the full text of Part IV of *The Other Side of Death*, bound and issued as a separate book, with its own index, 256 pp. (Price: Boards Rs. 2-14; Cloth Rs. 3-4; Cloth and Gilt Rs. 3-12.)

A. F. K.

The Causal Body and the Ego, by Arthur E. Powell. (The Theosophical Publishing House, Ltd., London. Price 15s.)

With this volume Lieut.-Colonel Arthur E. Powell completes his splendid series of Text-Books, for which there has been a great need for a number of decades. In this series, scientifically following the subject step by step from the known into the unknown, the thorough student gets a complete and coherent grasp of Theosophy as a whole. He finds on each page numerous references to all the

other books and authorities on the subject. These will have made him fully acquainted with the best books in the field of occultism, and the student will lose no time in wandering ill-advised, or haphazard, across this baffling if not dangerous field. How unwillingly the Western Mind receives a truth; last of the continents to believe that the world is round, the West is loath to perceive, or receive, the "higher faculties of man" as fact. But the Theosophic Movement is growing apace, and the "Brahmin-Saheb" has proven his pertinacity by giving out these four accurate and complete books. It is a stupendous task that he has performed, for the references are complete and the co-ordination very satisfactory.

In the first three books the three planes of the personality were duly explained. In this last one the true or immortal man is studied, described, linked with what we all know, and then linked with the full egoic consciousness, and then with the Monad. This part, transcending any personal or, more accurately, any individual experience of the average man, is perhaps Lieut.-Colonel Powell's greatest achievement, for he has made it clear, believable for any intellect, if unprejudiced.

Only in the use of the words Buddhi, Intuition and Pure Reason will we beg to differ, but that is for another occasion. It is the wealth of new, original and clever diagrams that have made this book so unusual and so satisfying. All old students will read it and scan the charts with avidity; and it will help the new wanderer in these fields most effectually. The book is cheap at the price, for the diagrams alone.

KAHUNA

Masters and Disciples, by Clara M. Codd. (Theosophical Publishing Co., Ltd., London. Price 2s.)

The sub-title is *A Guide to Study*; and as such the book is a valuable addition to the literature of the Theosophic Movement. The book is small and the subject compact, well ordered, and complete. The most valuable adjunct to the book is the splendidly chosen and eclectic bibliography that accompanies each chapter.

Miss Codd, deservedly one of our favorite lecturers with the English-speaking public, gives in the Preface and Definitions, an excellent and concise introduction to Theosophy. Then follow ten chapters on: The Nature of Adeptship; The Evidence for the Existence of the Masters; The Constitution of the Occult Hierarchy;

The Masters' Methods of Work; The Nature of Discipleship; The Path: Preliminary Steps; The Path: Stages and Qualifications; The Path: The Great Initiations; Meditation and Manuals of Devotion; Hints on the Inner Life.

There is an appendix giving the very valuable papers on this subject that have appeared in *Lucifer* and THE THEOSOPHIST, these are invaluable, yet not easy to find; so we all owe Miss Codd a debt of gratitude for thus making reference to them easy for all. Now that the study of Theosophy is being taken up seriously, this book should be on every student's table. Well ordered study being half the battle with the confusion of ignorance.

A. F. K.

Astrology and its Practical Application, by E. Parker. (P. Dz. Veen, Amersfoort, Holland. Price 10s.)

Astrology is one of the Occult Sciences of which little is known in the West, because the Ancient Wisdom upon which it is based is not understood there, consequently in the West it is not generally regarded as a science. But in India, where much of the Ancient Wisdom is still known, there are Astrologers who practise Astrology in a higher and purer form, and amongst the Hindūs it is the custom for an Astrologer to be called in at the birth of a child to draw up his horoscope.

The author of this book, being a student of the Ancient Wisdom, or what is known as Theosophy, has taken his knowledge from that source, and has therefore been able to give to the West a clear and original outline of practical Astrology based upon that Ancient Wisdom. For this reason the book carries with it an authority upon which students can rely. In several parts of the book quotations are taken from the Secret Doctrine.

The book was published originally in Dutch and this is a good translation into English by Coba Goedhart. The Publisher, Mr. P. Dz. Veen has sent along with the book Veen's Tables for calculating horoscopes of those born between the years 1847-1916. (Price 2s. 6d.) These Tables are neatly drawn up and will be useful to beginners.

L. A.

Satyāgraha in South Africa, by M. K. Gandhi. Translated from the Gujarati by V. G. Desai. (S. Ganesan, Triplicane, Madras. Price Rs. 4-8.)

This is a vivid story of real life. It shows the world problem of this century and is a history as well as sociological treatise, told simply and candidly, even without bias. It is a book for boys, and it is an essay for statesmen; at the same time it is a terrific inditement of the flimsy sham that is called Western Civilisation. It portrays the only instance that we have of the East and the West clinched in a struggle and in sufficient numbers to be typical, and in a sufficiently long period of time to make it a real test of morale and moral force. It is a story of a battle of ethics. No wonder Gandhi calls it "soul-force". The book must be read simultaneously in three lights, and as a bit of contemporaneous history. Though Gandhi begins his story 35 years ago, the struggle for a human, to say nothing of a civilised relation between European and Indian is still "to the death" in South Africa, Kenya, etc. Of Christianity in these dealings we find no trace, unless it is in the Indian Camp.

The first aspect in which we must read this fascinating account is that of the scientific anthropologist. Here we have two outposts of the two civilisations, the story is by a rarely unbiased man who was also in the centre of the whole struggle. Gandhi and a representative number against an aggressive and numerically overwhelming number of Europeans led by the best brains that the home country could send out to lead them on to victory. There is no more evidence needed that even to-day the war is "to the death".

What is Asia's method, "chivalrous regard for your opponent," "meet death for your cause but cause no hurt to your opponent," it is too chivalrous for Europe ever since the passing of King Arthur. Asia struggling to establish a "live and let live" policy against an avowed war of extermination. Europe not chivalrous enough even to spare the women. Even marriages recognised the world over were declared non-existent, and grown-up men and women, all children declared "illegitimate". One rolls up his sleeve, to see the color of his skin; were "white men" doing this? One wonders that all England, whose boast is "fairplay," did not rise up to clean this blot off the scutcheon of the ancient prestige of the race. No, the dastardly work goes on, has got right up to Kenya Colony. Have we forgotten the Angle-Saxon horror at the Congo situation 30-40 years ago; or in Cuba up to 1898; no, we are repeating them wherever English is now spoken. Samoa and Southern U.S.A.! We blush! Do we?

What is civilisation? Is the white race sounding the note of permanency, or merely driving people frantic, guided alone by the "mailed fist" ideal? Read this book and see just how Asia fought; her weapons, her chivalry, her harmlessness.

What are the crimes of the Asiatic? Dirt in his environment, yes, like the Boer, or any frontiers folk, they are too simple. It is all on the physical plane. READ THIS BOOK. Keep up to date as to S. Carolina and Florida and Samoa too.

What is the failing of the White Race? Conceit, arrogance, and spiritual darkness. I have seen "black-birding," "white slave traffic," indentured labor everywhere, leasing out of prisoners. The white race was always the aggressor, the man without compunction, the betrayer of real HUMAN intelligence.

The third point that one wonders over, as one reads, is the utter failure to apply Satyāgraha in India. I was in India in 1920, was batted on the head by a frantic Non-Co-operator, on a railway platform, I have watched India struggle on, up to the splendid achievement of Lucknow, and I marvel. How did the man who won such self-discipline for his army in South Africa manage to forget it, or lose it, and go off at a tangent, nay, reverse his tactics?

Politics? There are no politics now except world politics. It concerned the United States and India in 1898 that Cuba was being crushed. It is a factor concerning the farthest and least people, all people, that any people are being crushed, and the enlightened nations of the world, clearing up the mess at home, will also want to see that messiness on a big, continental, scale is also cleaned up.

Mahātmāji has given a thoughtless world this thought-provoking and soul-awakening book; may the whole world read it. It is not a book provoking ill-feeling, it arouses one to fight the war of wars, the ending of violence as a weapon between men.

COSMOPOLITAN

The Drama of Creation or Eternal Truth, by Jwala Prasad Singhal.
(C. W. Daniel Co., London. Price 6s.)

In philosophy we endeavor by concrete reasoning with our very limited intelligence to deduce ultimate facts of a Universe of unlimited possibilities, using the finite to explain the infinite. It seems that we attempt the impossible, yet it is true that some satisfaction can be gained through philosophy, especially when the form of philosophy used enables us to build up a scheme of life which will point the way to the highest virtues and from them to liberation.

This is what Mr. Jwala Prasad Singhal has successfully accomplished in his book *The Drama of Creation*. His reasoning is as simple as his language and the combination makes his book on a difficult subject pleasing and interesting to the reader.

His primal reality is the self of all the human races as well as the animals, the plants and inanimate matter, in fact the whole Universe, and with that as his foundation he reasons out his system of ethics which he considers should be a meeting ground for all Religions. To us it seems that his system is based on the principles of the old Wisdom Religion which we know as Theosophy.

In one part of the book the Author quotes from Dr. Besant's book *The Building of the Kosmos* and makes out from the quotation that Dr. Besant implies that the Para-Brahmā is an evolving entity. We refer him again to the quotation which ends "This ever growing evolution to us means growth—what it means to Him, none but Himself can know." Dr. Besant would be the last person in the world to lay down laws regarding the Para-Brahmā, and her own words given in the quotation surely show this.

L. A.

Progressive Studies in Spiritual Science, by Walter H. Scott. (Rider & Co., London. Price 3s. 6d.)

The Eternal Quest, by Cyril Harrison, (The C. W. Daniel Co., London. Price 4s. 6d.)

These two very readable books are a handy size and yet a very complete introduction to the subject of scientific research in the psychology of religion. Religion is only true insofar as it is true to nature and therefore a natural science. Occultism has always known this, and merely pointed the way, letting each prove the stupendous fact of his divinity for himself. The thinking world is coming to see that it must be so. The facts of Spiritualism have helped to make this clear, and it is from that camp that these two books emanate.

Philosophy and accurate science have at last got a foothold in that field, and these two books have without doubt a mission in the world. Differing as they do, they supplement each other.

Progressive Studies is by one who is thoroughly at home in the field of Theosophic literature, and analyses carefully all the authors in that and the neighboring field of New Thought as well. The standpoint is shown in the sentence: "Meanwhile, I look with more confidence to science than to the existing religions for new discoveries in spiritual truth." The immanence of God is indicated by the

quotation: "God is an all-pervading and ever-present force in everybody." And also: "religion is equally a state of consciousness, of life, and of experience." The question: was Jesus *exclusively* divine? is very well handled. Man is potentially divine, brotherhood admitting various grades.

The philosophy of the book only breaks on the question of man attaining perfection on earth. Mr. Scott sees man's achievement after death, and asks: "If it is here, why do not we see more examples of perfect men." We can but refer him to *Initiation, the Perfecting of Man*, by Mrs. Besant, *et alia*. For such a consistent synthesis, the paragraph: For the Moral Nature is far too weak; the Moral Nature being the highest and the subtle is the hardest to cultivate; Moral drill, or austerities, should surely have been mentioned. In the end of the book the advantages and disadvantages of the several different schools are arranged in parallel columns, a daring but incomplete undertaking. The bibliography is full and very well chosen.

The Eternal Quest presents the Immanence as Neo-panteism, and is a bold and well-thought-out presentation. Unfortunately the chapters have no headings, nor the pages, making closer study awkward. The "Infinite," is brought forward and the most rational term for the idea or notion of Divinity. In the first six chapters the real link between man and God, between Manifest and Unknown is very well traced and made clear. The book is concise and therefore clear, it is an ideal book for the average reader, it has no hair-splitting.

Chapter VIII deals with the sole reality of the Infinite, and is very interesting in its handling of the "Sonship" of the human soul. It is logical but also reverential, upholding the dignity of man. Chapter IX deals with individuality and free-will, and the future life. Freedom is evidently merely "apparent," but it is a matter of self-analysis and the "vital principle" making for self-knowledge though found, is not *realised* as the *Jiv-ātma*. This is always the case. Each sees, as his stage of evolution allows him to see. But in the "Urge of Positive Direction" we get a very neat phrase and an analysis of what is the moral basis of man. In the end the reader is led to the possibilities of personal investigation, where of course the only solution of the whole subject is to be found. The last chapter is hardly any addition to an otherwise very consistent treatise.

A. F. K.

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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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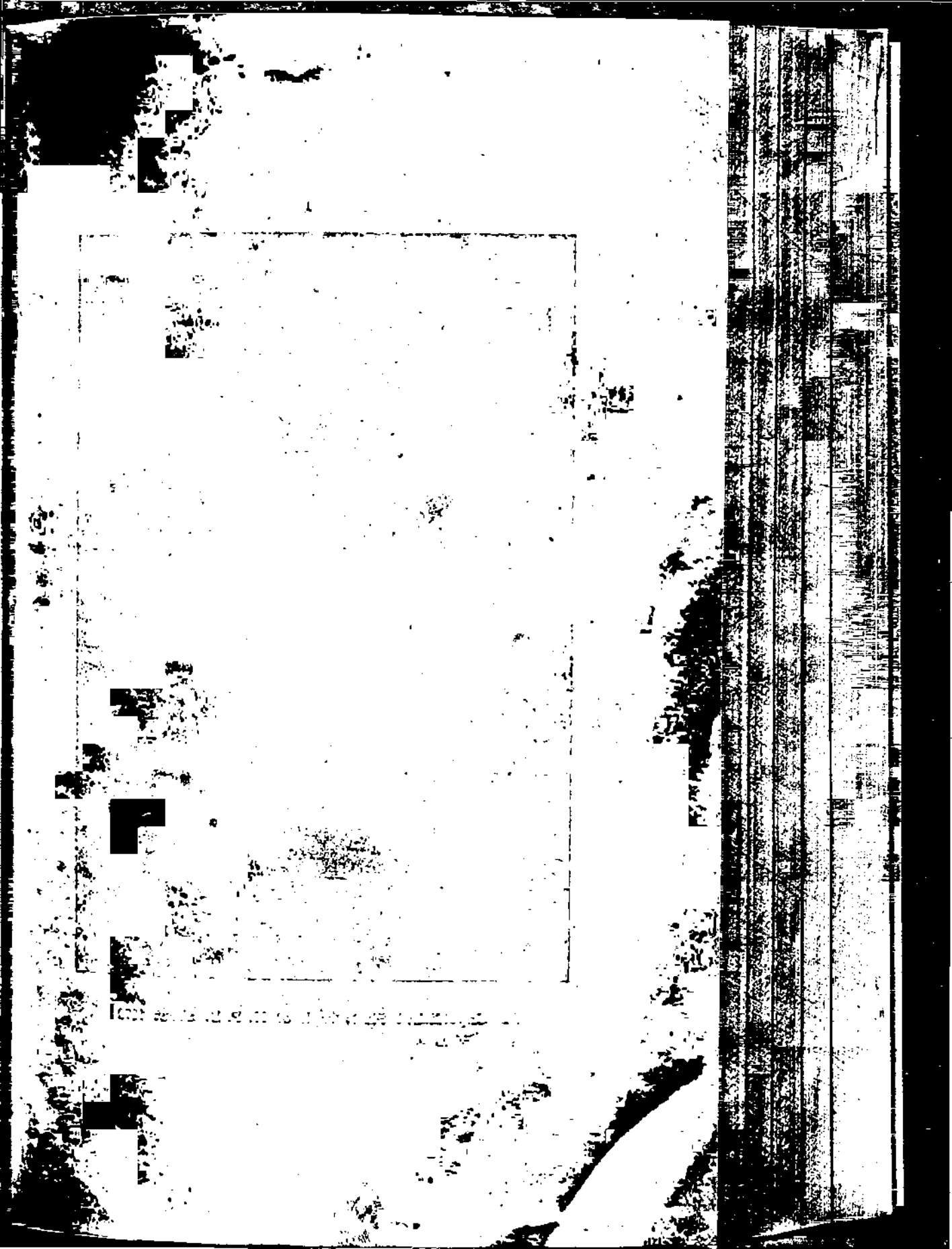
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An Unpublished Photograph of H. P. B. about 1879



ON THE WATCH-TOWER

FROM the President :

A letter posted last February in Vienna somehow went astray, or was overlooked, telling me that our good brother, John Cordes, had been re-elected as General Secretary for the T.S. in Austria for a period of three years from that date. Though this paragraph is very belated, I send to him my best wishes for a useful and therefore happy time. I was unable to see him, as illness prevented my hoped-for pleasure in attending the Brussel's Conference, the European Federation, the Order of Service Camp, all in Belgium, and the Camp at Ommen. Our loved Krishnaji was good enough to run over to London for a day, so I had the happy fortune of seeing him just before the Ommen Camp. I was to have had a few days with him at Eerde Castle, but that went the way of the rest of my plans.



G. S. A. writes :

It falls to my lot once more to contribute the Watch-tower notes, as the President has been simply overwhelmed with political and other business, to say nothing of some very strenuous touring which, I am afraid, somewhat exhausted him. There is very great pressure just now in India, for we are coming to the most critical period in the struggle which India must make for her regeneration; and continually must be sounded the three fundamental notes of all regeneration—



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with the letter of their lives than with the spirit. I am less concerned with H. P. B.'s teaching and far more with her life. I am less concerned with H. S. O.'s organising powers and far more with his life. This is not to say that I have no interest in her teaching or in the way in which he organised the movement in most difficult times. I have been finding *The Secret Doctrine* a most wonderful and a most inspiring work. It has helped me immensely, as have all her writings. But what has helped me most has been her wonderful life. I could do very well, I hope this does not sound ungrateful or unappreciative, without *The Secret Doctrine*. I could do far less well without her life of marvellous courage, of extraordinary loyalty to the work given to her and to Those who gave it to her, of splendid fighting against overwhelming odds. Back to her courage, yes; back to her loyalty, yes; back to her warrior-life, yes. Back to these, if you have strayed from them. Back to these, if you cannot find them around you to-day. Back to them, if you must go back. But then forward with them into the present for the service of the future.

* * *

But I say that her courage, her loyalty, her warrior-life, these has she made to live no less in the present than she made them to live in her own person in the past. I say that the spirit of H. P. B. broods over us no less to-day than in the past. I say that she watches to-day over the great child of her heart, now grown into vigorous youth, no less than she watched over it in its infancy. I say that the spirit of H. P. B. is in our Society to-day, for she was no weakling to bring a great movement into being and then to abandon it to adverse fate. She is the Watcher behind the Society, its Guardian Angel; and I see her power carrying the Society forward from strength to strength. It was not her body that made the Society, but her valiant soul. And her soul endures

as the heart of her Society. It did not die with the body. When we say H. P. B. we say the Theosophical Society. And if Annie Besant was chosen to be H. P. B.'s successor it was because her soul is of the breed of H. P. B.'s. They are of one blood, one race.

* * *

As for the teachings, though I yield to none in my reverence for the wondrous revelations she disclosed to the world at what a cost, I maintain that these are hut means, though precious means, to the end that we may know for ourselves. It is good to learn, but it is better to know. If H. P. B. or anyone else says that such and such is true, I express my gratitude for the information, I weigh it, I may take it as a working hypothesis; but it is not mine and it is not really true for me unless and until I know it for myself, unless and until it has become part of my experience built into me through my own seeking. The teachings of the greatest are but pointers, guides. They may show us the road, but the road we must tread ourselves. They may point out to us the way, but we must find our way for ourselves. I am afraid that there are people in the world who are angry with some of us because they think we do not believe in H. P. B. any more. They want us to believe her teachings, to subscribe unreservedly to the letter of her utterances. They want us to be exactly where H. P. B. was, and had to be, within the circumference of the written word, within their interpretations of it. We do believe in H. P. B. We do regard her teachings with the profoundest reverence. Just a few of us—I should not venture to include myself among these—know the truth of her teachings and know, too, that we have not swerved from it. But we are not satisfied merely with believing, merely with crying that H. P. B. says. We want to know, and for us our own knowledge is more precious even than H. P. B.'s teachings. For us to strive after knowledge, no matter where such striving

lead us, is far more than simply to believe without trying to know. We hold that we are truest to H. P. B. when we strive to know, using her teaching as a pointer but not as a dogma or doctrine which we disregard at our peril. For myself I want to know. No teaching, from no matter whom, can be compared in worth with that which I know or am striving to know. I do not care what I know so long as I know. I am not concerned to determine as I set out upon my search that I will reject all discovery save that which resembles some teaching I may have received. If my discoveries seem to be in conflict with my teaching, let me cling to the discoveries rather than to the teaching, for though my discoveries may be more or less wrong and the teaching far more right, it is better to walk and stumble among falsehoods than to lie asleep in a cradle of true teachings. It is better to be awake even among falsehoods than to be fast asleep even in the truth.



Let us utilise November 17th to stir ourselves to have the fiery qualities of our two Founders. We should concern ourselves far less with their teachings and far more with their souls. They would be the first to say, with an emphasis: I must not translate into the words they would be likely to use, that we had better believe ourselves rather than them, that we had better think for ourselves than remain content to be booked by them, that we had better stand upon our own feet rather than lean upon them, that we had better take our own pathway no matter where it may lead us rather than, for fancied safety's sake, walk primly and blindly upon theirs—which, by the way, we should soon find impossibly rocky for our weak feet were we really to follow it. Let us utilise November 17th to gird up our loins to fight our own ways to our own righteousnesses in the light our Founders have shed upon this herculean task because they have fought their ways

to their righteousnesses. Let us utilise November 17th to honor them, to love them with all our hearts, first because they are so wonderfully lovable, and second because they have so splendidly shown us what heroism really is.

* * *

I wish someone else could write about the great success achieved by the Adyar Players—Young Theosophists living round about Adyar—in the entertainments they gave at Adyar and in Madras in the cause of charity. They gave their first entertainment on the occasion of the President's Birthday, and it was much enjoyed by the residents. Emboldened by the President's own appreciation, they decided to give two further performances in town, the Museum Theatre having been most kindly lent by the authorities. These performances were in aid of a proposed Besant Hospital for women and children which some leading men in Madras are thinking of erecting as a memorial to Dr. Besant's unique services to India, and also of a motor ambulance to convey suffering animals to the Veterinary Hospital for treatment. The two performances were so successful, both times every ticket was sold before the rising of the curtain, that they were prevailed upon to give a third, this time for Baby Welcomes and for Pañchama education. The Madras press was at one in according to the players unstinted appreciation, every newspaper being full of praise and giving free advertisement. The following was the programme :

1. A Tambourine Dance, Mavis Parker ; 2. Scenes from the *Mahābhārata*, Some Pupils of the National High School, Adyar ; 3. Gavotte (Dance), Mavis Parker and Rukmini Arundale ; 4. Minuet (Dance), Mavis Parker and Rukmini Arundale ; 5. The Storm (Dance), Vasudeva ; 6. Parsifal (A Tableau), K. M. Ridge ; 7. Horus in Battle (A Tableau), G. Puttiah ; 8. The Quest (Dance), A Group of Dancers ; 9. An Egyptian Dance, Rukmini Arundale ; 10. Omar Khyam (A Tableau), Shankara Menon ; 11. The Pipes of Pan, Mavis Parker ; 12. Recitation, Dr. Annie Besant ; 13. Queen Guinevere as a Nun (A Tableau), Madame D'Amato ; 14. Yama and Sāvitrī, Vasudeva ; 15. The Spirit of Spring (Dance), Mavis Parker and Rukmini

Arundale; 16. Incense (Dance), Vasudeva; 17. Yekalavya (A Tableau), Some Pupils of the National High School, Adyar; 18. Karna and Kuntī (A Tableau), R. Krishnamurti and N. Visalakshi; 19. A Dream (Dance), Mavis Parker; 20. The Adoration of Kwan-Yin (A Tableau), Rukmini Arundale.

On the last day, as Dr. Besant was unable to recite, a splendid tableau was substituted entitled "The Leave-Taking of Prince Siddhārtha," with R. Krishnamurti and N. Visalakshi in the principal parts. The players themselves did admirably—I have the President's authority for this adverb—and the stage management was more than capably conducted by a number of Young Theosophists without whose lightning activities behind the scenes the entertainments would certainly not have been appreciated as they were. There is talk of repeating the entertainment in Bombay with the aid of local talent, also in the cause of charities. The President's presence throughout the first two performances and her impressive recitations from the Idylls of the King made all the difference, of course.

* * *

I call the attention of Indian Readers especially to the draft programme for the ensuing Convention at Benares. It appears in the Supplement. We all hope for a large gathering of delegates. All who can make it convenient to be present on the morning of the 23rd December are earnestly requested to do so.





STATUE IN HEADQUARTERS HALL, ADYAR

STATUE

THE photograph facing this page shows the beautiful marble statue which was presented to our Adyar Headquarters in 1891 by the artist, Mademoiselle Henny Diderichsen of Denmark. At the Universal Exhibition in Paris of 1889 she was awarded for it a Diploma of "Mention Honorable," the original document in our possession being worded as follows:

REPUBLIQUE FRANÇAISE

Ministère du Commerce de l'Industrie et des Colonies

EXPOSITION UNIVERSELLE DE 1889

Le Jury International des Récompenses

décerne un Diplôme de

MENTION HONORABLE

à Mademoiselle Henny Diderichsen

Danemark

Groupe 1—Classe 3

Paris, 29 Septembre, 1889

For a number of years the statue was placed in a niche at the eastern end of our Headquarters Hall, till in 1925 it had to make room for the Symbol of the Mohammedan Religion, visible on the picture facing page 123, in order that the five great living Religions: Hindūism, Zoroastrianism, Buddhism, Mohammedanism and Christianity might be symbolically represented in our Hall with equal dignity. An even better place was then found for it, almost in the centre of the Hall, opposite the statues of the Founders of our Society,



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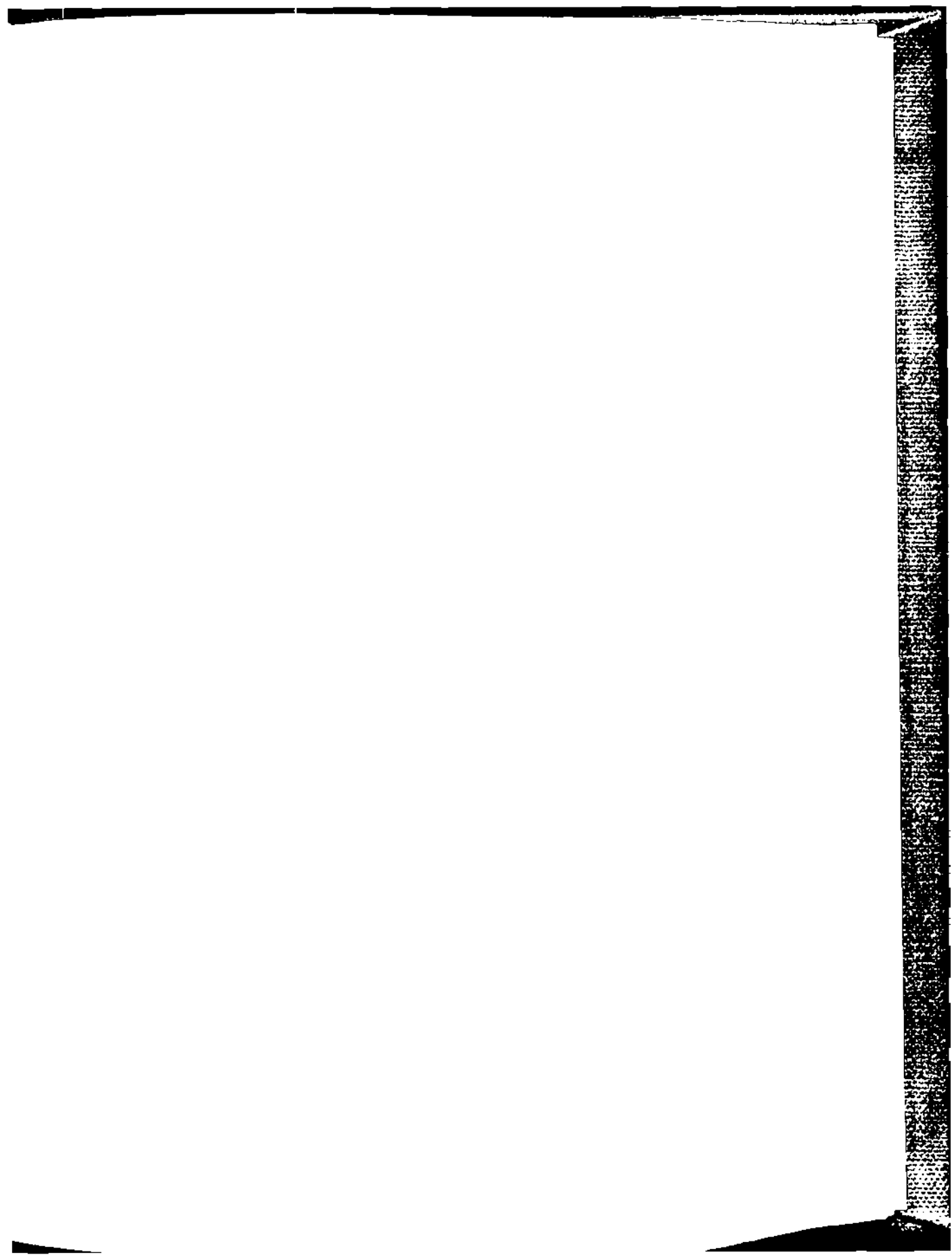
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PROTECTION AND BROTHERHOOD

A. S.

NOTICE

OUR General Treasurer, Mr. Schwarz, the giver of so many good things to Adyar, has had a new series of photographs made of Headquarters Hall at Adyar. We give three of them, the first has been described, the second shows the statue of the Founders and that of Dr. Subramania Aiyar in the garden, which was unveiled last May. The third gives a very good idea of the greater part of the Hall, showing some of the symbols, the statue in the centre and the entrance to the library in the background. There are twelve pictures in all, these can be ordered from the Theosophical Publishing House at Adyar. A description with size and price will be found at the end of this magazine.



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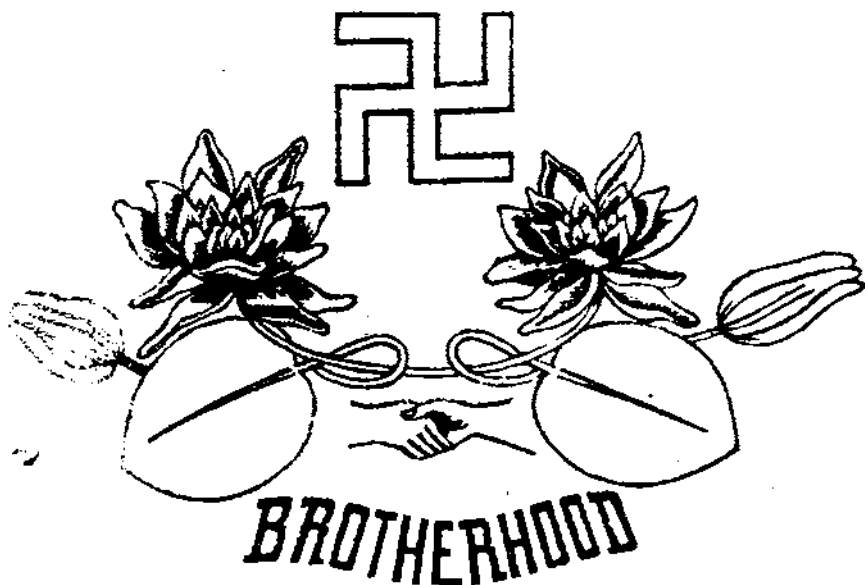
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ANGELS AND MEN

By AN ANGEL

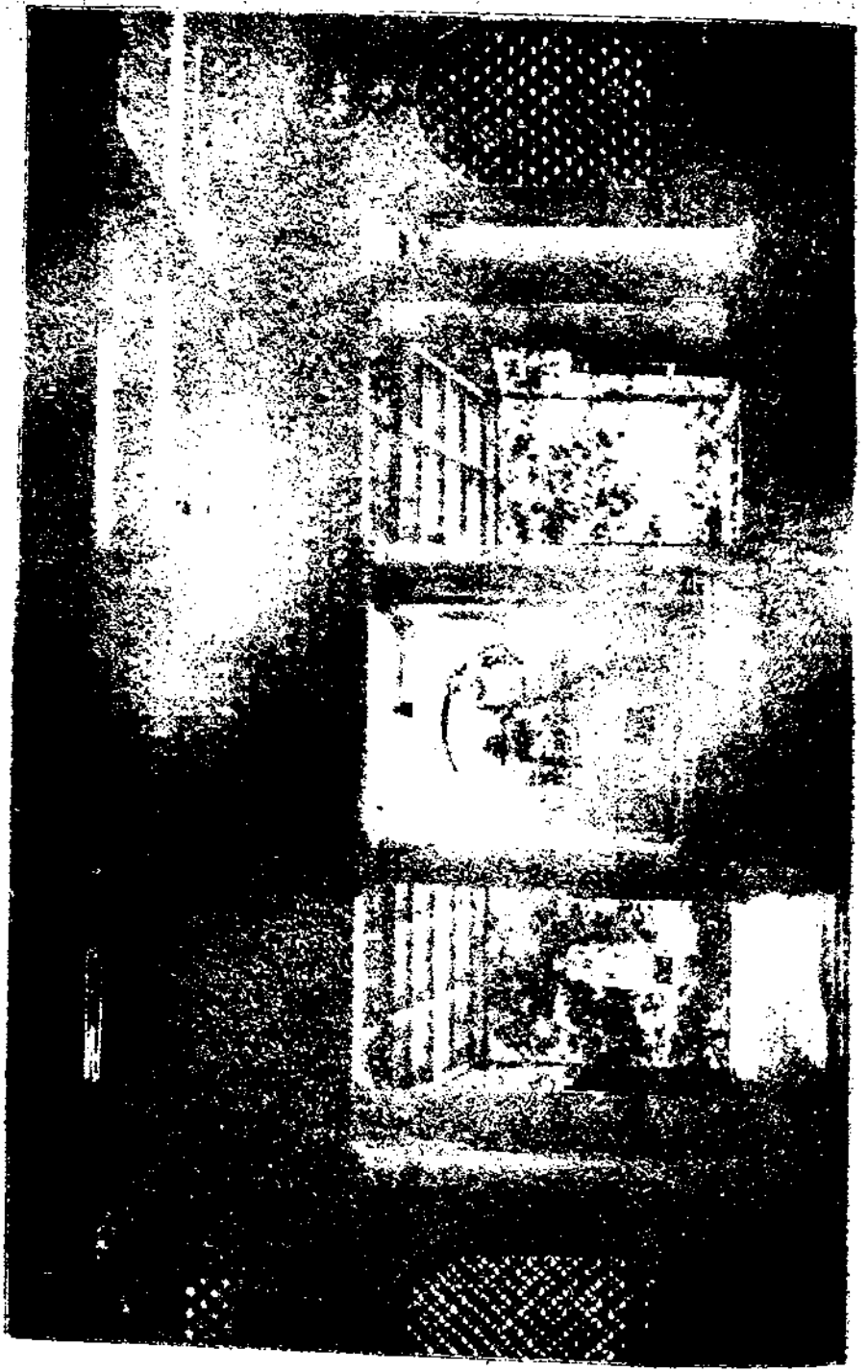
(THROUGH GEOFFREY HODSON)

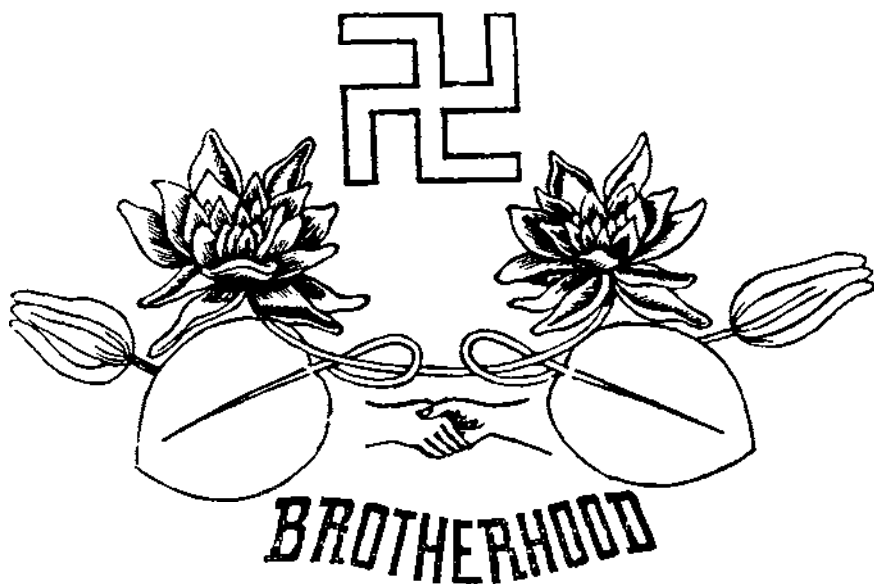
Angels represent the power, the life and the light of the One Supreme Source of power, life and light to all solar system. When man contacts a member of their order he contacts that power; when he invokes the angels to aid he invokes that life; when the scales shall have fallen from his eyes so that he sees his angel brethren, he shall see light.

Power, life, light; these are the gifts which companionship with the angels shall place in human hands. Power is limitless; life that is inexhaustible; light before which darkness melts away. These shall be yours if, casting



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THE angels represent the power, the life and the light of the One Supreme Source of power, life and light to all our solar system. When man contacts a member of their order he contacts that power ; when he invokes the angels to his aid he invokes that life ; when the scales shall have fallen from his eyes so that he sees his angel brethren, he shall see that light.

Power, life, light ; these are the gifts which companionship with the angels shall place in human hands. Power that is limitless ; life that is inexhaustible ; light before which all darkness melts away. These shall be yours if, casting

aside all sloth and apathy, self-indulgence and desire, you will become your highest selves.

First, you must fill your souls with a love which knows no boundaries and in which self is utterly forgotten. Filled with love, you may clasp the hand of your angel brethren and share with them the labor which He performs who is the Great Architect, the Master Builder, from whose mighty labors solar systems spring.

Learn then the art of love; perfect your power of loving until you grow into great artists, supreme geniuses of love. The purpose of your long pilgrimage through time and space is that you may acquire the supreme accomplishment of love. As animal and savage you desired; as modern man you learn at last to love, but your love is still tainted with desire; as superman your love will pour forth free from every thought of self, unstained by the slightest tremor of desire; therefore take up the task of perfecting your power of love.

Renounce the love which seeks to have, to hold and to retain; in that renunciation a new love will be born. Cupid, the child of Venus, shall pierce you no longer with the arrows of desire. In your hearts the Christ-child will be born whose hands are empty, but who unlocks the flood-gates of a higher love, so that the springs of tenderness and of compassion well up within your soul and pour forth, for the healing and the saving of the world. Then, my human brothers, the gateway of the land of union shall be opened to you, and you shall see us face to face. Then together we may labor to do His will, who sustains our universe with its many wheeling globes by the inexhaustible abundance of His love.

Eliminate self, purify the soul, then call the angels to your aid in the name of pure and selfless love. No work that you may undertake shall ever go unblessed if, motivated by love, you call the angels to your side. There is no form of suffering which you cannot relieve; no evil which you cannot

help to dissipate; no darkness into which you cannot bring light by the combined magic of pure and selfless love and the invocation of angels to your aid. With this knowledge you may attack every evil in your midst, for before the power which it bestows all evil melts away. Seek the suffering with which your world is filled; shrink not from the pain, nor hesitate to call us to your side, however deep the anguish, however dark the sin and shame. Our united power and love will suffice to illumine the darkness and to banish the pain.

Those who would answer to this call, must organise themselves in bands and groups. With concentrated thought and determined will invoke the angels into their midst that, illumined by the love of GOD, we may labor to drive away all darkness, dispel all evil, heal all disease, destroy all ignorance, and bring the illumination of wisdom and of light into the hearts and minds of men. Purify the atmosphere of every town, that all the children who are born therein may come forth into a world of light. Attack every form of cruelty with a determination that shall be more powerful than the cruel hearts who thus deny the love with which our labors shall be performed.

Fear not the result; banish from your minds all doubt of our existence, and of our power to help. Quickly you shall have proof of the power and effectiveness of every work of love which men and angels undertake in mutual co-operation. Let there be no delay; the time is ripe for our common labors to begin. Already the Lord of Love treads an earth that is not worthy of His most holy feet. With all the strength at our command, with all the wisdom and intelligence we can employ, let us labor to turn our earth into a fair garden worthy of Him.

Meet in your groups with strong intent to send a mighty flood of power, of blessing, of love towards those people and those places whom you seek to heal, to purify and to illumine.

Seated in a circle, direct your thoughts to unity until you know yourselves and your angel brethren as one. Rise to the world of union and there invoke the power and the blessing of the Lord of Love, using these words:

“O Holy Lord of Love, Teacher of angels and of men!
We invoke Thy mighty power in all its splendor,
Thy undying love in all its potency,
Thy infinite wisdom in all its perfection,
That they may flow through us in a resistless flood
into this (place or person).

Before the living stream of Thy resistless power all darkness shall melt away, the hearts of all men shall be changed, and they shall seek and find the way of light.—AMEN.”

As His glorious power descends, project it with all the energy and concentration of your will upon the place or person you seek to serve. Then turning to the angel members of your group, direct them by your will to act as bearers and conservers of the power, and to labor in the common cause for which it was invoked.

Guard carefully against the illusion of apparent failure or success. Think only of the work; be entirely unmoved by the results which you produce.

Seek to form your groups of those who can bring to our common service minds which are calm and dispassionate, emotions which are perfectly controlled, and bodies which are spotlessly clean and in perfect health. If one among your number prove indiscreet, expel him from the group, lest the value of our work should be impaired. There is a mighty power in silence; therefore must silence be one of the essential virtues which you must seek in those who would share our common work. Keep all our work impersonal, and if any think he shine more than his brothers, or have a greater power, or show a pride of place, expel him from your

group lest the work be injured by lack of unity; for unity is the very core and essence of the power by which we work.

Thus, safeguarding our labors, may we begin to establish on earth a new era, which even at its birth shall be glorious, and which shall reach a splendor and a beauty beyond your greatest dreams; in the light of that splendor and that beauty angels shall once more walk with men.

If you would bring cheer to a soul that is weeping, pour forth upon that soul a flood of life and light and power which shall exalt the mind into a state of joy. Will that joy to descend into the mind, the brain, the heart, so that a living stream of power may enter the soul that is in sorrow and drive away its gloom. Unhappiness and useless sorrowing will then give place to bliss, and thoughts, which by habit brood continually upon the products of despair, will be illumined by the light of that eternal happiness which you, by meditation and by prayer, have learned to know.

Call forth the angels as you work that, filled with joy, they may help to drive away sorrow and grief . . . Bid them release a measure of their boundless vitality so that the soul may shine and the consciousness be freed from the limitations of its lower vehicles. Surround the grief-stricken with thoughts of joy; call angels of light to your aid, that grief may be dispelled. Thus may you console the sorrowing, thus heal the wounds of grief.

If you would render aid to one whose mind is filled with many nameless fears, who dwells in that grey land through which terror stalks, think strongly of the Will of GOD, by whose resistless rule the ordered progress of the solar system is maintained. Unify yourself with that Will; fill yourself with its fiery power; then turning to the fearful one, bring down in a vivid flash a shaft of ātmic fire into his heart, and hold it there steady and unshaken like a lightning flash held still.

As thus you hold it, WILL that fear be driven from the fearful soul; that a dauntless courage be born within the heart and mind through which the shaft of power shines. Make a strong image of the suffering one as acting with fearless courage and unwavering will in every circumstance.

Invoke the angels in heroic guise and bid them call forth the latent heroism of the soul. If there be reason for the fear, bid them remove it; if ghosts, or shades, or hidden enemies, or beings of the darker elemental life, press too strongly on the soul, drive them away by the power of the âtmic sword, which you have learned, by contemplation, to draw forth from the rock of your inmost heart.

Command the angels that they stand on guard until the will within the soul you seek to serve is once more in command. Teach the sufferer to realise that no man is ever alone; that every form in every world is supported and sustained by the divine life; that angel companions are ever near, and that the power of darkness may be easily dispelled by the invocation of the power of light. Teach him to use these words:

“O mighty Power of Light! Ruler of all worlds! Protector of every form of life! I take refuge in Thee. I know myself to be surrounded and supported by Thy power and illumined by Thy light. Mastery of the lower self is born in me. By Thy power I rule my thoughts, my feelings and my acts.

“In Thy name I invoke the angels of light and power. I share their fiery strength; I am filled with their dauntless courage. Summoning them to my aid I drive all darkness from this place. Before my will—resistless now that it is one with Thine—all evil melts away.”—AMEN.

Let him repeat this prayer thrice daily and, in addition, whenever he feels the approach of the gaunt spectre of fear. Do you repeat it too, and by the angels' aid, transform a

fearful and trembling soul into a man of dauntless bravery and of Godlike courage.

If you would heal the sick, first concentrate your mind upon that essential inner harmony behind the seeming discords of the lower worlds; that perfect and harmonious rhythm by which the ordered evolution of every form of life proceeds and the balance of the forces in the system is maintained.

Meditate upon the source of all the powers of that system; strive to touch that source and to sink into that inexhaustible fountain from which wells up power within every atom of every world. Then in perfect stillness contemplate the harmony and perfection of the outward flowing, and returning, streams of energy.

Let thought cease; dwell in utter silence in the harmony of GOD until your whole nature is pervaded by its power, governed by its rhythm and attuned to the measured beating of its pulsing life. When that rhythm is established within you the healing power will flow according to your will.

Look upon your patient from the point of view of harmony and rhythm; meditating, find the cause of the disharmony and irregularity by which his ill-health is produced. The broken rhythm must be discovered and restored, and the body be set once more in tune. Teach the suffering one to meditate as you have done, inwards to the harmony of GOD, till he too feels its rhythm. Teach him to lay aside the sense of separateness, the pride, the ignorance, the selfishness or cruelty by which the disease-producing error was committed.

None with impunity may break the harmony or disturb the rhythm of the flowing forces of the Creator and Preserver of all worlds. Only when the lower self, ignorant of its absolute dependence upon the One Life, is laid aside, may the soul be re-attuned and the divine harmony restored.

When the consciousness of perfect harmony has been attained, and when the steady rhythm of the abounding life of GOD is felt within himself, then the healer may begin to heal. This is a dual task. First, he must educate the suffering one in the science of harmony; then he may impose the rhythm of his own soul which is perfectly attuned upon his patient's mind, his feelings and his body, until he vibrates in perfect unity with the healer, and in terms of rhythm, the two are one.

Then invoke the angels that they also may work to restore the tone which has been lost, may pour their vital energy into every cell and into every organ until the body glows with life and strength, and all its functions are restored. Bid them remain until the One Will has been obeyed, whether its purpose be continuance of earthly life or freedom from the flesh.

True healing can only occur when the lower self is emancipated from the error which produced the disease. On the plane of the immortal self of man ill-health cannot exist, for on that plane error is impossible. Errors which produce disease are of many kinds; cruelty, selfishness, misdirected energy, misused powers, failure to express in action the capacities and knowledge which the soul has developed according to its evolutionary standing, these are the fundamental errors which produce disease.

The true healer must seek the cause and remove it, that the broken rhythm may be restored and the soul once more be re-attuned.

The nature of the activity of the myriad lives of which the cells of the human body are composed is governed by the relationship between their own instinctive consciousness and that of the owner of the body . . . Perfect health demands perfect harmony between these two streams of consciousness. The portion of his mind which man employs to co-operate with

the stream of elemental life is below the level of his waking consciousness for he has learned in ages long ago the technique of that co-operation.

The subconscious and the conscious mind of man are so closely allied that an interaction between them continually occurs. When the conscious mind is perfectly attuned and perfectly expressed according to the evolutionary level, so also is the subconscious; perfect health results, for the rhythm of the divine life which is ever flowing from the centre of man's being to his densest body is unbroken, and perfect harmony obtains. That all-pervading rhythm governs the activities of the myriad lives and maintains a perfect balance of their triple expression of that aspect of the divine which is within them. These many lives serve as creators, preservers and destroyers, builders, feeders and transformers; the health of the body depends upon the perfect balance of the action of their triple attributes.

Disharmony in any portion of the conscious mind disturbs the rhythm of the soul; that disturbance affects the subconscious mind and, through that, the nature and balance of the activities of the many lives; their creative, nutritive or destructive activity may predominate, and that which is essential to life may become a menace. Life givers become disease producers when balance and harmony have been destroyed.

Seek, therefore, in the conscious and subconscious mind for the cause of both disease and susceptibility to disease; remove it, and Nature will restore the conditions in which the rhythmic flow of the divine life may be resumed.

The triple functions of the healer are to educate, to cleanse and to attune. The angels are invaluable aids in their fulfilment, for their rhythm is never broken, their purity never sullied, and they receive a perfect education from that voice within which is never silent and which they never fail

to hear. Invoke them with full confidence to help you in your healing work, and if together you truly teach, cleanse and attune, disease shall be banished from the earth.

Man's whole attitude towards disease must be radically changed. Ill-health is one of man's most valuable teachers at his present evolutionary stage. The first appearance of a bodily affliction must be regarded as a signal that all is not well with the inner man. He must cease to regard it as an affliction imposed upon him from without, and learn to see it as an expression of a failure which has occurred within. He must be thankful for that expression, by means of which alone he may realise the imperfections of his soul and the errors of his life and, realising them, work to correct them. The sufferer must cease to dwell in thought upon the bodily aspect of disease and must turn his attention to its inward cause, so that while the physician performs his appointed task upon the body, the patient labors ceaselessly upon his own soul. The sufferer should, therefore, seek within himself for the cause of every physical complaint; he should analyse his motives with complete impartiality; should compare his ideals with his actions, so that he may discover the cause of the broken rhythm. By this dual process true healing may be achieved, valuable lessons learned, and new energies released.

Research into such dread scourges as cancer, consumption, and leprosy must be conducted in these two directions. If the mental states of patients suffering from the various diseases are carefully studied and compared, the mental symptoms will become apparent. This is one of the next steps in medical research. Scientists will discover common mental conditions behind each of the great diseases, and gradually will learn to recognise and diagnose them with equal ease and certainty by a study of the mind as of the body.

There is neither need nor justification for vivisection, which serves but to increase the heavy karma of disease, which

hangs like a pall over the human race. Modern medicine, like every branch of modern science, has studied and developed one aspect alone of the problem which it exists to solve. The solution of every physical problem and the ultimate explanation of every material phenomenon can only be discovered by research into the super-physical worlds: the physical and super-physical lines of research should be conducted side by side, and their results co-ordinated stage by stage. One deals with evolving form, the other with evolving life, and for that reason they are complementary and mutually inter-dependent. A research which concentrates on one to the exclusion of the other will, therefore, fail inevitably.

Man must learn to study force instead of matter; he must pierce behind the mechanism and find the power which drives it. At present he concentrates almost entirely upon the mechanism alone. Knowledge concerning the nature of vitality, of solar and planetary energies must be obtained; they are the other half of the puzzle and, until the two halves fit together perfectly its secret may not be laid bare.

The companionship and co-operation of the angels may be used to assist in every legitimate form of scientific research, as also in both the discovery of the cause and of the cure of disease. Angel teachers are ready to guide and to instruct those who will listen to their teaching. They offer their knowledge of the life side of all phenomenal existence to the scientist that he may combine it with his knowledge of the form; from this combination great results may be obtained.

Throw open wide your hearts and minds to their companionship and help, for they will lead you along new and unsuspected avenues of knowledge; they will guide you nearer to the heart of manifested life and, as you travel, Nature's secrets will be laid bare. Already many

scientists are unconsciously inspired; conscious inspiration awaits them if they will but provide the conditions and opportunities which such inspiration demands.

Such in part is the work of the Brotherhood of Angels and of men.

Geoffrey Hodson

LILĀ

WHAT is this strange music, oft un-noticed, yet unceasing,
 Heard over and above all noise, because so true and sweet?
 What is this appearance of a beauty still increasing
 Through and in all ugliness—and so not yet complete?

Must it not be but a part of something greater :
 Of some vast lovely sight which as yet is dimly seen ?
 And we who are the babes of time, now and in ages later
 May try to spell its symbols out, with others who have been

Touched deeply by its mystery. Then sound and form's
 unfolding

Seem but as pictures of a greatness known,
 In splendor far beyond our senses' holding,
 As ere the mind can capture it—the glory's almost flown.

M. B. A.

TWENTY YEARS' WORK

(Continued from page 87)

Speaking in Bombay in 1905 on "The Unification of India," Mrs. Besant pointed out that :

One of the greatest difficulties that struck at the root of unification was that there had never been a united India in the past. Temporary unions there had been from time to time; but never was there one unified nation extending from the Himālayas to Cape Comorin, from Bengal to Kathiawar . . . The task before Indians, therefore, is to make a self-sustaining and self-conscious nationality . . . Another difficult factor is religion, more so than the part played by religion in the West . . . Forgetfulness of sectarianism and the showing of public spirit could be instanced by the small Pārsī community, which being only a few thousands yet, owing to its education and worth, had not failed to contribute its share in the making of Indian nationality . . . For attaining unification, Mussalmāns must respect and love Hindūs, and Hindūs do the same to Mussalmāns.

Mrs. Besant also lectured on "Education for Women," and expressed herself as in favor of teaching girls English, otherwise part of their husband's mind would be alien to the wife. She also advocated the teaching of sanitation, simple medicine, the scientific qualities and values of food, some form of art, as music and embroidery. She said :

Nothing was so hopeless, as to build a nation out of only men.

The Theosophical event of the year in England was the International Congress. Representatives of thirteen nationalities spoke,

each in his own tongue. About 600 members were present, 200 of whom were non-British. Without a shadow of doubt it was due to Mrs. Besant that so much life, so much enthusiasm, could find such harmonious expression at every meeting. She, indeed, put most of the members to shame by the completeness of her devotion to the Congress, its work and its members, during the long busy days. No wonder a vote of thanks to her evoked a thunder of applause. *Thought-Forms*, the joint work of Mrs. Besant and Mr. Leadbeater, was published this year. At the Indian Convention in December she gave the usual course of four lectures on the Bhagavad-Gītā; then went Northward.

Her lecture work still stressed Hindūism and the need of a Hindū revival. In a letter to Babu Harendra Nath Datta she writes:

The needs of India are, among others, the development of a national spirit, and an education formed on Indian ideals and enriched, not dominated, by the thought and culture of the West.

The present King George, then Prince of Wales, visited, with the Princess of Wales, the Central Hindū College at Benares in January or February. On the following morning the Princess sent for Mrs. Besant to write in her private autograph book; Mrs. Besant requested that a photo of the King be placed in the College Hall. Mrs. Besant and others were honored with invitations to the royal reception. "Lotus" writes in *The Theosophical Review*:

Nothing in India can be compared with Benares. Benares is, in truth, the heart of India. What prodigious vitality! No centre could have been more propitious for the renaissance of the great religious movement which Annie Besant is leading with all her moral power. Her aim is to restore the principles upon which was built the great Āryan civilisation. Such work demands extreme tact.

In May, Mr. Leadbeater resigned from the Theosophical Society, after a so-called trial presided over by Colonel Olcott; he left Harrogate for Brittany on June 1st. Feeling ran very high at first; and on June 7th Mrs. Besant received an account of the acceptance by Mr. Leadbeater before the Advisory Committee of the facts alleged in the evidence. Mrs. Besant was much upset, and thought and said that she had been the victim of glamor when she had spoken of having been with him in the Highest Presence on earth. Later she apologised to Mr. Leadbeater, retracted her words, and said:

Never a shadow of cloud can come between us again.

Colonel Olcott conducted the Chicago and London Conventions and the Paris Congress in 1906, and then returned to India.

The Colonel died on February 17th, 1907, at 7.27 a.m. During his last illness, there were appearances of the Masters and instructions to appoint Annie Besant as his successor. Mrs. Besant also had similar instructions from her Master. In a letter to the Branches of the Theosophical Society, dated February 6th, she writes:

When friends had mooted the question of my becoming President previously, I had said that only my Master's command, addressed to me personally, would induce me to accept it. I told Colonel Olcott this when he wished to nominate me before They had spoken. [She had, in fact, urged the nomination of Mr. Sinnett.] When I was sitting with the President the evening before the visible appearance of the Blessed Masters to their dying servant, to bid him name me as his successor, and we were asking Them to express Their will in the matter, the two Masters appeared astrally, and tried to impress his mind. To me my own Master said: "You must take up this burden and carry it." The Colonel said: "I have my message; have you anything?" "Yes," I said. "What is it?" "I will tell you when you have announced yours." Then he said he would wait till morning and see if he received anything further. I then wrote down what had been said to me, sealed it, and locked it away. In the morning the Colonel was clear that he was ordered to nominate me, but he was confused about subsidiary details. I advised him to wait till all was clear, as some of the details seemed to me impracticable. On the evening of that day he asked me to sit with him again, and ask Them to speak. I refused, as I had had my answer and I could not properly ask again, and I went downstairs. Then took place that manifestation, borne witness to by the Colonel and his two friends, as already related by him in THE THEOSOPHIST of February, 1907. He sent for me and told me what had occurred while his friends were writing it down in another room. I then informed him of what I myself had been told. The written account exactly

corroborated his spoken account, and the Master Himself confirmed it to me the same night, as I sat in meditation. It hurts me to bring Their names into what has been made a controversy, but if I remain silent and allow the Theosophical Society to be swung on to a wrong line, I should be false to my duty.

In the account referred to above, the Colonel says :

Probably on account of the possibility of my life closing at any time, the two Mahātmās who are known to be behind the Theosophical Movement, and the personal instructors of H.P.B. and myself, have visited me several times lately (in the presence of witnesses, being plainly visible, audible and tangible to all), with the object of giving me some final instructions about things that They wished me to do while still in my physical body.

Again he wrote :

They told me to appoint Annie Besant as my successor; and I cannot but feel glad that their decision confirms the view that I had myself already taken.

The chief reason for the opposition to Mrs. Besant's election was her assertion that she believed in the purity of Mr. Leadbeater's life, while she totally dissented from the advice he had given. There was a tendency, especially in England where there had been an expectation that Mr. Sinnett would succeed to the office of President, being then Vice-President, to question these visits of the Masters to the Colonel; but as Mr. J. Midgley wrote in THE THEOSOPHIST, for May, 1907 :

It is intellectual suicide to begin to deny psychic phenomena after thirty-one years of investigation into the psychic and other powers latent in man, in accordance with our declared Third Object; after thirty-one years of combat for psychism and psychic phenomena as against materialism. And further, it would not only be intellectual, but also moral, suicide to begin to deny the existence of Masters and Their power and right to appear to Their disciples to instruct and counsel; and especially is this the case when we remember

that, but for the existence and appearance of these Masters to such disciples, this Society would never have had an existence. It is Their offspring, with that other great psychic phenomenon, H. P. B., as its mother. In infancy it lived and became famed on account of the psychic powers manifested by or through her. The wonderful information which has been given to the world during the last thirty-one years concerning all departments of nature: physical, psychical, intellectual and moral, has come mainly from one source; namely, these Masters, who are now somewhat contemptuously styled "apparitions" and whose "psychic pronouncements," we are told, spell "Theosophic slavery". Furthermore there was a quibble over the words "appoint" and "nominate" as applied by the Colonel to his successor; the former in a preliminary letter of information sent out in January 7th, the latter in the official notice of January 21st. This seems of little consequence considering the fact that the candidate must be "elected" by the vote of the whole Society.

Mrs. Besant was elected by an over-whelming majority.

Her Presidential Address of June 29th, 1907, is of vital interest, and furnishes a criterion by which to judge the Society's work since then:

The Society asserts itself as a nucleus of Universal Brotherhood . . . Its function is to proclaim and spread abroad Theosophy, the Divine Wisdom, the Brahmavidyā, the Gnosis, the Hermetic Science—the one supreme fact that man may know God, because he is himself of that Nature which he seeks to know . . . The condition of the continuing life of the Society is its perfect toleration of all differences, of all shades of opinion . . . We must welcome differences of thought . . . This is not only sound principle, but it is also sound policy; for thus only can new avenues to knowledge constantly open before us . . . As its President, I say to all men of peace and goodwill: "Come, and let us labor

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? . . . 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 benevolent 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 . . . 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 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. People belonging to kindred movements should be invited to the Lodge, and visits should be paid to them in turn . . . 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. A third group might take up the Third Object 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, thus increasing our store of knowledge . . . 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 are all lovers of the same Ideal and eager servants of Theosophy. Let us all work then in amity. Let not those who have worked for me expect me to be always right, nor those who have worked against me expect me to be always wrong. Where you agree with me, follow and work with me; where you disagree, criticise and work against me, but without bitterness and rancor.

Mrs. Besant had asked Mr. Sinnett to continue in the post of Vice-President; but on his issuing a pamphlet on *The Vicissitudes of Theosophy*, containing among other statements this, "that people had been led to believe that a certain Russian lady of very wonderful gifts and characteristics was chosen by the adept Masters as Their representative in the world of ordinary life and sent out to inaugurate the Theosophical movement . . . Beliefs of this kind belong to the mythology of the Theosophical movement," she asked him to resign the Vice-Presidency and appointed Sir S. Subramania Aiyar, of Madras.

She continued lecturing in London, and presided over the Northern Federation in June. She was accompanied by Miss Arundale, George Arundale and Mrs. Sharpe. Her subjects at the Federation were: "Communication between the Planes," "The Relation of the Masters to the Theosophical Society," "Psychism and Spirituality," "The Idea and Work of the Masters in Religion".

The Convention of July, 1907, in London, was very tense. Mr. Thomas denounced the Masters and Mrs. Besant, while she was in the chair, could not reply. Annie Besant and G. R. S. Mead spoke in Essex Hall in the evening. She writes in *THE THEOSOPHIST* for October:

I write in Germany, in the midst of the woods of Saxony where I have taken refuge in order to do some necessary writing, after coming out of the whirl in England and before plunging into the whirl in America. It is truly said that change of work is as good as a holiday; and the change is great from the roar of London, with its rattle of cabs, its thunder of motor omnibuses and motor cars, its rumbling of heavy drays, its shrieks of newspaper boys, to the sough of the wind in the branchlets of firs and pines, the murmur of happy insects, the occasional cry of a bird, the rippling whisper of the leaves as they laugh to each other in their joy

in the sunshine and the caresses of the breeze. How different is the air inbreathed by the lungs! In London it is charged with the smoke of a myriad chimneys, with the petrol fumes of countless motors, with the breaths of millions of human beings, with emanations of uncleanness of every kind. Here it is sweet with flower-laden breezes and vital with the rosy globules of Prāṇa, tossed off from the exuberant life of the pine trees, catching more than they can use of the solar rays. It is good to be on the broad bosom of Nature, the Mother, and to feel the surging pulses of her nutrient life. Blessed is she, the Spouse of God, the Shakti of the Great Lord, and life-bringing, peace-giving, is the breath of her lips.

The Twenty-first Annual Convention of the American Section assembled at Chicago on September 1st. Mrs. Besant occupied the chair. Returning to Europe, she visited Holland and Sweden in fulfilment of outstanding promises. King Oscar granted her an interview, at which she presented him with *Esoteric Christianity* in English and *The Ancient Wisdom* in Swedish. She writes:

. . . he being a man deeply read in philosophical and religious questions, and he showed much interest in the points discussed. Few European sovereigns would care or would be able to talk over such questions. His gracious and warmly expressed good wishes will always remain a pleasant memory. From Northern Scandinavia I fled swiftly Southward to fair Italy, where Mrs. Cooper-Oakley awaited me at Milan. The lecture was in the Università Populaire, one of the institutions springing up all over Italy, wherein the results of university culture are placed at the service of students of all classes. I paid a visit to Ars Regia, a promising activity. It is a Theosophical Publishing business, started with a capital small in money but large in devotion. Mrs. Kirby, an Italian lady, is the chief translator. May it prove as successful as similar ventures in London and Benares. At Turin a lecture on "Theosophy and Modern Science" attracted many professors, among them Professor Lombroso. At Florence equally

interested audiences, and at the handsome villa of Lady Paget in the afternoon, the audience was chiefly English and American, so I was allowed to relapse into my mother-tongue—a relief after the French in which all the lectures and addresses were given. At Rome we arrived in the early morning. Never was such a place for interviews; they were incessant.

From Genoa, the last town visited, Mrs. Besant sailed for Colombo, where, she says :

My thoughts fled back to 1893 when the Colonel welcomed the Countess Wachtmeister and myself at that same spot. Then, as now, we went first to the Headquarters of the Buddhist Theosophical Society, where loving welcome was given. Then to the Musæus School for Girls, where Mrs. Musæus-Higgins with unflagging zeal and devotion has built up a successful boarding-school for girls. She has had to overcome suspicion, opposition, slander; but now, aided throughout by the never-wavering support of Mr. Peter de Abrew, she has secured success for her school and respect for herself. The Government has just recognised her school for teachers, the first for Buddhists in Ceylon. The prize-giving in the afternoon was a most successful function, and I was glad to distribute prizes for cooking, nursing and sanitation, among those for more literary accomplishments. The next day was full of engagements, including a visit to the aged High Priest, Sumangala, who was very friendly, and a lecture at Ānanda College on "The Noble Eightfold Path". Ānanda College is in a most flourishing condition, thanks to the Principal, Mr. Jayatilaka, and the Buddhist Theosophical Society. It was founded by Mr. Leadbeater, who gathered round him a class of twenty-five boys, and out of this little nucleus grew the now flourishing College. I visited also the High Priest Dharmarama, a learned man of middle age, who devotes himself much to the education of young laymen and

monks, and is highly respected. We went to Galle to visit our College there, where Mr. Woodward is devoting himself, heart and soul, to the good work. An address to the boys, and two lectures—one in the Temple where Colonel Olcott took *pansil*, finished the day. Back to Colombo, and a lecture to the Social Reform Society, of which I have been a honorary member from its early days, and then to Kandy through the splendid scenery that makes one of the noblest panoramas of outward beauty in the world. Back to Colombo, to the steamer to Tuticorin, the quay crowded with singing children and affectionate elders, and so farewell to the beautiful isle.

At home in India on the 30th November, and what a journey it was! Addresses, flowers, fruits, at station after station until the carriage was a garden. I never realised before how many Branches we had along the railway line. At Madras triumphant arches from Egmore to Adyar, and within the Adyar grounds also arches gay with flags and well-chosen mottos.

The Convention of 1907 met at Benares. The President gave the address, over 400 delegates were gathered, and many visitors attended from countries outside India. Not the slightest cloud marred the sunshine of love and peace which illuminated the great gathering. Mrs. Besant's lectures, the subject of which this year was "Yoga," were given in the College Hall.

(To be continued)

ATMOSPHERES

By JOSEPHINE RANSOM

TO travel. There is still a lure in the words that nothing can lessen. To travel: that is to learn the many strange and fascinating values of life, and to sense curious atmospheres of all sorts good and bad. These impressions of such atmospheres are not intended to be profound; nor are they criticisms, nor laudations. They are but impressions and observations, maybe at times only conjectures. Just? Well, each must decide.

India, then, the spiritual heart of the world. There are two Indias: one that might readily be mistaken for a sort of blurred copy of Western life; the other is the immortal India—deep, secret, incredibly alive and alert to those intimate immensities of consciousness which practically spell different worlds. And only India has kept open the road to them, only India really reverences those who vow themselves to exploration of those worlds. Only India understands the indomitable purpose signified by the odd top-knot, the tied beard, the triple staff or cord, the insolent nakedness, the ash-smeared skin, the terrible vigil, the tortured, wrecked body, the seclusion of the jungle. Oh, and a thousand other symbols which mark those, mad enough to seek out immortality, and ready enough to discard the pursuit of the fleeting shadow and grasp after the reality.

Because of her secret indrawn life, typified by the veiled eyes of the Yogī, India's mental atmosphere is austere, remote

—like the clear ethereal remoteness of some of the Himālayan heights, never to be ascended, except in imagination. The Yogi's powers of silence and unbreakable determination are imperative before that rarified mental world will yield any response. Yet, there only is to be found the beauty of perfect thought. Year piled on year of effort, and just occasionally, the fogs of the lower mental worlds are transcended and the radiant purity of utter thought is glimpsed. Even if the vision is but momentary you know why thousands aspire and struggle to attain and to abide in that world. You begin to realise something of the patient toil in thought that has made some of India's philosophies peerless. Pure thought, nothing less. True thought, gleaming, flawless. And the effort to reach it? So long, so patient, so fatiguing to the lower mind that dances gleefully in its own crowded world. Serene world of thought—not to be pulled down to look at and criticise; you must rise to it, nor otherwise shall ever know anything of it.

Another element in India's atmosphere is the strange element of magic. Every day in homes, in temples, ceremonies are performed, and have been for countless centuries. The same ceremonies. The morning and evening ceremonies in the home, the morning including the famous *Gāyatri mantram*. Magic creates forms, forms transmit forces, big and small. Wander down the Ganges at Benares. (But Benares is not her true name; she is Kāshi, ancient Kāshi, to whom has ever turned India's longing thought.) Thousands worship there daily, thousands have always worshipped there. Temples in marble or stone jostle each other on the steep banks of Mother Gaṅgā.

And it is night, moonlit, silent. In jagged pools of shadow and light crowd temples and houses. Occasional tiny oil lamps flicker before dear shrines. Silence is scarce disturbed by the drone of some weary voice repeating ancient rhythmic *mantrams*. Those *mantrams*, those thoughts made musical,

have peopled the mental atmosphere. Here is Shiva in pure majesty, or engaged in His Cosmic dance, that dance is the whirl of planets and the energy of all things; there Vishṇu and His adored incarnation Shrī Kṛshṇa, blest babe and youth. Kālī too, in her dread destructive form, and Lakshmī, the gorgeous; there Sarasvatī, the radiant, and Umā, the wisely tender and above all the mysterious "Supreme Mother". Behold Bhīma too, the warrior in his grand rude giant strength. Angelic hosts also, flashing, ardent—and so many more, "lotus-eyed," with coruscating crowns and crowding myriads of joyous attendants. Are they real and invoked—or are they thought-made?

Indian nights. Who can forget them? Still, haunting, even a little terrifying. Minds are busy with mystery, with magic, worship, glory, evil, joy and misery. It is a little overwhelming—one had best sleep dreamlessly in India.

There are other currents running through this dominant atmosphere—Mohammedan, Jain, Christian, Buddhist and so on. They are still, after many centuries, but faint notes in the mighty chord of India's thought-world.

Then Ceylon. How different! Here is quiet joy. Not many devotions, but one devotion to Peace incarnate—the Lord Buddha. His Love, His Law, His Saṅgha (brotherhood) pervade the lovely island—ancient Laṅkā where Rāvaṇa threw the dice of evil and found death at the hands of his Lord, the perfect Rāma. Over Adam's Peak where broods the thought of the Lord pilgrims seek the mystic feet; at Anurādhapura is still the Bo-tree, severed branch from off that favored tree whereunder sat the Lord in meditation and from which He emerged the Enlightened; His fragrant spirit passed over Kelani and the perfume of it lingers still.

Temples are everywhere. Meditate in them. They attune the mind to large thoughts and to peace. Seek in that peace the meaning of Nirvāṇa, and mayhap some divine ray

of the blessed Lord's thought will illumine your mind and for ever you will be aware, dimly at first, of vast law and order swaying all things and in and through which moves man's immortal spirit with assurance and power. Sit in dim undisturbed temple corners and seek out in thought these high things. In that atmosphere of eternal peace vision seems near and possible . . .

In the cocoanut groves the moon flashes silver upon swaying fronds. The pathways beneath are in gloom. Into some open space come silent forms till all are assembled. Then the throb of the tom-toms breaks the silence. Into the circle of moonlight spring "devil-dancers," dark and menacing, whirling their fire-sticks. The air is a-quiver with disturbing rhythms. Here is dark thought abroad, ancient terrors expressed, the wild will in man a-riot, the call made to old mysteries of nature's untamed savage self. Akin is it all with those who place the pin-stabbed waxen figure in the house of an enemy that he may die mysteriously, and akin also to those who stealthily rob the grave of the wherewithal to concoct dread unclean images . . .

Soft exquisite nights when the firefly flickers in and out and—the body in repose—thought rises and seeks the Refuge and the Law. A benign Presence is felt in whom the mind may rest in long contemplation and know the comfort of the one Truth, the one Wisdom.

Australia. Here oldest land and youngest people meet. Lying silent so long beneath the Southern Cross, bereft of deep thought—for the slowly dying remnant of her dark sons knew few throes of soaring mind—ancient Lemuria slept a myriad, myriad years. Her rocks grew hoary, her forests slumbered, her fauna and flora knew no change, none tampered with bird or beast. No planting, no cultivation altered an incredibly ancient order of things. The black women dug bulb and root from the ground for food, the

black men with unerring skill tracked wild creatures, captured, killed and ate them. Nothing changed. Nigh silent the world of thought, save for vague uneasy stirrings of primitive minds, and the restless ghosts of a glory passed long since in the remote beginnings of things.

The nations of the "West" descend upon the shores of this old land and bring with them the incessant hurry and clamor of "modern" life. Thought springs colored by environment, where space offers freedom and tradition has no meaning. The thought-world seems empty, mind and body drowse in those sun-soaked spaces, life dreams and broods. Even in crowded cities there is not yet much clash of thought and few, as yet, well worn tracks in the mental atmosphere. Here too is a free spacious world to be filled. And fill it will, with thought known and loved and borrowed from all the world, and with thought new and speculative, and above all daring, daring . . . In the realm of emotions there is already a strong artistic tide running and this will come in the future to heights of powerful expression in color, in sculpture, in music.

South Africa, in parts, has also lain for ages beneath the Southern Cross, but not so silently, not so securely. Her broad, starkly beautiful bosom has been stirred, and rent, and scarred, and healed. She has seen the coming of early civilisations and has watched them depart. The ruthless black tribes have come down out of the North, the equally ruthless nations of the West have come over the seas and up through the South to be tested for fitness for Empire. Savage, intelligent, shrewd "gentlemen" those builders of black Empires. "Witch-doctors," keen-witted with wicked insight into the fears, frailties and passions of human nature aided and abetted, at a price, in the building. Then were tyrannous rule and haunting horrors and an untamed rhythm of life that throbbed in wild music and stamping fury of dance.

The "black" man's heart is mysteriously in tune with nature.

The Boer of bygone days trekked with amazing persistence across arid plains and defied the savagery in man and nature. His Bible was his only guide; his wife and family his only companions. His wife obeyed him in her own grimly superb way and yielded nothing to the staggering disasters and hardships that beset her. A chosen people—so they thought themselves.

Then the lure of wealth: buying and selling gold and diamonds, feathers, slaves, ivory, farming and hunting—all these and more, the best and the worst in the world, "smelt out" and struggled for. Then came governments and schools seeking order out of much diversity. There is the secret, but vivid nature-instructed, lore of all sorts of dark humanity; the long slow thoughts of the Bible-instructed Boer; the quiet of Indian thought, the clash of Christian missions seeking rewards, the growing definiteness of Universities. Romance of life, romance of thought, romance of scenery with great horizons and glowing glory of color . . . The atmospheres of South Africa are certainly distinctive.

Britain. Thought flowing steadily in many well-worn tracks, therefore traditions yielding but slowly. Ireland irrupts and thought is bent awhile, Scotland pulls uneasily and then settles back because her sons have their part to play in an Empire's fate; Wales lifts her broad shoulders at times and then tremors run through the Islands, England stirs with astonishing violence now and then, but her burdens are so many that she quickly quiets down again to the ceaseless consideration of them.

Political—that is perhaps the main thought current of Britain's atmosphere. Of that the centre, of course, is the Parliament—how best to rule with justice. Into that main current flows many a tributary stream from far and near, so

the thought-world of these little islands, set in grey Northern seas, is many-colored. It is crowded, too, anxious always. There is an insistent brooding sense of something about to happen. In such a Commonwealth of peoples momentous decisions are of daily occurrence, decisions that affect the destinies of thousands, millions. It is wearisome. Under the strain England's mentality has acquired some of that desirable dispassion which makes for a whole world's steadiness. It is as well. But it tends to a greyness of life, for responsibility usually robes itself sombrely.

Yet despite the outward solemnity there is a way of escape from it all, for there's still a Pagan note in England's chord; there's a sweet wild call in her fairy glades and wind-swept hills where pucks and fairies and dainty elves disport themselves and birds sing and the shy wild things are at home. And the people answer the call readily. They explain it as "love of fresh air"!

There seems so little room for new thought in England, for thought that will make other tracks from which may be gained new vistas. England is like India in that. Both are mature—the one in action, the other in spirituality. Both have exhausted so many possibilities. What is there new, unknown, which may thrill or cause wonder, or even departure from the old and familiar! Yet, who knows?

In what ways will England remain for centuries yet a slow but sure disentangler of the world's many problems, including her own? Her children from over the seas can play games as well as she, can beat her at them, for they have still the zest for laurels. New nations and old are busy securing their share of the markets she once monopolised. And so on. She is concerned but not jealous . . .

But there's an age-long ambition at England's heart and its fulfilment has not yet been secured.

How to rule with justice?

She does not yet know, though she has tried, splendidly sometimes—and partly succeeded. Hence her power. But there are still bigger hopes burning at her inner shrines. Who shall reveal them so that the world may glow in their light? The hour has come. Shall it pass?

In France also run two currents: one is the bourgeoisie of all sorts and grades; the other is the old aristocracy.

The bourgeoisie (unpleasant word) are at heart a peasant people—though they flock the city streets and find curious satisfactions in dull, vulgar and flaunting places which only imagination can invest with any sort of attraction. The Boulevards, for instance, and those pavement cafés!

The peasant's heart is in the country with the soil he loves even though industry claims him. France is truly dear to him and draws his very soul in some strange magnetic way. France is his constant romance, which he would have the whole world admire . . . Yet is he practical, shrewd, level-headed, and, despite the waywardness of his emotions which lead him, a willing slave. For is not life an enjoyment? Who so foolish as not to sip its red wine and relish its flavor?

Meanwhile politics and trade, and the rest, and beyond all-farming . . .

The long furrows in the big fields, the happy vineyards, the rich fruit, the good vegetables and the radiant flowers. Then the great harvests and the many little customs that add spice to life! Then religion, for beneath all, your bourgeoisie is religious in his own way. Miracle! It is a word as constantly on his lips as on the lips of the aristocrat. Think of the recently made Saint—little Ste. Marie-Thérèse de l'Enfant Jesu—who died an early death not so many years ago. She prayed when living that after her death she might be allowed to help people and assist in granting their prayers. And already over four thousand "miracles" stand to her account; so many indeed, that she has not had to wait for

centuries before being canonised. Think of Lourdes and its thousands of pilgrims and the "miracles" there too, and of other shrines and holy places whereto the crowds resort for the healing of their many ills, mainly bodily. Dear beautiful sceptical France!

The Revolution set out to destroy the aristocrats but really carried them high on its violent tide and left them stranded. Duke, Marquis, Vicomte, Comte, etc.—all are still there in a web of social life where "the oldest name in France" still commands precedence. Into that world the bourgeoisie seldom steps, not even if it be high in political place and power. And the aristocracy is Catholic while politics are Freemason—and who shall understand these things without much patient consideration and close psychological study?

The aristocrat has an ineradicable love of the beautiful, the rare, fine, delicate and exquisite in art. It is part of himself and not to be denied. He collects, he surrounds himself with *objets d'art*. He handles them as a lover his beloved, with tender reverent intimacy. He is irresistibly affected by the subtle in the arts. In him moves always a passion for lovely things animate and inanimate. The wickedly, but cleverly grotesque too he cannot resist. It charms him . . . Life altogether intoxicates him. It polishes him at the same time and makes him brilliant and urges him to demand an audience before which to shine. He is impatient of a world in or out of France that does not admire him . . . Also, for him the dramatic moment is precious, poignant, necessary. Life is so stale without it, not to be endured!

And assuredly—"Life is an ecstasy."

Josephine Ransom

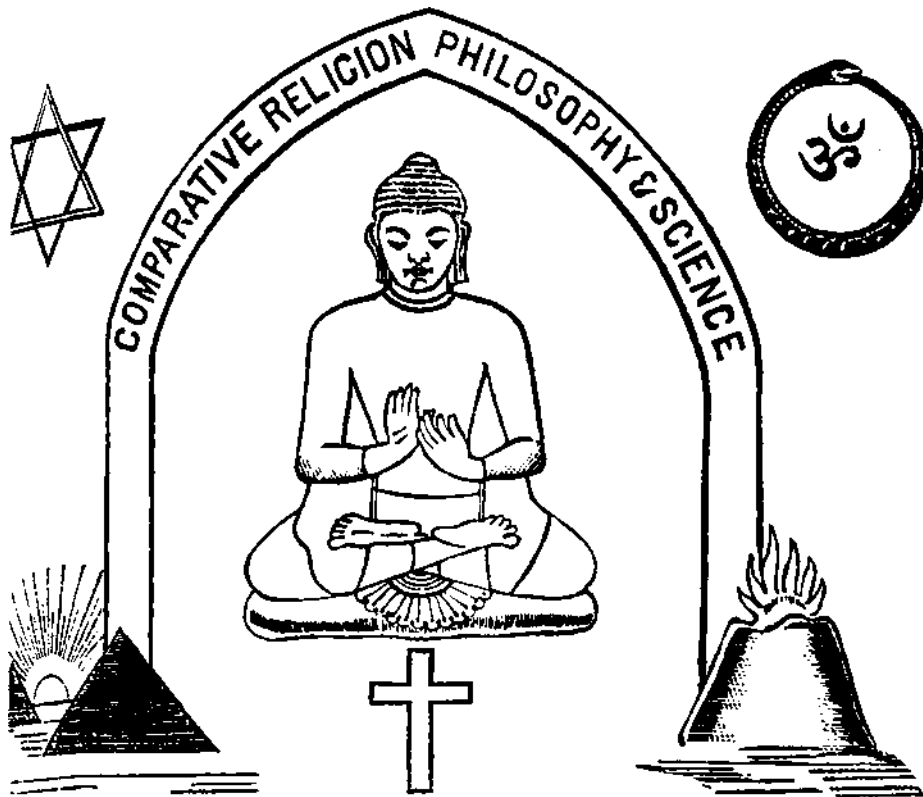
LOVE

AMID the dim deep mystery of moonlit pines,
We lingered, you and I, in sweet accord,
And dreamed of faery palaces where we would dwell,
Of journeys travelled over sunlit land and sea,
Of work which we should do for Him,
To lift the burdens and the sorrows of the world.

Then with grating iron wing came Strife,
And stood between us as we sat.
The fair frail chalice of our love was broke,
Flung to our feet, the fragments of so sweet a form.
We parted ; and with salt and bitter tear we wept,
And went our ways.

Then, as God willed, we met again,
One summer eve amid the sombre trees,
Chastened and bruised with battles in the world.
Once more we built, with finer purpose bent,
The Temple of our love ;
But now, cleansed of its dross by anguish's searing flame,
We built with gold, the gold of Him
Whose Love holds all within His Breast.
We learned to live, to strive, to die for this.
You were no longer you, no longer I was I,
But in sweet harmony we learned to see—
That all is Love.

L. J. B.



WHAT IS WRONG WITH EDUCATION?

By WILLIAM A. GOWRIE

IT is quite evident that something is wrong with education. Educators the world over are worrying their heads over lamentable conditions that exist in schools and colleges, without determining the causes, or doing the necessary to change them. The press voices the general discontent, and, magazines publish articles on the subject offering solutions which, far from clearing up the tangle, serve only to emphasise the need of action along reasonable lines, by proposing plans too revolutionary and impracticable.

I have in mind an article by Mr. H. G. Wells published in the *Cosmopolitan* about a year ago. In his article Mr. Wells decries conditions in schools and colleges, and suggests that, universities, with all the paraphernalia of caps and gowns, degrees, athletics, etc., be done away with altogether. Mr. Wells considers the four years spent in college a protracted holiday; and believes that it would be more beneficial to bring youths from the age of fifteen or sixteen years in contact with the realities of life. In other words: the time spent in schools, others than the primaries, is wasted.

Instead of universities Mr. Wells would institute a plan whereby knowledge would be broadcasted through the media of literature, leaving a few institutions similar to our colleges, for the purpose of research, and for the benefit of those students who desired a close contact with the assistants of the distinguished teachers whose results it would be their duty to impart to them, and to other students all over the world.

We cannot help but think that the plan proposed is on a line with the author's literary trend. It may be that, at some future time universities will be done away with, and some other means found to convey education to students: through literature, radio, or, yet again, through some means yet to be invented; but, the problem before us is: not to do away with the secondary schools and colleges but, to make these institutions do the work for which they are intended; not blaming the colleges entirely for the adverse conditions found to-day in the educational world, because conditions within the university campus are caused, in part, by existing conditions in the outside world.

To the pressure from the outside world, of which we shall speak later, must be added the lamentable, but undeniable fact, that, our educators, with but few exceptions, are narrow-minded, and have no clear conception of what education is, or what is its purpose. That is the first stumbling block, and,

it must be removed before education can be established upon sound foundations that will permit a satisfying plan to be conceived and put into permanent effect. We must establish definitely: What is education; and what is its purpose. We must also determine what are "the realities of life" to which Mr. Wells refers. And, furthermore, we must find out what we are struggling for, or better yet, what are the things worth struggling for.

Education is, indeed, a most complex problem, and, its complexity is not lessened by the fact that, as the saying is: "We don't know where we're going; but, we're on our way." And, that is exactly our case. Some unknown force urges on to a hidden destiny. Something within us whispers that we must acquire knowledge; that we must strive for perfection. But, why we should do this, and for what ultimate purpose is beyond the ken of our educators.

Education has been defined as "the pursuit of knowledge"; but, evidently this cannot be an end in itself, but a means to some end. Now, is education to be considered as a means for the procurement of riches? A short cut in the acquisition of material well-being? Is education to be acquired that we may shine in the glory of our superior knowledge over our less favored co-inhabitants of this globe?

The prevalent idea seems to be in favor of education as a means for obtaining sufficient knowledge in some line of human endeavor that may be capitalised, either in dollars, or in honors. The profession is the thing; and, if we acquire a smattering of general knowledge to go with it, well and good; if not, it does not so much matter. Success in life is measured by those two standards, and we follow the precept to: "Let our light so shine before men that they may see our good works, and glorify us who are here on earth."

These dominant tendencies in the outer world have a corresponding effect in the college world. Then too, we are

living in an age of wonders. Every day brings forth another invention conceived that this world shall be made a more pleasant place to live in, from a material point of view. And, the consensus of opinion seems to be that money makes the wheels go round; because it is the means of placing within our reach all those pleasures and commodities made possible by modern inventions and manufacture. The average young man goes to college with but one ambition: to learn his chosen profession in the shortest possible time in order to get out in the world and make enough money to supply himself with all the physical comforts and pleasures available. The man who does not go to college also wants the same thing: money, and, we find this general trend moulding college education.

These conditions exist because we lack the broader outlook that could give us a comprehensive view of the present and the future in the light of the past, and our educators, to whom we should look for guidance, seem not to heed the lessons history has to teach. They seem to forget that, in order to realise true progress the physical must move parallel with the spiritual. That when the physical progress dominates we have . . . The Roman Empire; when the spiritual stifles the material progress we have . . . India. With these two object lessons before us we should, obviously, take the middle course. But, this world is being made so pleasant a place (materially) that we are losing our capacity for the pleasures of the spirit. We are becoming cerebral, and stifling our budding intuitive tendencies. Pleasure is supplanting happiness, and, that way lies danger.

The present conditions and tendencies are causing a plethora of specialisation: In the field of scientific research, in the industries, in commerce, in education and in letters, in fact, in all fields of human activities the specialist has supplanted the man of general knowledge. Universities prepare special courses and special programmes of study, eliminating entirely

those studies that are not absolutely essential for a working knowledge of the profession in question. Cramming into the shortest possible time the indispensable, trusting that the student will acquire what passes for an education after he graduates and gets out in the world.

This modality is due to the vertigo that has taken possession of humanity in recent times. Everything must be done quickly, and, it is considered best to do something mediocre in a hurry, than well but slowly. We seem to be afraid that old age or death will overtake us before we finish doing what we have at hand; and, humanity might be likened to a child who, in the absence of his parents takes from the cupboard a jar of jelly, and is bent on transferring to his tummy as much of the sweet as possible before someone returns and stops him.

The fact is, that we do not realise that life is like a fuel, that we must conserve in order to get the most out of. That if we use it with care it will last and permit us to reap great benefits; but, if we waste it, and burn it up carelessly it will soon give out and leave us stranded far from our goal. But, as we said before, the vertigo of velocity has taken possession of us and we are drawn into the vortex in spite of ourselves. Time is money, and, we must prepare ourselves in college, as quickly as possible, in order to get out in the world and make enough money before our life curve begins to decline. In a word, the objective is: Money. Let us not blind ourselves to that fact. The perfecting of the individual, and hence of the human family is relegated to a secondary place. We are at the acme of physical endeavor, and anyone who dares advance the opinion that we are on the wrong road, and that it leads to dissolution and disaster will be laughed at for his pains. And our educators, whom we should expect to know better, are themselves drawn into the current, and, following the line of least resistance, do not try to lead the students along the path of real progress, but allow them to formulate their own plans

of study. To-day, the college student holds the reins. The educators are powerless in their weakness.

Undoubtedly, one of the objects of the university should be the preparation of the student so that, on his graduation he shall be capable of taking his place in society as an efficient member, able to earn a livelihood for himself and those that may become dependent upon him. But, do we find that it is absolutely necessary for a young man to go to college in order to do that? Are the successes in life found only among college graduates? Is it not true that the college man is handicapped when he leaves college, and cannot compete with the man who is already in the field. That he must begin at the bottom just like any other man who has not had the advantage of a college education but has the experience? There are many men who laugh at a college education, and, why should not they, when without wasting four precious years in college they have acquired riches and as much knowledge as the average college graduate. There seems to be no difference either way; but, there should be. The difference between the college graduate and the man who has not received a college education should be, not in the greater amount of knowledge possessed by the former, but in his higher ideals. His contact with superior men, in an atmosphere devoid of egotism created by the money making craze, should leave its mark indelibly stamped upon his every thought and act. College life should be the realisation of the ideal life, and, the college graduate should carry with him through life the intense desire to extend those ideal conditions to the outside world. The college graduate should be to the world, what the teacher is to the student. Knowledge alone does not make for education, there must be a correlation, a harmonious interweaving of the elements that will result in a multiphase growth: a veritable microcosm, capable of continued expansion in all directions. Such a man only, may be called educated.

The student should be taught that this great universe is evolving towards a higher state. That it is constrained by immutable laws that work for a definite purpose in accordance with a preconceived scheme of things, and that man has a place in this scheme. What that place is, and what is expected of him must be arrived at by educators before they are worthy of the name.

Teachers to-day believe that they are doing their duty when they simply impart knowledge to the students ; but, that is only one phase of education. The teacher must have the capacity to instil idealism. He must prepare the way for the acquisition of intuitive perception. At present we are working along cerebral lines only ; but, the organs of intuition exist in man, although they are at present atrophied by disuse, and must be energised into action by the proper methods.

We rely entirely on reason and common sense. Our teaching is objective ; but, this is not the important point : not what is taught or how, but, for what purpose. The methods and plans may be defective, but, if the object is worthy and ever before us, the errors and deficiencies will disappear in time. We would not build a factory without knowing what we are going to manufacture ; not shoot at a target if we did not know that such a thing as a target exists or where it is situated, and yet, we spend great sums of money, and infinite pains on education without knowing what education is or what it is for.

It is possible, as Mr. Wells asserts, that universities will pass away and become matter of history, and, that education will be imparted in other ways : through literature, radio or some other means yet to be discovered, but, whether the universities remain or go ; whether we educate through this or that method, the fact remains that we must know what we are educating for. We are like travellers on the deck of a ship. All crowding to the bow, straining our eyes in trying to see ahead through the mist, and failing to do so. Whereas,

by climbing the mastheads some would be able, to see, if not the port of landing, at least the shoals and rocks on the path of the ship. The travellers at the mastheads should be our teachers, our leaders, to whom we should look up to in all confidence.

This Twentieth Century, that we insist on calling enlightened, has presented the shameful spectacle of a college professor before a bar of justice answering to the charge of teaching evolution. And, not so long ago a Cambridge professor was nearly dismissed because he happened to figure as co-respondent in a divorce suit. These two examples suffice to establish our real status of enlightenment. We pride ourselves on being broadminded, and, yet, we permit these things to happen. We are not even consistent in our errors. Since we proceed by elimination, why not admit all creeds, all philosophies, all theories, and study them all, taking from each what we consider of value? Why refuse to see but from our point of view? Why accept one religion, one method of investigation, one philosophy when we can take them all and make use of each in proportion to their worth? Why not follow the example of Walt Whitman and contain all?

Not until education is universal shall we make headway. To-day we are limited by regionalism, and nationalism, and our schools and colleges teach that our best is the best: our system of government, our plan of education, our this and our that. But, that is not education. Education must be comprehensive with internationalism in view. The man who does his duty towards his family is worthy. The man who also does his duty towards his community is worthier. The man who, besides, does his duty towards his nation is worthier still; but, the man who is educated enough to do his duty towards these institutions, and besides realises that he owes a duty towards the whole human family, and takes his place as a citizen of the world, is really great, is really educated.

That should be the aim of all true educators, to make citizens of the world. Not: "My Country"; but: "My World."

As stated above, the Alma Mater should represent ideal conditions realised within the limits of the campus, and the aim of each student, to extend these conditions to embrace all the outside world. But, in order to realise this we must fill our university chairs with real educators. Men capable of leading, not following along with the student body. Telling the students what they shall have, not asking them what they want. There are such men in the world to-day. Let us find them, and pay them enough so that they may be able to dedicate their lives entirely to education. And, here we find a mark of our real esteem for education: the poorest paid profession in the world is that of the teacher. You may say that those we have are not worth more. Perhaps that is so. But you cannot reasonably expect a capable man to forego a lucrative position in the world in order to enter a college to teach for a salary equal to that received by a streetcar conductor, or a private chauffeur.

Education should be synthetic, but, ours is an age of specialisation. The college courses are divided and subdivided in specialities, and a student who goes to college to study a certain speciality, studies that and nothing more. Anything not directly related to his subject is discarded.

This limitation is a great obstacle to education. Universities are reduced to the category of institutions in which professions and specialities are taught, in preparation for the struggle that is to commence with the departure from college. A struggle that becomes more and more tragic, as we invent others and more complicated superfluities. The so-called struggle for existence is, to a certain extent, a myth. The real necessities of life are few, and within reach of the average man; but, the universities are being prostituted, the Alma Mater is being

commercialised, and, is taking more pains for the gratification of the pleasures of the body, than for the welfare of the soul.

Undoubtedly specialisation has made possible the enormous progress of modern times. It is true that allowing for the limited capacity of the average man, he will render a more efficient labor by dedicating all his activities to one line of action. There is a notable increase in efficiency; there are less errors; less time lost, and in the world of dollars and cents where time is money, the specialist has become indispensable.

It would seem from the foregoing that, specialisation by the individual is to be desired. That this dedication to a limited field, say of investigation, of a great number of specialists will result in a more comprehensive knowledge of the whole field. But it is not so. Specialisation in one aspect of a subject that possesses other modalities only serves to limit the range of vision of the specialist. He will see the details clearly; but, will lose sight of the correlation of the parts. He will lose the faculty of grasping the whole process at a glance; of looking at the painting in its entirety, so that losing the details, the strokes of the brush, the unity of the work may stand forth harmonious and splendent. Much may be learned by studying the stars through a telescope; but, more may be learned by looking at the firmament with the naked eye, and permitting the wonderful panorama to reveal to us the greatness of that Law that rules the universe. Let us study the stars through the telescope, by all means, but let us look at the sky with our naked eye also.

Every man should specialise in something; but, he should gravitate naturally to that limitation after years of preparation in other fields, so that the limitation he imposes on himself shall be in respect to his activities only, not because of ignorance of the others, as will obviously be in the case of a

student who enters a university and devotes all his time to the study of one particular specialty. And, so we have to-day that, the average civil engineer knows nothing of political science, biology, philosophy or letters. A lawyer knows next to nothing of mathematics; a mechanical engineer may have heard the word æsthetics, or he may not. The objection is offered that life is too short, and that we may not hope to learn all there is to be known in one short span of life. The argument is weak, and based on limited knowledge of the way in which life functions. Besides, the college education is not supposed to include all the knowledge there is in the world; but, it should crown the efforts of the preparatory schools by giving to the world young men possessing the fundamentals of life. The love of truth, and perfection. The desire for further expansion in all directions.

In spite of the fact that specialisation has helped material progress in a marked degree, it does not follow that it will light the spark of genius in the mind of the investigator, and it may be truly said that modern invention has been the result of natural vocation rather than specialisation. In chemistry, in physics, in electricity and, in fact, in all fields of human endeavor it has been the man of synthetic education, or the amateur who has triumphed. Men who, disregarding the signposts erected by the followers of beaten paths, the men of limited vision, dared to sail adventurously over uncharted seas, even against the dictates of common sense, guided by their intuition and their contempt for limitations. And thus we have that: The inventor of photography was an army officer; of the electric motor a bookbinder's clerk; of the telegraph a portrait painter; of the Packard loom a dressmaker and of the typewriter a farmer. A poet invented the sewing machine; and the disk talking machine was the night work of a clothing salesman. A lawyer's clerk invented the wax cylinder phonograph;

a grocery man the type casting machine; a physician the first pneumatic tire. The hand camera was the invention of a bank clerk, and the film roll of a country preacher. The motion picture machine of a stenographer. The tunnelling shield was the invention of an editor; and, the stock ticker of a dentist; two bicycle repair men made the first man-carrying aeroplane. A druggist clerk invented the loudspeaker.

We might go on accumulating evidence to prove our assertion; but, the above suffice.

Specialisation in any form, as the belief in any one religion, system of philosophy or line of investigation is a limitation.

There is a story about a man who had worked for years in the Ford automobile plant. Finding himself in France without money, he applied for work in an automobile plant. On being asked what he knew about automobiles he replied: "I know how to tighten screw number 455 of the left mud guard. I can tighten fifty screws per minute". That, allowing for exaggeration, is what specialisation does to the individual.

A person who knows only one language, and has lived in only one place may know his language and his place better than the traveller who has visited many places and knows many languages; but, the poliglot and traveller will be broader in his views; more comprehensive in his appreciations; will have more capacity to assimilate.

To the actor life is a gesture; to the mathematician a formula; to the religious a prayer; but, we know that life is something more, that life is many-sided, and that if we are to understand it, we must be many-sided also. If this is an age of enlightenment then let us destroy existing barriers to expansion. Thus, and only thus shall we gain freedom from ignorance and prejudice, the greatest obstacles to true progress.

William A. Gowrie

CHRIST AND ANTI-CHRIST

By ALICE A. BAILEY

TWO major premises have governed the religious thought of humanity throughout the ages. One of them is the fact of man's search for God, and the other is the realisation of God's search for man. One is evidenced by the whole trend of the teaching and symbology of the great religious cults, and the other by the constant appearing of messengers among men, bringing a Word from God to His wandering sons, urging them to seek until they find Him, to return with speed to their home with Him, and not to rest until they find a resting place in His bosom. These two parallel lines of teaching can be found running like a gold and silver thread through the warp, woof and pattern of all religions. They indicate a fundamental truth—perhaps the fundamental truth where the children of men are concerned.

That this teaching has been allegorised until its original simplicity has been lost is, of course, inevitably the case; that it has been twisted by the theologians, distorted by academic doctrinaires, and hidden behind the puerilities of men's minds is indisputably true; but back of all the allegories, the dogmas and doctrines, the disputations and the commentaries of theologians lies a clear and simple truth, with a wide general application. As the centuries slip away this truth is emerging ever more clearly, and the laws which govern this reciprocal search will be increasingly made apparent.

This truth might be summed up for us in the following brief formula :

Every human being is a son of God, for all souls are one with the Oversoul.

Within each son of God lies the power to evolve and grow, just as there lies within the infant the potentiality of the man.

When full growth or perfection is attained, a son of God stands forth, with the right to stand in the Presence of the Father.

From that Presence He again goes forth to the place where His younger brethren struggle in the darkness to aid them in their evolution.

When that returning son of God is One who has achieved high place in the Father's home, He frequently brings a special message and carries a special type of force. In this case He is called a World-Teacher, an Avatâr, a Savior of the race.

This is the simplest statement of this occult truth, but it involves big issues, and the results of such an advent are so many and significant that history deals largely with them, and there ensues a world-wide recognition. The familiar story round which the faith of Christendom is centred gives us the picture of such a son of God, the eldest in a great family of brothers, the Master of all the Masters, and the Teacher alike of angels and of men.

For two thousand years the message He brought of love and service has sounded in the ears of men, and ever there has been with us the anticipation of His return. For the past twenty-five years this anticipation has been superseded by a conviction of the imminence of His near approach, and everywhere proclamation has gone forth : Lo, He is here ! Lo, He is there ! The Christian Church proclaims His near return ; cults in India give Him a name and say He is already with

us; the Mohammedan peoples live in expectancy of the appearance of the Iman Mahdi, and the Buddhists of another Buddha, whilst the Theosophical Society, in line with the rest, announce the presence with us of the World-Teacher in the person of Krishnamurti. The Bahaist states that He has come and gone.

What is the truth in these matters? How can we arrive at a certainty as to eternal verities in the midst of the turmoil of voices and the clamor of claimants? What are the principles involved, which, when found, will act like Ariadne's thread and lead us out of the maze of speculation into the light of day? What does the emergence of this expectancy at this time signify? Is it possible that there is truth and fact underlying the veil of illusion, of glamor and of error? There surely must be.

In the search for truth in this connection, in the spread of discussions about the matter, and in the general expectancy lies only good, for the power to discriminate and to think truly is developed thereby, and the growth of the intuition is fostered. Men grow by coming to their own decisions, and by knowing why and for what reason they accept or reject a doctrine, a dogma, a claim or claimant. If we accept intelligently a formulated truth and believe it, then that is the truth for us. If we intelligently accept a Teacher, then for us he is the teacher, and the same truth applies in connection with the World-Teacher. If we accept Him, then He is the World-Teacher, as far as we individually are concerned. But the reverse is equally true, and there is no sin or wrong where people intelligently, sincerely and thoughtfully reject a teaching or a teacher. There is no harm in questioning. Men grow by answering truthfully and in the light of their own souls such questions as the following :

Do I believe in the return of the Christ, or of the World-Teacher? If so, why? If not, why?

Do I believe that this is the time for His return ?

Can I state why He is looked for now, and why (under the cyclic law) the sound of His feet may be heard ?

Do I believe, for instance, that Krishnamurti is the vehicle for the World-Teacher ? If so, why ? If not, why ?

Do I reject the claim that is made for him because I am antagonistic to those who are sponsoring him ?

Or, do I reject these claims because, after due thought, time and consideration I see no indication of a message given, a note sounded or of power pouring through the personality involved ?

Again, do I accept the claims made for him because those I respect accept him and believe them, or because I am naturally a follower and devotee ?

Questions such as these when honestly faced and candidly met will lead a man into the truth, and we arrive at the realisation that it is not the holding of this or that belief which is the thing of paramount importance but the fact of being sincere with oneself. It is not this doctrine or that teacher which is of moment, but the using of the God-given power of arriving at a knowledge of truth through the right use of the mind. We are saved by the light that is in us and not by someone else's light ; we can know the truth and the truth can make us free, because in our own souls lie light and wisdom, and we need not walk by another man's truth or accept a formulation of truth on the evidence of another.

The problem before each one of us these days is to listen with sympathy and understanding to the varied presentations of truth and to the beliefs of others. We must investigate in love and with intelligence the differing claims and ideas. So few people use their minds ; so many use their emotions and their loyalties or their prejudices ! In the process, we must refrain from condemnation and loud-voiced derision, and carefully sift, watch and defer decision until such time as

our own inner monitor speaks, indicating the direction in which truth (for us individually) must lie. Then, having settled along what line our activities and allegiance must be organised, having cleared our minds through meditation and clear logical thinking, let us remember three things :

First, that the great "heresy of separateness" is the one damning sin.

Second, that every aspirant to light and knowledge has to guard himself from the danger of crystallisation, over-devotion to the form of truth which appeals to him the most, and from the tendency—present in all of us—to become a theologian, which is, after all, only misapplied devotion to a cause or a teacher or a form of truth. Let us watch against the making of Bibles, and of infallibilities, of popes and beloved teachers.

Third, that the true Occultist must remember to co-operate with all groups of thinkers who are helping others towards the light, even though their methods, technique, dogmas, and terminologies may not be his.

With these thoughts clearly in our minds, let us look at the whole subject of the Christ, and His return as the World-Teacher, from a wider point of view than the personal, and let us at the same time include in our thought the opposing great concept, that of the Anti-Christ, or Adversary. The two are inseparable, and together produce the perfect manifestation.

Let me say from the outset that I am not in sympathy with the point of view which seeks to prove that Anti-Christ is the Roman Catholic Church, or the Pope, nor do I believe that it is the sum total of those religions which the orthodox Christian regards as heathen. Books have been written to prove that some outstanding personality (historical, religious or otherwise, whose views differ from those of the writer of that book) is Anti-Christ. Anti-Christ is regarded by many as the teaching and the teacher whose theology differs from

theirs, yet—if this is so—they are, in their turn, Anti-Christ to others differing from them. Thus it becomes apparent that this interpretation is a figment of the imagination and indicative of a pugnacious disposition. The same separative and critical idea can be seen in the ranks of the Occultists and Theosophists, who call those who do not accept views identical with theirs, black magicians. Thus lines of demarcation are set up, antagonisms fostered, and separation brought about, simply because people disagree on terminology and interpretations, accept different teachers and swear by some Bible. These kinds of people are always with us and—are sons of God as we are!

Anti-Christ is not therefore the Catholic Church or any other religious body; it is not the aggregate of so-called "heathen" nations; it is not some mysterious man of power, or that person or teacher we do not like and from whom we differ. Perhaps we could define Anti-Christ as the sum total of all that opposes and stands in the way of soul freedom, whether we are concerned with the individual soul of man, the soul of humanity as a whole, or the soul of a planetary sphere, or of a solar system. It is all that obstructs progress and stultifies growth; it is that which prevents the entrance of the light and bars the way to truth. It is one of the divine "pairs of opposites," that duality which is the cause of manifestation. It is therefore the matter aspect, the body or form, the substance side of creation in contradistinction to the life, the soul, the spirit aspect.

Matter is frequently called the mother aspect, because in it and through it the germ of soul is brought to maturity, and the son is brought into manifestation. Anti-Christ is therefore that mother aspect of divinity seeking to retain hold upon the Son, forgetting that the Son of God must stand forth free and unrestrained by the Mother, untrammelled by form, and liberated from the lure of the body nature. The pairs of

opposites must travel together and serve each other until the inevitable time comes when Spirit, having "mounted on the shoulders of matter," emerges out of the realm of material form and functions as a Son of God (cosmic or individual) in full manifestation. Without the use of form, no Son of God could come into being; without the help of matter and the process of incarnation not a single human being could know himself for what he is—an individual free soul, with power to function on our planet and there to develop those potentialities and capacities which ultimately enable him to soar into the Heavens. Everywhere life and form are found together, and the interplay of the force of matter (which is the cosmic Anti-Christ) and the force of Spirit (which is the cosmic Christ) is that which produces evolution itself, that mysterious unfolding process which is carrying all creation on to its goal and consummation.

In individual man the same duality can be found. Soul and body function together and, relatively speaking, that force which is the life of the body-nature, works against the soul-nature and thus can, with equal truth, be called Anti-Christ. When the pull of that force no longer attracts the soul, and when the form aspect no longer has any allure, then the man stands free and we call him a perfected man. Later, when his knowledge has unfolded into perfect love and wisdom, we call him a Christ, and the command of the great Son of God, Who is the symbol to all humanity of divine possibility, is carried out: "Be ye therefore perfect even as your Father which is in Heaven." The son has attained his full growth.

The Devil (which is another name for Anti-Christ) might therefore be regarded as the aggregated intelligence of the body-cells, and of the atoms which go to the construction of that physical, emotional and mental something which we call the personal lower self. This is the great Adversary to the emancipation of the Sons of God. This is the intelligence of

matter battling against the wisdom of the soul. This underlies the cry of S. Paul when he says :

For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

For the good that I would, I do not: but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Oh! wretched man that I am! who shall deliver me from the body of this death? ¹

Man is himself a paradox, the battleground and also the fighting warrior.

The same general concept can be found underlying all other types of forms—forms of nations, of organisations, and of all large groups, social, religious and political. These forms are governed by the same laws and veil the same inner struggle. Always the exoteric form seeks to hamper, hinder and hide the manifestation of the inner spiritual force. The union of these two—life and form—follows the same sequence of events as we see in the natural processes of nature: first the birth of the form, due to the struggle of life to emerge; then its growth, as that life impels it onward; next the period of usefulness, when the form is used to meet the purpose of the life, and finally its eventual death and decay, as it proves inadequate to the needs of this life. Such is the history of every race and nation, of every great religion and sect. Such also is the inevitable history of every occult and esoteric organisation, as can well be seen if we study those around us at this time.

¹ *Romans*, VII, 18-24.

Let us not forget as this is realised that as the Christ aspect, or soul, emerges through the use of form into the ever greater manifested perfection on the physical plane, so Anti-Christ or the form aspect equally gains and equally achieves perfection, for "the whole creation groaneth and travaileth in pain together until now . . . waiting for the manifestation of the Sons of God".¹ Matter is as divine as the Soul, and in the book of Job we find the Adversary, Satan, appearing among the sons of God and walking among them as his right. He acts in that wonderful drama as the hinderer and tester, calling out all the reserves of the soul and thus developing them. H. P. B. hints at this truth in the words :

It is this grandest of ideals, this ever living symbol of self-sacrifice for the intellectual independence of humanity, this ever active energy protesting against static inertia—the principle to which self-assertion is a crime, and thought, and the light of knowledge odious.²

Browning also had an insight into this idea in that passage where he speaks of the soul that has "learned, by the means of evil that good is best". Christ speaks to us of the prodigal son, who had no sense of values and no appreciation of his Father's home until he had identified himself with the pleasures of form and the husks of existence. The origin of the word "Devil" is in itself interesting, as given in Webster's dictionary. It traces back to two Greek words, meaning *to throw across*, and then on to a Samskr̥t root meaning *to fall* and in this connection two passages from an old Chinese Scripture and our Christian Bible are mutually explanatory and can be left to interpret each other.

One night the stars ceased shining in darkness, and deserted it, falling down like rain on earth where they are now hidden.³

Thou hast been in Eden the garden of the Lord . . . Thou wast the anointed cherub that covereth . . . Thou wast upon the holy mountain of God . . . Thou wast perfect in thy ways from

¹ Romans, VIII, 22, 19.

² *The Secret Doctrine*, II, 553.

³ *Tchoon-Tsieoo*.

the day thou wast created, till iniquity was found in thee . . . Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground.¹

How art thou fallen from Heaven, O Lucifer, Son of the morning!²

The symbology of the Masonic ritual, particularly the third and sublime degree of Masonry deals with the same concept.

It is not necessary to deal longer with the Anti-Christ aspect, nor to lay the emphasis of our thought upon that which is antagonistic to the soul. It is not a good thing to concentrate upon the forms which imprison the soul. It is of value to realise their function, and to understand that the province of the Anti-Christ, in a human being and in the world, is to drive the Sons of God to such a state of mind that they will take the kingdom of Heaven by violence and free themselves. It leads to intelligent living to realise that every form is the result of the energy of the Adversary, and that in the lower kingdoms of nature that energy must dominate, then in the human kingdom a balance is first achieved, and next comes the battle which must precede the emergence of the soul from the dominance of matter.

Alice A. Bailey

(To be continued)

¹ *Ezekiel*, XXVIII, 13-17.

² *Isaiah*, XIV, 12.

THE BACKGROUND OF BUDDHIST THOUGHT

By A. F. KNUDSEN

WHEN one looks into the Buddhist field today it is not easy to see the links between Buddhism and Hindūism. The outward activities are most distinct. To the layman any link is inaccessible, for the links lie in the realm of philosophy, and that is a *terra incognita* to the real layman. It is however, for the layman that this is written by a layman, to make a bridge as it were, between the two fields, so that the layman may know that there is a link. Some day more and more students of religion will seek the link between these two great faiths, and find the identity in essence.

What was the atmosphere of India at the time of Gautama's birth and what was being accomplished by the culture of the day? Was India alive or asleep? Was there a wave of materialism over the people, or was spirituality in the ascendant? What was the tendency? Up or down? There are some who like dry, hard, solid food. And to get at the root of the matter, and see the then world of thought is no light task. Take a book like Barua's *Pre-Buddhistic Indian Philosophy*¹ and one finds in what a dry soil the tree of erudition has to grow at times. There one finds a period, preceding the coming of the Great Teacher, that one can compare with the state of Palestine, 2,000 years ago, or with the world today, when again there is a variety of expectations as to the return of the Christ.

¹ *A History of Pre-Buddhistic Indian Philosophy*, by Benimadhab Barua, M.A.

Beginning with the earliest Vedic times Dr. Barua takes us step by step, philosophically speaking, up to the days of Gauṭama. Let us therefore take just the immediate two or three centuries preceding and see if we can find what the world was thinking and doing.

Of chronology we must expect little. We have a splendid series of books; a Race-Literature is there, but the foreign, as well as the Indian, authorities differ as to time, by centuries. The metaphysicians, the writers of the *Māṇḍūkya* and *Chāṇḍogya-Upanishads*, for instance, may be said to summarise the post-Vedic philosophy, but that does not fix a date to "Vedic" or "post-Vedic" eras. The sequence is what is important, and with that there seems to be no real difference of opinion. Here we have already the deep analysis of the human faculties relegated to four planes of activity, the *koshas* on five planes, or in some schemes an overlapping, as when *Māṇḍūkya*'s waking plane includes both the *Anna* and *Prāṇa-maya Kosha* of Varuṇa. Yājñavalkya's much older psychological analysis of three states of consciousness fits also into the four of *Māṇḍūkya*. But what is sleeping, what waking or awake, what is the dreaming state? We may name them as we use them, do we value them as they should be valued? Body-Soul-Spirit; Christianity takes the lowest and the highest possible, and makes a stew of all the other bodies of consciousness. This is practically what Yājñavalkya and the older ones do. *Svapna-sthāna*, the dreaming plane, *Sushupta-sthāna*, or sleeping plane; who dreams? of what? it is the subject matter that counts.

Then comes in the *Turtya* stage, is it *Sushupti* under another name, or another subdivision of the stages between *Anna-Maya* (food) and *Ananda-Maya*, (bliss) *Kosha*? We have the planes of consciousness summed up as the *Taittiriya* system in the *Brahmajala Sutta*, which follows precisely the *Māṇḍūkya-Upanishad*. It is illuminating to put these two

Upanishads, the *Māndūkya*, and the *Taittirīya* in a diagram parallel to the usual Theosophic subdivisions from physical up to the nirvāpic and see how gradually the details as to states of consciousness were found and were given out. Even in H.P.B.'s day Subba Row was loath to give out more than the five planes.

That is quite right; unless you are awake as to a plane it does not exist for you, and it is a waste of evolutionary effort to do any speculating about it. Yoga alone will bring you to a realisation of it. This is one of the most interesting points in the transition from Vedic teaching to the definitely Buddhistic teaching. The Buddha seems to have ignored the ponderable physical shell as non-existent to the consciousness as a vehicle, but as a tool only. He shows the discrimination of four planes: *Kāmavacara* (*kāma*-desire) astral, *Rūpavacara* (*rūpa*-form), the concrete mind; *Arūpavacara* (formless) the abstract mind or causal body; and finally *Lokuttāra*, all that was above, the permanent, or real, participator in the wheel of rebirth. Buddha's teaching as to the four kinds of food for these four bodies is also an interesting parallel or extension of the *Taittirīya* teaching that these higher forms of personality are 'food-eaters', fed from without and not self-sustained, therefore impermanent, and to be transcended.¹

Dr. Barua's method of putting the Buddhist teaching alongside the older at every step is very valuable, whether it agrees or controverts the Vedic. This study of planes of matter, and human bodies on the planes, and faculties corresponding, should be carried by the student into the Jaina parallels and compared also with Patañjali. None of these give out the same details, but only enough to identify it to him who had a similar vision, lived and worked, on the plane in question.

¹ See *Taittirīya-Upanishad*.

In passing allow a digression to the contents of the *Subala-Upanishad*. It anticipates the Christian symbol of the child, inculcates "a religious ideal of child-like simplicity of outlook on life". And the Buddha controverts in a *Majjhima Dicoourse*¹ the idea that "the child is the very model of moral perfection". But that is really only discrimination between child as type of inexperience, or as moral agent, a very big difference. The wondering attitude of the child is necessary if one approach the Mysteries with any possibility of success.

In the *Chāndogya-Upanishad* (especially chapter VII) is a most complete synthesis, or condensation, of the post-Vedic philosophy. Dr. Barua confesses to a difference of opinion as to the order of importance of human interests, e.g., how water is more potent or important than food? That seems strange, but it gives the key to the failure of *modern* India. The learned Doctor should experiment. Go without water, taking food; then go without food, taking water, in twenty-four hours the experimenter will agree with the *Upanishad*. Our intellectual analysts of these old *Upanishads* fail to realise that they are talking from experience, from tests and practices, and not merely inventing verbiage, or fiction. Anyone who puts these statements to the test is sure of ultimate success. How pass judgment on *Paṭanjali* for instance, if one has never tried out his directions to the end, to success? The Orientalist often says things that bring a smile to those who know, who know even only the threshold of what is to be known. The real philosopher is an explorer, a naturalist, a master of introspection, dealing with facts. For an energetic mind the order and value of the twenty-three terms in the *Chāndogya-Upanishad* is very enlightening, and someone conversant with both *Sanskrit* and *Theosophy* should dig it all out for us.

¹ *Majjhima*, II, pp. 24-25.

It is in the period of about two or even three hundred years before Buddha (circa 800-600 B.C. according to Dr. Barua), that we find the daily life and thought deteriorating in virility of thought and action. It is here that we find the rapidly growing sophistry and dogma that is the typical or prevalent attitude of mind in the Hindū body, social and political as well. It is what one would expect after Śrī Kṛṣṇa's most successful extirpation of the Kṣhātrīya Caste in the *Mahābhārata*. That left, as Babu Bhagavan Das so clearly shows,¹ only the Vaishya or merchant caste to carry on, with the Brahmins to be sure; but it meant for India a long period of commercial-mindedness, no longer tempered with the chivalry of knighthood. It was *Cavaleria Rusticana* on a very big scale. In other words the whole of India's thought-life was suffering, as some parts of America are now suffering, from fundamentalism. All the symptoms are there. But especially did the *book* take precedence over the *idea*. Here took root the teachings of the six Sophists against whose teachings there is much said in both the earlier as well as the later texts of Buddhism.

Mahāvīra, the founder of a school to emphasise the doctrine of Free-will, "Dynamic Activity," was evidently on the crest of the new wave of evolution, for his labor became the foundation of a sect lasting till today—Jainism. He called his principle Kriyavada, Dynamism.

Into this India came now Gauṭama, the Buddha.

In emphasising the differences between his and the other teachings, Mahāvīra classified the others as: (1) Akiriyam, having a theory of non-existence; (2) Annanam, surely the modern sceptics; (3) Vinayam, or Moralists. This is practically the same as the Buddha's subdivision, so Dr. Barua reviews the epoch dividing the teachers and their philosophies under the three heads of: (1) Metaphysicians;

¹ *Kṛṣṇa, a Study in the Theory of Avatāras.*

(2) Sceptics; (3) Moralists. Māhavīra gives us a deep and convincing analysis of the intellectual field of his day. He puts the teachers in eight classes thus: (1) Monists, Theists, Monotheists; (2) Pluralists; (3) Extensionists; (4) Cosmogonists; (5) Sensualists (Sensationists); (6) Annihilationists; (7) Eternalists; and (8) Materialists or *Na-saṅgi-paralokavādins*. One has no space for all their names, and a full description of all their vagaries of thought is anyhow unimportant, for we have them with us still. Buddha makes a similar list, leaving out the "Eel-wrigglers", the Sceptics.

"Kāla (Time) is no one's friend and no one's enemy." So the problem of time was wrangled over; the Buddhist Jātaka (No. 245) criticises the Epic doctrine of time. "Time is Brahman, the Eternity." So it goes, "Time is God," or "time is a *maya*, a figment of the mind". Dr. Barua's chapter on time is very full of hints from all authorities. It is interesting to see that there is "a Bodhisattva view" as opposed to the Vedic or Epic even in pre-Buddhistic times. It is interesting to see that the Arhat is the destroyer of time (*kālaghaso*, consumer of time) for by being free of rebirth he is above time. In other words time is no longer a factor in the Arhat's cosmos. It all comes so very close to Bergson's Duration, which is also H. P. B's term.

Practically all the theistic doctrines of the day, no matter how old or venerable, even that of *Īsvara-Kṛshṇa's*, in the *Bhagavad-Gītā*, and the teachings of Kapila (The Fiery) in the *Svetāsvatara-Upanishad*, is contradicted in some part of the Buddhist record and teaching. The Buddha evidently was a breaker of forms (Iconoclast) and "Forms" of God had to go. In summarising the Buddha's ideas, we get the higher bodies of the Theosophic World as refuge for the consciousness when these worlds (sun, etc.) come to an end; it is in *Abhassara-kaya*, bodies of luminosity of the World of Radiance that all, even the gods, await the time when a "world-system

begins to develop or re-evolve". The word re-evolve is provocative of thought. The endlessness of DURATION looms in the back-ground of Time as measurement. Following these discussions as to God one sees in a new light the folly of calling Buddhism atheistic.

Into this over-intellectualised world Mahāvīra threw the bomb-shell of Dynamism. His was the Theosophic Movement of that day, an appeal to all men to stop theorising and get results. The Jains have not lost even yet the practical, definite, applied science, and the fervor of achievement that he awakened. When one meets a Jain today one sees at once that his faith is a power, a life, and not a faith. Dr. F. Otto Schröder rightly says it was "an age seething with speculative ferment". In a sense it was, but more a confusion than anything else. Into this Mahāvīra put the real germ, constructive application, Dynamism, Theosophy in a word. The "natural religion, later known as Brāhmaṇism, or Hindūism, bound up with polytheism, animistic beliefs, popular superstitions, ancestral worship, rituals, ceremonies, law, morality, and mythology," was merely a conventional standard of ethical judgment.

The literature of the day gives us a discouraging picture of want, lawlessness, impiety, sophistry, materialism, easily recognised as equal to our day, an *Adharma* sufficient to draw out the efforts of the Lords of Compassion. Now see the preparation: first, Parsva, an ascetic, of an order known to Mahāvīra's Clan. Mahāvīra joining this, drawing a few earnest souls together, a strict observance; he "made four moral precepts binding on his followers, precepts which were later enforced by Mahāvīra and Buddha among their followers". The young Gauṭama later is, for many years, the "chief disciple of Mahāvīra".

So, while alone in his achievement, Gauṭama had spiritual companionship as far as that is available, or useful, to one

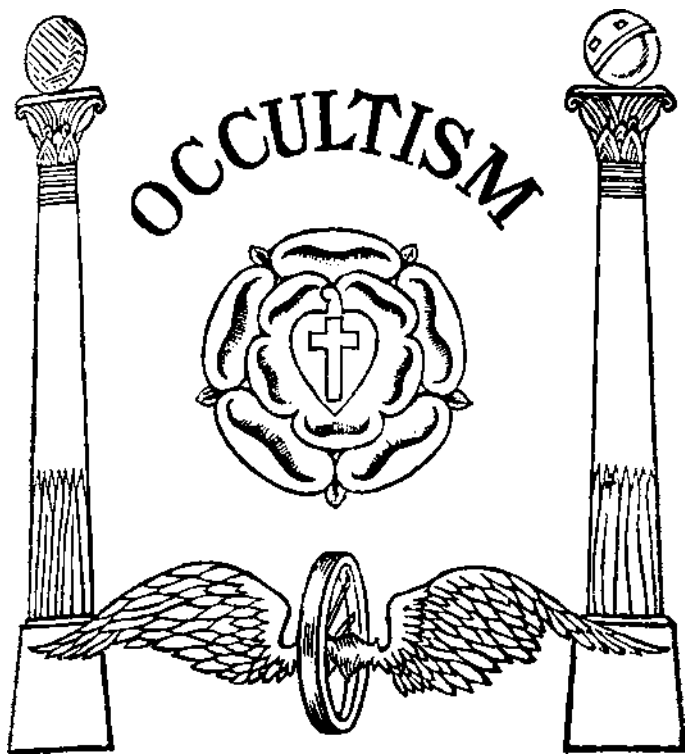
on the Path. And he embodied in his Teachings the fundamentals of Mahāvira's *Kiriyam* or Doctrine of Free-will Activity. These are: that misery is caused by oneself, liberation is obtained by knowledge and good conduct, the Law of Action is inflexible. There is much more of similarity than of obvious difference between the teachings of these two Great Ones.

A. F. Knudsen

HYPERBOREAN

DOWN from the north the viking hordes
 Borean, holocaust, white—
 Driven, chaotic—their primal force
 Whirling from night—
 To raid the very meaning of the Lords of Light
 Came ;—
 Came
 Of Light,
 To learn the very meaning of the Lords—
 Driven, chaotic, their primal force
 Borean, holocaust, white—
 Down from the north the viking hordes.

CHARLOTTE WEAVER



THE USE OF PLEASURE¹

By ANNIE BESANT

WE have often discussed the value of pain and sorrow (what is called "evil") in the world. This evening I propose to deal with the value of happiness, especially regarding happiness as the great motive power in evolution. If we can look at it from that standpoint, we shall probably understand better its place in the great scheme of things, and shall be able to keep in mind a fair balance between these two great forces which appear to be opposites—the forces of

¹ A lecture delivered at the Blavatsky Lodge, London, in 1905.

happiness and of sorrow—but which are only opposites in appearance in the manifested universe, and co-operate in the great work of human evolution. Of the two, happiness is in a sense more necessary; because without it, progress would be impossible. The value of pain and sorrow lies in its being a method for bringing about happiness. It is subsidiary.

We often hear it said by people who are suffering keenly: "What have I done to merit this suffering?" We never, I think, hear a person ask to whom some good fortune falls: "What have I done to merit this great happiness?" People always take good fortune as natural, and ill fortune as needing explanation, and feel, by a perfectly true instinct, that happiness does not need to be explained; but that when, in a world where happiness would be expected, sorrow and pain are found, then men demand an explanation.

I said that by a perfectly true instinct man takes happiness as natural. My reason for saying that is that the human Spirit, as a temporarily separated fragment of the Divine Consciousness, necessarily shares the nature of that Consciousness. Divine Consciousness is Bliss. That is a statement found over and over again in the great Scriptures. Necessarily, then, if the human Spirit be but an offspring of the Divine, the child must share in the nature of his parent, and the next conclusion would be that the human Self, the *Ātmā*, that which is identical in nature with Brahman, that also must be Bliss. And it is, I think, because of the fact that the nature of the human Spirit is Bliss, and that to be unhappy is unnatural to him, that so much revolt surges up from the depths of our being when an unexplained sorrow comes to us. When we understand sorrow and pain, then the revolt ceases: it is while they are unintelligible that they cause revolt. It is pain that needs to be explained in a universe, the source of which is Bliss. That Bliss should be there is inevitable; that pain should be there needs explanation.

When we look at evolution in our own world, we may pause before we reach the complicated condition of the human stage, and see what is the outcome of an examination into forms of life and consciousness below that embodied in man. Every one knows the famous lines of Tennyson about "Nature red in tooth and claw". It is perfectly true that everywhere in Nature the cry of anguish and death is heard. But, on the other hand, those who have studied most the life of the woods and fields tell us that, whilst certainly there are death and pain, these are sudden and swiftly passing, while the normal life is a life of joy. And that comes out strongly from the observations of the life of wild creatures amongst themselves. It is certainly significant that there we find chase, murder of one by another, but an enormous preponderance of joy. Useless killing and torture are very rare. The life of the woodland is a life of joy; and if suddenly the fox flashes from the woodland and seizes perhaps a partridge on its nest, there is a sudden pain, a sudden passing away from life; but over against that is the life of joy that has preceded it, ended by the start which is death. And so all through. It has come out, perhaps, more strongly than before in those numerous books on the wild life published by careful observers of late years—men who have gone through the woods simply with their eyes to observe the wild creatures in their natural life, and not in the terror of flight or death from man. These books have brought out very strongly the wonderful joy of the wild thing of the jungle, the desert, the forest, and the plain. Again and again you will read of the careful observer who has seen the hunted creature escape, and then, joyful in his own escape and proud of his cunning, sit almost laughing at the baffled pursuer. For in this Nature into which man's will and thought and conflict have not yet entered, we see life in its purely natural expression, and see how true is what one of the deeper writers has said: "Life is not a cry, but a song."

Now all through we shall find that the motive of evolution is the seeking after pleasure. That is true, not only, of course, in the reproduction of life, ever associated by Nature with happiness and joy, but of the exertions of the living thing. Its efforts, its struggles, are always motived by this longing for pleasure, and it is pleasure that crowns the effort, pleasure that serves as the motive for the renewed endeavor. And it is easy to see why that should be, when we look more closely at Nature; for we see, if we examine the bodies of the living things by the vision that goes beyond the physical, that always in the body of the living creature there is expansion where pleasure, regularity of vibration, is experienced. These two things go all through: with pleasure goes regularity of vibration, and that in itself gives rise to pleasurable changes in consciousness (the sense of pleasure); while in addition it is to be observed that under such a condition of rhythmical movement you have invariably a welling up within the atoms of that strange life which is the centre of the atom, and which wells up—we are obliged to say—we know not whence, save that it must be from God. That inexhaustible source of life, always seeking fuller expression, finds the possibility of pushing more of itself into forms on every occasion on which the form undergoes the vibration which is regular, and is always accompanied in consciousness by the change we call pleasure. That is noticeable in these lower creatures of whom I speak, and it is that which is continually pressing them towards growth, towards effort, towards exertion. Only by effort and exertion can the form increase, and the form is lured to the effort that makes the increase possible by the sensation of pleasure which the consciousness experiences simultaneously with this rhythmical vibration.

On the other hand, where there is irregularity of vibration, there is pain. Here arises a very interesting point. The life

in everything is divine. There is no life but the One. How should it be then that sometimes the contact of one embodied life with another (the centre of each life being Divine) should give rise to pain? Because pain is not the result of the contact of the life but of the relation arising between the forms, where the rhythm of the one form is not harmonious with the rhythm of another. There is no such thing in natural objects (including man himself), which in itself can be regarded as evil or pain-giving. Only when relations arise between two forms that are inharmonious does pain come as the relation between them, and it is in this irregular relationship where in the effort of the life to unite with life some law of regularity is contravened that pain arises. So that it is really true that all things are good and that only when some twain come into touch with each other can the relation of evil arise between the two.

Turn from that, which scarcely can be contested, to look at human evolution, and see how far it is true there that happiness is the mainspring of that evolution. No one, I think, would deny that all seek happiness. That people seek it mistakenly and blindly, and very often in the seeking meet pain is obvious; that they willingly accept a certain pain, so far at least as the higher nature is concerned, that also is true; but then it is always in the search of a more permanent happiness. No one seeks pain for its own sake, and even in the forms where it seems most voluntary, it is simply as a road to the greater happiness that pain is voluntarily undergone.

But how is that continual seeking for happiness turned, in the divine economy, into evolution? Because in everything the Self is hiding; because all life and all pleasure come only from that one source. Attraction arises between objects that are fully conscious or partially conscious, and the objects around them forming their environment. Each seeks to

appropriate an object, and it is by this longing for the desirable object that man is lured to put forth those powers by which his evolution is secured. It does not matter how low you go down in the evolutionary scale, where you will find that it is by these desires that people are stung or lured into activity. They labor and toil simply in order that they may possess the joy-giving object, and whether that joy-giving object be the loftiest of the philosopher or the lowest of the most commonplace man, they are identical in nature, although so different in their degree. The man who toils simply for money, in order that he may enjoy, is developing within his own nature possibilities that otherwise would remain folded within the self. In order to get wealth, he is compelled to trample under foot still lower desires—the immediate and transient enjoyments of the body. God, hiding in the desirable objects over which he will gain control by his possession of money, lures him on to the efforts necessary to obtain it; and in that attempt to obtain, he learns many a valuable lesson which makes the body his servant instead of his lord. In that seeking the man is developing mastery over the animal within him, conquering the lower desire by one that is relatively higher. When he gains his money, he has a curious experience; at first delight, pride in success, a feeling of safety and security that now he is at least safe from the ordinary dangers that menace life. But that pleasure is very short-lived. The habit, which is so strong an element in human life, makes commonplace the possession of the wealth once possessed, and it is no longer capable of giving pleasure. No pleasure connected with the material persists. We tire of it as soon as it becomes habitual; and although its loss might sting, the possession of it cannot continue to give happiness. So, in the midst of great wealth the man discovers that it was the struggle for wealth in which he found his pleasure, and not in its possession; and in the midst of it, the

possession palling upon him, he has to seek to gain some other objects of enjoyment. And that is an experience repeated with everything on which man sets his heart, everything which he exerts himself to pursue. He struggles for it, believing it will bring happiness. It gives him happiness for a moment, and then crumbles to pieces within his grasp. That is the lesson by which man evolves—a continual striving for something just within reach, but which needs exertion for the gaining; the gaining and the holding of it, and then the rapid wearying of it.

It is in this way really that the Divine Self lures its separated selves into exertion.

Annie Besant

(To be concluded)

I ask no better epitaph when I am dead and gone than to be called the Friend of Children.

H. S. OLCOTT

DIFFICULTIES CONSTITUTE OPPORTUNITIES

REMEMBER that all difficulties constitute opportunities for the would-be occultist. It is no credit for the disciple to show out love when all around are kind, or gentleness when all are considerate. The most ordinary person does that. Those who wish to be disciples must show out right emotion when the wrong is being shown to them; otherwise they are just like all the rest. This should be remembered in difficulty and temptation; the aspirant should spring forward to meet them as opportunities for the payment of debts. To a disciple, every trying person and circumstance he meets is not a temptation, but an opportunity. It is when he is returning good emotions for evil ones that the disciple remembers his Master; it is then that he is showing forth the Master's qualities.¹

ANNIE BESANT

¹ *Talks on the Path of Occultism.*

GROUP QUESTIONS AND ANSWERS¹

By ANNIE BESANT

I. THE EGO

Question 1. It is said when the individual touches the buddhic plane that he "realises unity". I suppose that by the phrase "realising unity" we are to understand that the unity only refers to consciousness on planes below the buddhic? A full sense of unity, even as regards the Solar System, would imply that the consciousness became one with the Logos of the System and transcended the Mahā-parā-nirvāṇic consciousness. If this unity only refers to planes below the buddhic, to what extent is it so on the lowest subplane, as presumably it is only complete when the highest subplane is touched?

Answer. The unity of consciousness on the buddhic plane implies only the consciousness of all planes below that, but it must be remembered that the highest astral subplane is co-extensive with our Solar System, if not Cosmic. So is the highest mānasic subplane; and this immense unity is realised, though but for a moment, it may be. Also the step over the border from mānasic to buddhic consciousness is indescribably great. All that was only known intellectually before, becomes realised; and while still himself, his consciousness embraces that of all other beings on these planes.

¹ From an old notebook of Miss Arundale.

He seems, too, to touch the life of the Logos which pulsates through that plane in mighty waves, so that he seems to be united with God. What the consciousness of the highest buddhic subplane may be, one can hardly say. Those who have touched it cannot describe it, and I believe that only full Initiation brings full consciousness there. It is a blinding glory to lower sight. *The* unifying of the consciousness sometimes spoken of should, it seems to me, be rather *a* unifying; for the stages are as many as the planes. It is *one* unifying when a man gets into touch with his own higher Self, his developed ego, without losing consciousness on the physical plane; this is the mānasic union. It is a far more complete unification when, after the Sohan Initiation, he feels and realises the unity of the higher level, and is one with his own Spiritual Principle. After this, the union between the higher and lower self is permanent, and no longer a touch at intervals; and beyond this lies, who can say what, greater unification, till it merges into the complete unity with the Logos; and the human becomes the Divine.

Q. 2. Is the ego conscious on its own plane and on this plane, equally at the same time; and can it communicate with others on its own plane?

A. In the case of the ordinary person, rather below than above the average, I think the greater part of the ego is put forth into physical manifestation of consciousness, and so little is left on the plane of the kāraṇa sharīra that it cannot be spoken of as "fully" conscious there. As the ego develops, especially in cases where spiritual growth is rapid, the consciousness can work on both planes simultaneously. Until the man makes some definite push for growth and development, the consciousness is really only hazy on the spiritual plane at all times. While it has not begun to climb the upward arc, it is only *fully* conscious on *this* plane, where at this period progress can only be made. Later it may become

conscious in the astral vehicle, later still in the mānasic; until finally it is all withdrawn into the true man in the causal body. The average ego of our present stage could certainly not commune with others on its own plane.

Q. 3. Does a man invariably bring back recollection of his touch of the buddhic plane; or may he have touched it in this or a past incarnation, and still be unconscious of the fact? One feels that those people whose sympathies are very wide and deep must have had this experience.

A. It is certainly a fact that a person may have had the buddhic touch without recollection of the experience; but this, I believe, is rare and only in cases where peculiar kārmic conditions exist. In short, a man may have passed the Sohan Initiation and himself be ignorant of the fact.

Q. 4. Is it not the Ātma-Buddhi in the kāraṇa sharīra which impels it to put itself down into incarnation; and if so, can we think of Ātma-Buddhi as fully conscious of what it is doing?

A. I do not think that we can say that it is the Ātma-Buddhi which impels to incarnation. Rather Ātma-Buddhi is impelled by the Great Law behind it, the Will of the Universal Mind, the First Manifested Logos; and the Will of our own Logos as His reflection. Nor do I think that Ātma-Buddhi can be thought of as fully conscious of what it is doing in the case of the ordinary person.

Q. 5. Could an average ego obtain Initiation in one life?

A. Formed at the start as a mere filmy vehicle, the causal body—the expression of the true ego—is exceedingly slow in its growth; but in the average man this growth, though slow, is on the whole continuous. In such a man one might say that there is rarely a life which does not contribute something to its progress, however little. Thus in the long progress of evolution, the average good person will, at the critical period of the fifth Round, pass safely forward. The

progress is, however, so slow that if perfectly "average," it would not be possible at our present stage of evolution to push it forward to Initiation, the Sohan, in one life of effort.

Q. 6. At what period in evolution does the ego become self-conscious on the Arūpa plane of Devachan? Would an ordinary first class pitri be so conscious at the present time?

A. Yes, if of a spiritual nature, and not a mere ordinary man. The period of the awakening to self-consciousness of the ego on the Arūpa plane of Devachan corresponds to the condition of the ego when it takes the first step on the Probationary Path. This stage may be reached by a spiritually minded entity apart from taking that step.

Q. 7. At what stage does the ego completely dominate the lower self? I mean that the personality might for a few hours or days rebel; it must eventually do what the ego knows to be right. Is this a stage that only comes after the Sohan Initiation, or could it be obtained by any very good ordinary person?

A. It is only at the Arhat level that such "must" would come into play fully. It would gradually grow to that from the Sohan onwards.

Q. 8. Has the person on the Probationary Path a real consciousness in the causal body, or is the bridge, alluded to as the unification of the higher and lower manas, only fully formed after the Sohan Initiation?

A. The bridge is only then permanently and fully formed; but, seeing that the Sohan means a touch of the buddhic consciousness, it is clear that real consciousness in the causal body must precede this. I could not define a moment when it must be so, but I think, after the first stage of the Probationary Path.

Q. 9. Has the probationer the ray (alluded to in the Manual on Devachan), connecting him with the Master, or does this only apply to the Initiate?

A. From the moment that a disciple is under observation by a Master there is a link, increased enormously, of course, after Initiation.

II. THE MENTAL PLANE AND DEVACHAN

Q. 1. Is the highest of the subplanes of the Arūpa Devachan under the guarding influence, or are the egos there sufficiently developed to be independent of any evil that may be met with on the mānasic plane?

A. Yes, it is certainly under guarded conditions.

Q. 2. The highest subplane of the astral is co-extensive with the Solar System; therefore, cognition of other entities and planets in like condition would presumably be possible from that plane. Of course, an average person cannot do this; but if a pupil who has taken his first Initiation be functioning on this level in his astral body and not his māyāvi rūpa, would he be able to perceive and understand the thoughts and minds of beings belonging to other planets and other evolutions, whom he might encounter there?

A. I do not think he would be able entirely to perceive and understand their minds and thoughts at such a level of development as the first Initiation. Simply from the fact that he is working in an astral vehicle and with matters hitherto outside his experience, he would perceive and understand but confusedly, like a man hearing a strange language.

Q. 3. Supposing an Initiate to be on the highest subplane of the astral in his māyāvi rūpa. Could he transfer himself to another planet actually through space, or only turn his consciousness to its new conditions?

A. Either would be possible. He might actually go to the planet, he desired to investigate, or turn his attention there. The latter would be the easier way, and more often done from the mānasic than from the astral plane.

Q. 4. The term "region" seems to convey distinctly an idea of location in space. Is the term appropriate to the interpenetrating planes of Devachan? But the "guarded condition" seems to imply a definite sphere. Would "aspect" be a better term? Is there any connection between the Devachanic region and Globes A and G of the Earth Chain? If it is only matter of the highest mánasic subplane that is co-extensive with the Solar System, the matter of the other subplanes and consequently the planes themselves must belong definitely to the planet in each case. In ours, therefore, is the mánasic plane in relation with our conception of space? Is it, in fact, an auric envelope of the earth, belonging to it as specifically as the atmosphere? Does it interpenetrate the astral envelope, or is it an envelope to that again?

A. Since the mánasic plane consists of matter ensouled by the plane above it, we must think of it as in relation with space. The Master K. H. once spoke of it as "infinitely spiritual compared with earth life, yet still a material condition . . . therefore, an effect produced there must mean some disturbance or re-arrangement of the atoms of its radiant matter". From the investigations I have been able to make, I am of opinion that it is an auric envelope of the earth; and being of a totally different order of matter, interpenetrates the astral plane as the astral does our physical unperceived, the highest subplane alone, as we have been told, being co-extensive with the Solar System at large. I do not say this as a statement taught to me, but as the result of observing as closely as I can.

It is thus almost as unsuitable to speak of the mánasic plane as a "region" as it is to speak of it merely as a "state". We must draw the true conception from both. The "guarded aspect" of Devachan is one that I cannot explain from observation. I cannot grasp the way in which it is protected

by the great Guardian Wall of the Nirmāṇakāyas and Dharmakāyas. This only have I been told: that it is as when, one able to do so, on this plane throws a shell or shield of magnetism round some person or place to protect from evil influences. Devachan is certainly a portion of the mānasic plane including all its subplanes, and is not either of the Globes A or G of our Chain. It may be that it is a definite, limited "space," so guarded; but I do not like that idea. The important point is that it is so guarded by those Mighty Ones.

It is not the case that man can function outside this guarded region only in his kāraṇa sharīra. The mind body, which we in this Fifth Race are busy building and which will attain perfection in the beginning of the Fifth Round, can function on the mānasic plane at large when properly developed; that is, when a man can form his māyāvi rūpa. In the case of a disciple who is spiritually fit to have a māyāvi rūpa formed for him, I believe he would invariably, or almost invariably, be taken in it on to the guarded Devachan at first, and not allowed to roam the mānasic plane at large.

III. THE BLACK MAGICIAN

Q. 1. I understand that the real Black Magician who has attained the utmost limit of his power has separated himself from his ego, and is therefore only to be met with on the astral and physical planes. How is it that he is entirely cut off from the mānasic plane? Is it due to the ego having drawn away all the higher manas, thus leaving no material for a māyāvi rūpa? If this is so, are māyāvi rūpas always formed of the higher manas, that which is not entangled with kāma?

A. To answer the last first: the māyāvi rūpa is formed of what we have been in the habit of calling the lower manas. The history of a Black Magician seems to be this: he is one

who, in striving upwards, seeks power for *himself alone*. If that desire for separate power and wisdom continues, he has entered on a road that must lead to destruction; for, as the whole force of the Great Law is, on the upward arc, tending to unity and non-separateness, he must be broken against it sooner or later. All that is tending to harmony, and unity with the Logos, is good and immortal; all that tends to discord and separateness, is "evil" and temporary and perishing. Thus, you will see that, of all the vast knowledge and power that the "Lord of the Dark Face" acquires, none is eternal or imperishable. We have been too much used to think of all knowledge acquired as eternal. It is so, if it tends to unity, to the general good; but separated knowledge, like all separated things, must disappear if used only for self. I do not mean ordinary people, but at such a height and crisis as that of a Satan of Wisdom and Power. Thus, although the real Black Magician may persist even on the arūpa levels of the mānasic plane for long, he is incapable of immortality *as he is*; and at last the ego, the Immortal Triad, breaks away—at the point of development it had reached when the man entered upon his dark separate path. Then comes a curious new point: owing to the immense amount of manas remaining with the lower quaternary, the Brother of the Shadow can still for a length of time penetrate to the first rūpa level of the mānasic plane, as well as function on the astral. Finally, the mānasic vehicle too is exhausted, and he can only function on the astral and physical planes.

Q. 5. The Black Magician who has not attained his full power is met with on the mānasic plane in his māyavi rūpa. Is it then the ego, as apart from the lower quaternary, that is engaged in evil and drawing into itself the experiences resulting therefrom—evil of the subtle intellectual order; and what causes such an one to be feared? Is the danger, mental domination, or what?

A. The first part of the question arises from a misapprehension. It is the Black Magician who *has* attained his full power who is to be met with on the mānasic rūpa levels; and those who have not yet attained or are losing their power who may be met with on the lower levels. The "fear" is not exactly what one understands here as "fear," but a certain awe in withstanding the mental dominance of such beings. The only shield a pupil of the Master can oppose to such is the single fact that he, the pupil, is striving towards that unity which the other denies, and which is in itself, however feebly realised, a tower of strength. Love is his sword and armor; love and union with the strength and love of his Master.

Q. 6. Mr. Leadbeater, in the Manual on Devachan, refers to devachan as a place from which the Black Magician and his pupils are necessarily absent. Does this only refer to the guarded portion or condition of the mānasic plane, or may one say in general terms that all evil is impossible above the astral plane, and that on the higher planes good has no shadow or contrary? If so, it is hard to understand wherein the necessity for a guarded condition exists, as the ordinary person is there so surrounded by his own thought-forms that he cannot use the power of the plane to look down on the sorrow or suffering of lower planes. This last would, of course, only apply to those naturally there after death. If we suppose devachan to be an enclosure which no evil can penetrate, does not this imply the existence of evil outside of it on the mānasic plane, from which it is necessary to protect the devachanee?

A. Certainly, it is only from devachan, the guarded region or state of the mānasic plane, that the Black Magician and his pupils are absent. But what is evil? It may be looked at in two ways. It is generally whatsoever opposes the great Law of Evolution. On the downward arc, it would be any

force or will or object that interfered with differentiation, with the creation of countless separate forms for the Divine Monad to dwell in and gain experience in. Till the mid-point of the cycle is reached, differentiation, separation, individuality, is the great scheme. Thereafter, however, non-separateness, unity; that is, individuality in unity, is the Law, the Mystery which the Christian Churches try so faultily to express in their Creeds: "Though He be God and Man, yet He is not two but one Christ"; and being that, is bound to and one with all those in whom the same Divine Life of the Logos breathes, and His interests are inseparably linked with, nay one with, theirs. Therefore, on that upward arc, all that opposes itself to that ideal unity, that seeks self alone as in opposition to the interests of all, that is "evil" and there is no other.

There is, from the dawn of differentiation, a force or law which is dual, which is spirit and matter, life and death, creation and destruction, dark and light; and we, because of our ignorance, have learned to dread and fear the destructive force which breaks up the forms we know; whereas it does so but to free the life within them to pass into higher and nobler forms, more capable of expressing the Divine. Clinging to form, to any set form, is a delay to growth. The outward perishes that the inward may grow, and that which seems evil to us may be our truest good. In the will that sets itself apart from the whole is the only real "evil," and it is but a temporary and perishable thing.

Annie Besant

SKETCH OF INDIAN ART

By P. HARPER MOLL

INDIAN art is a wonderful magic inseparably woven with religion into the life of the people. It is no separate thing to be enjoyed by the few. It is part of a great national life and a monument of her great past.

Looking back throughout the centuries we see two main discernible characteristics. These are, firstly, the immense variety of the art, and secondly, its conformity to certain rules and regulations which determine its form and keep it in law and harmony. There can be no greater variety employed than by Indian art. The artist uses the whole field of creation from which to draw his subject matter as well as his inspiration. He gives us the whole story of creation and of evolution. He talks with stars, with Nature, with mother earth and her brothers and sisters and with God and His co-workers. He puts into form that which is formless. This form, which he employs, is not necessarily an imitation of Nature. In fact the Indian artist never imitated. He worked by means of visualisation, by yoga, by spiritual insight or intuition rather than by observation. He made no effort towards realism but always employed symbols. These symbols were handed down from one generation to another, so that all could understand what the artist was saying.

The Indian artist sings the glory of God and ministers to Him. He looks on Nature as transitory and tries to see it

from the view-point of the Eternal. It is the Divine Life with which he is concerned, on which he meditates, and which, in proportion as he is able to imprison and reveal through the form, measures the greatness of his achievement.

Western art has been enthralled with the glamor of Nature of manifested life, the beauty of earthly forms, of *māyā*. The Indian ideal, on the contrary, is that of spiritual beauty, of eternal beauty. With this fundamental basis of spirituality he has chiefly employed the most solid form, its very antithesis, one might say, through which to reveal it. India's sculpture and architecture is the greatest known of the world. For hundreds of years artists have been producing one work of art after another all over the country. The striking architecture peculiar to India is rich in decoration. Her artists are lavish in their ornamentation. Their imagination is boundless.

Art can be seen everywhere in everyday life, in the home, in the kitchen utensils, in the wearing apparel of both men and women and in their religious customs; in the movements of the people and in their attitudes is a natural grace which is bound to express itself in a great art when consciously directed.

The earliest records to be found in India are in caves such as have been found in caves in many parts of the world. These cave drawings are mostly of animals and of people. Scenes of hunting are depicted on the sandstone and are full of vitality and action. These however did not probably influence subsequent art.

Recent excavations in Sindh show records of 3000 B.C. Other of the earliest known statues are dated about 818 B.C., but little is known of this period, though it seems that an already developed art existed. Judging from the records left of painting and sculpture, we deduce that it was a time of hero-worship and ancestor-cult.

In these early days there was the religion of the Dravidians side by side with that of the Āryans. The former worshipped the earth and many of the nature-spirits. They had a deity who corresponds to Shiva. They used copper, silver, gold and lead in their arts. These Dravidians also built with wood and brick. It is thought that some of the decorative motives which exist even now among the peoples of India, originally came from them. The gods of the northern Āryans were the personified powers of Nature, such as Agni, Indra, Sūrya, Varuṇa, etc. They worshipped them with hymns and sacrifice and recited manṭrams to enlist their protection. The spirits of ancestors were also invoked and as a complicated ritual grew up, it came slowly to be in the hands of the Brahmans. Neither of these races seems to have had a statue to represent a god. This was a much later development. It is thought that some of the cave temples, painted in fresco by the Buddhists at a later period, had been formerly painted at this time. There are references to the fact that wall painting was an advanced art.

The Buddha was born in 563 B.C. and died in 483 B.C. His life and teachings were to have an immense effect on art, which later expanded in every direction, inspired by the mighty downpouring of spiritual power that accompanied His coming. At first we have no direct evidence of His influence on art, it continued steadily to develop. Sculpture of this time still exists in different parts of the country and in different museums.

About 320 B.C. Maurya became King and the art of his time is known as Mauryan art. He was the grandfather of Asoka, a great ruler, who became a Buddhist. Art flourished under his reign and early Buddhist missionaries made use of it to spread their teachings. Fa Hsien describes Asoka's palace as the work of genii. His palace was destroyed; some sandstone capitols, ornamented with acanthus leaves, are still

left, besides terracotta figures and other relics. The capitals of the pillars were of bulbous forms which shape continued for many centuries. Columns were also inscribed with his famous edicts.

Painters were organised into guilds at this Mauryan period. All the crafts were practised. There were houses built of wood with balconies and several storeys. Glass-making and cutting hard stone had been perfected in earlier days and were never surpassed. Weaving was then as now a great industry of India—cotton, wool, linen and silk being employed. Printing on cotton also was done at this time. City walls were of brick, and stone was beginning to be used more and more for architecture and sculpture. Art was developing on religious lines and sometimes was applied to represent Vedic deities.

Buddhist art developed through its association with memorial monuments on the sites of the four great events of Buddha's life and in other places. Each great event is represented by a symbol giving the story of His life. Some are represented on the coins of the fourth and fifth centuries B.C. The following list shows the relation of place, event and symbol :

PLACE	EVENT	SYMBOL
Kapilavastu	Conception	Elephant } Lotus—Bull } Gate—Horse }
	Nativity	
	Going Forth	
Bodh Gayā	Great Enlightenment	Bodhi tree with rail
Sarnath	First Preaching	Wheel, often with deer
Kusinagara	Final Nirvāṇa	Stūpa
	Death	

The Buddhist artist-missionary or artist-priest told the story in a clear and simple way. No image of the Buddha was employed at first, only symbols. The art did not change much, only the theme ; very often a footprint was drawn to

represent the Buddha; for instance in His descent from the Tusiṭa Heaven a ladder of three steps defines this with a footprint on the top and another at the bottom. At Siddārtha's "Going Forth," in the five stages of the journey, the Buddha is indicated by a parasol carried by a riderless horse. A railed tree of Wisdom represents His attaining enlightenment. At Barhut there is a seated figure of Māyā Devī with two elephants pouring water from inverted jars showing the bathing of the new-born child, but no child is visible. In Jātaka the sculptured scene shows the Bodhisattva but the Buddha was too near to them for an image of Him to be necessary. The Buddha was looked on at first as a man who had attained enlightenment and therefore was not subject to the law of reincarnation. As time went on he came to be looked on as the incarnation of a principle—as a god—and was passionately adored.

Side by side with Buddhist art the Brāhmanical tradition continued. Philosophical tradition advanced. Buddhist influence was at its strongest till the seventh century A.D. in South India and till the twelfth century in Bengal. Jainism still continues. The doctrine of karma and reincarnation began generally to be accepted and though the various cults differed widely they had a common basis which, as time went on, served as a uniting link and thus a national art was formed. It has been noted that none of these religions required the use of an image. At one time art was looked on as non-moral and the early Buddhist artist monks were not allowed to depict the human form. Their zeal for spreading their doctrines soon overcame this, but its immediate effect was a tendency towards asceticism as a means to spirituality. Spirituality was recognised as the true aim of life, through spirituality only and not by means of ritual or otherwise could freedom be won. This great truth spread over the whole country and was accepted by all cults and naturally gave a

great impulse to art. India thus reached the culmination of her civilisation; all earlier tendencies converged in this great classical period known as the Gupta Period of Art.

The chief expression of art at the time was by sculpture and architecture, painting does not seem to have been employed as a medium through which national ideals expressed themselves to any great extent, with the exception of the Ajanta frescoes. The image was no longer a separate thing, it had become part of the architectural scheme. Sculpture, painting, dancing and music, we are told, had all been perfected. Forms were standardised—a national style had developed. Rules were laid down, one set of these are known as: The Six Limbs of Indian Art. Tagore gives them as follows:

1. *Rūpa-Bheda*.—The knowledge of form, of appearance. Form was employed only to express a certain purpose; every pose has its meaning, its association. The form of woman stood for Prakṛti, primordial matter. The form of man for the inner self and so on.

2. *Pramāṇam*.—Correct measurement, perception, structure on the form side. A system of measures belonged to this; its unit of measurement being the hand and fingers. There were different proportions for different forms, the ideal form having been worked out as in Greece.

3. *Bhava*.—The action of feeling, or mood, or temperament which expressed it through the form.

4. *Lavanya Yojanam*.—Artistic representation, making of the form a work of art, of beauty.

5. *Saḍrisyam*.—A method of comparison to aid memory. An association of idea of similar objects, such as comparing the leg to a fish.

6. *Varnakabhaṅga*.—Artistic use of brush and colors. Method, the technique of the hands.

In an early manuscript painting is described as one of the sixty-four arts belonging to an elegant education.

Different kinds of painting were recognised as appropriate to their environment, whether temple, palace or private house. There is a statement to the effect that without the knowledge of dancing it is hardly possible to understand the true skill of painting. Painting was evidently practised by amateurs as well as by professionals; the latter were members of guilds. It is said to have been a social accomplishment at least among princes and ladies of the court and of "the fast set". Those who understood painting could represent the dead without any spark of life showing through the form and so differentiate it from the sleeping who were possessed of life. Themes were divided into true, lyrical, secular and mixed.

Artists worked in many materials; some of the statues of the Buddha are in bronze, there is a colossal copper one, weighing over a ton, from the year A.D. 400. There is also a beautiful golden one. Brass was inlaid with silver and copper. Wonderful temples sprang up. The temple at Buddh Gayā, founded by Asoka was restored, restorations continuing from the sixth to the twelfth century. The great standing image of the Buddha at Mathura was carved in the fifth century. There is an old temple at Bhitargaon which is decorated with carved brick-work and brilliant terracotta panels. The cave temples at Bhopal have reliefs showing the "Raising of the Earth from the Waters by Vishnu".

The cave temples at Ajanta have been carved out of the solid rock, so as to form pillared halls. The pillars are of a great variety—no two pillars of the same type ever being exactly alike. Some pillars are vertically or spirally fluted with rounded brackets. Elsewhere they are square above and below. The brackets show squatting figures which give the appearance of supporting the roof on their backs and necks. Different pillars are found in other parts of the caves, also a fine frieze with Buddhas, seated in niches, all round. Some of the frescoes are still distinguishable. The artists who

painted them understood form thoroughly. They were masters at their profession. The pictures are freely drawn with great accuracy and beauty of line. Those, who are acquainted with early Italian art, will notice a great resemblance. A similar resemblance can be found between the dramatic frescoes of Giotto in the fourteenth century and the dramatic treatment of the events in the life of the Buddha here depicted. There is the same grandeur of form—of bigness—a view of life looked at from the side of the spirit. We can perceive a resemblance in the beauty of line and the beautiful rendering of hands and feet to the great Italian painter, Botticelli, who was the greatest line painter of the classical renaissance. The color scheme employed by the Indian artists is very lovely. The frescoes in the Ajanta caves rank with the great works of genius in the world. The coins and seals of this period must be included in the art of the country; they show a high standard of design.

The rich art of the Gupta period increased in output in the mediæval period, which may be said to begin about A.D. 900. The same grammar and vocabulary of art remained and continues to the present day. The technique evolved could express very intricate theology; the forms used became somewhat more slender and elegant and the human figure more refined.

Many Natarājahs were produced, indeed they had become a type like the Buddhas. Many of the temples built were flat-roofed. The pillars were mostly of two forms, both square-based, some had a capitol like a pot with foliage, others had a ribbed cushion capitol, the ribs being divided by a plain horizontal fillet, somewhat like the bulbous lotus capitol of the times of Asoka.

The cave temples at Ellora, like those of Ajanta, are hewn out of the living rock. The best-known of them is Kailāsa which stands free. The halls are large and lofty, decorated with columns and statues, the centre hall has

seven especially handsome pillars. The Elephanta caves near Bombay and the monuments at Mamallapuram in South India belong to this type of architecture. To the latter belongs a charming temple on the very edge of the sea; the chief building is still used for Hindū worship. An outstanding feature is a huge façade of sculptured rock, called Arjuna's Penance, in front of this is a large life-like elephant and near by a charming monkey family. Another rock resembling an elephant contains within its body two pieces of sculptured rock freely and flowingly conceived. On this elephant rock is a pagoda, which at one time has been used as a lighthouse. A little further on stands the group of temples known as the Seven Pagodas, these were never completed; the carving is very good. On either side of the first temple stand a bull and an elephant, very realistically carved. The works of architecture and sculpture of this mediæval period are too numerous to describe in detail.

This period lasted till about the year 1600, when a slight difference appeared, though the tradition continued. Painting of a high standard was executed, due to the patronage of the Mogul Kings, who encouraged art, architecture and manufacture. Most critics make a point of ascribing to Persian influence the high standard which this school reached. Indian art was quite virile enough not to depend on outside influence for its continuity. It showed this by remaining Indian in character while absorbing and profiting by the Persian element. The two styles may be seen going side by side at first, during the time of Akbar, the great ruler, who encouraged art by employing artists to record the chief events of his reign, to describe court life and to make portraits of the prominent members of his court. Akbar is supposed to have said:

"It appears to me as if a painter had peculiar means of recognising God, for a painter in sketching anything that has

life, and in devising the limbs one after another, must come to feel that he cannot bestow personality on his work, and is thus forced to thank God, the Giver of life, and thus increase his knowledge."

Mogul art has been compared to the art of picture making of the Italian renaissance. The large frescoes of earlier times were reduced to small paintings, often called miniature paintings. Whereas in Europe these pictures were framed here they were often enclosed with a border of charming design painted by the artist himself and in harmony with the subject. The portrait painting of this school was unsurpassed in the history of Indian art. The artists of the day had a remarkable gift for divining the character of the subject. These miniatures are very neat, pert and compact if a little tight. There is a remarkable variety of subject, nothing seems too difficult to tackle. A big event depicted on a small scale still conveys its bigness, so that after looking at a number of these miniatures, one realises that size is only relative and that the size of a work of art does not matter as long as the artist can express what he wants to say.

This movement reached its zenith during the reign of Akbar's son, Jehangir, who though a poor ruler, was a great lover and connoisseur of art. This was his true profession and great was the pride he took in his knowledge. It is said of him that he could tell by which artist any part of a picture was painted. His son, Shah Jehan, built the Taj Mahal and the Pearl Temple at Agra; he made Delhi his capital, built the great fort and many marble palaces richly decorated with precious stones. After his reign Mogul art declined.

As the Mogul art shows itself to be in the direct line of Indian tradition, so does Rājput art clearly show its kinship to the great Ajanta frescoes of the Buddhist period. The difference is due to the difference of religion, the passivity of those earlier works of art have given place to the greater variety

and movement necessitated by the Hindū creed, where many gods were recognised. This school is more mystic than the formal one of the Moguls—it is more poetical, fanciful, lyrical. Mogul painting is really a small easel picture. Rājput painting is a small fresco. Its color suggests enamel or stained glass; the artists did not shade the edges though this was sometimes done by the Moguls, whose school is more realistic, in spirit more modern. Rājput painting is flatter, less personal, more interested in illustrating the Hindū epics, literature, music and folklore. It was a people's art more than a court art; the pictures were hardly ever signed. Women were very gracefully conceived but the men are feeble compared to the Buddhist vigor. No paintings exist of this school earlier than the reign of Akbar; though most of the paintings are small, some wall-paintings were produced in the seventeenth century in Jaipur, the figures of which are almost life-size.

Other schools of painting were the Mediæval Buddhist painting and Jain painting. The former obviously continues the older tradition. The color is excellent and the drawing admirable in the manuscripts left. The scribes, after doing the writing portion, handed the manuscript to the artist to fill in the spaces left by him. The art is ecclesiastical, more decorative, less emotional. The oldest existing specimen of Jain painting is on palm leaf, dating from about A.D. 1237. The ground work is generally red or gold leaf; in various manuscripts we find the same style, showing that they belong to an old and adhered-to tradition. The panels are slightly oblong with writing on either side. We find that Indian painters have a great love for Nature. The Mogul artists specially painted some lovely miniatures of animals and flowers. Throughout Indian art it is astounding to follow the marvellous manner of representing elephants. Great, clumsy beasts, one might think them, but not so the artist. He makes them appear

most decorative, dwells on the long lines of their bodies, the curve of the little tail and twinkle of the little eye, with love and understanding. Elephants appear everywhere and always do we welcome them in each aspect. The Westerner thinks man is supreme and generally looks on him as a thing apart. The Indian surrounds him with animals and Nature.

Painting has several vital offshoots called *kalm*s or styles, the last of which was still in existence in 1905. This Kanjra *kalm* was practised by a group of artists, who during the advent of British rule, took to working in the drawing offices of government. The district where they lived was practically wrecked in the earthquake of that year and nearly all the surviving artists were killed. They were the last artists in the country who had directly inherited their art, as was the custom of handing down the profession from father to son.

Up to the eighteenth century art is also active in South India in the form of sculpture and architecture. Some of the temples, begun centuries ago, were added to. The tradition of temple building has been preserved in Madras and Travancore until the present day. There was a great output of bronze images in the South. At some of the temples the buildings were placed round a central shrine which often was of great antiquity. Huge gateways guarded the entrance to the various courts with their pillared halls. Elaborate columns and brackets were employed, often decorated with horses and lions.

We find no real period of the death of art in India, it is too much a part of the natural expression of its people. Nowadays most of the old arts and crafts are still worked which have been worked for hundreds of years. The metal work is of various kinds, iron, steel, brass, gold, silver, etc., being employed. Metals are also inlaid on each other and the work is exceedingly skilful and decorative. Jewellery is still a great art as so much of it is worn. Ivory carving,

another craft of great antiquity, is used for inlay work on doors and musical instruments. A vast variety of textiles are woven. Dyeing is a great art in Rājputana. Block printing is a much employed craft. Different kinds of embroidery are produced in various districts of the country.

There is a revival of painting at present, just as in the West there is a new movement, and we may look forward to another wave of great art, now that the artists have absorbed what they wanted from Western culture, while adhering to their own Hindū tradition.

P. Harper Moll

He that believes what God said, *without evidence*, doth not believe God.

BENJAMIN WHICHCOTE

CORRESPONDENCE

DEAR MADAM,

A few cases have come recently to my ears, in which young Indian Members of the Theosophical Society have complained about the lack of brotherhood towards them in the attitude of members of the British Section during their period of study in England.

I feel constrained to say a few words on behalf of the brethren of that Section, for a good deal of misunderstanding is created by the misconceptions existing in the minds of those young Theosophists as regards to their membership of the Society, first of all, and then also in regard to their place when they come to another Section as a visitor.

When we join the T.S. we are not supposed to join for the sake of *getting*, but for the sake of *giving*. A few instances have come to my knowledge in which young people for a long time were acquainted with the Theosophical Society and with what it stood for, but never considered for a moment to join it, and only thought of doing so just on the eve of leaving the Indian shores. Whether such people join for the sake of *giving*, we need not consider. Let me only put the question, will they be of much use in the movement during their stay in England?

It may well be that the experiences of our British members have not been particularly favorable in regard to such arrivals from India, and that after one or two sad disillusionings they prefer to leave Indian brethren alone. Who shall blame them?—And sad though it may be, those young Indian members, whose intentions *are* unselfish, have to suffer also as a result from these disillusionings.

Also I would like to draw the attention of our well-minded young Indian friends to the fact that there are very few wealthy Theosophists, that as a rule members all over the world have to sacrifice a good deal and are sacrificing a considerable portion of their income to the T.S. activities with the consequences that there is no money left to spend on hospitable entertainments for brethren from foreign countries.

Tout savoir, c'est tout pardonner. And would not a better attitude, a more Theosophical attitude be that of assisting in the work during their stay in England, *in whatever humble a capacity*, instead of indulging in destructive criticism? Mrs. Besant made once a remarkable statement with which I will end this letter: "If any faults in others strike you forcibly, be sure that these *very same faults* are to be found in yourselves".

E. L.

NOTES VARIOUS

It is interesting to see *Nature* (August 18, 1928), bring in something of Psychical Research. There is an article on some "proof" and a long Editorial on the subject. Dr. R. J. Tillyard, F.R.S. is rather careless of the way he presents his case. He must be more of a lawyer and know how to build up his evidence, until it is convincing. Without doubt Dr. Tillyard has got some exceptionally good evidence. It is very difficult to follow it through, and naturally the Editor slips up on a point or two. The investigator evidently chose the number 8 and Mr. E. the numbers 4, 6, 13, but it is not so stated. Therefore the Editor has his loophole to assert that the medium or her "control," Walter, had the choice. So too it is unfortunate that the thumb-mark of Mr. W. S. Stinson whose personality is supposed to function through the medium, is not given. We are even uncertain that it is identical with the thumb-print obtained with the materialised thumb. A series of such thumb-prints would be easy to obtain, especially of dead soldiers, and that would be convincing. We rejoice that men like Dr. Tillyard take up the study; what is evidence? a great and most valuable field of science has thus been left to amateurs and naturally suffered from inefficiency. The proof is there if the right man will take it up.

A. F. K.

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We quote the following from *The New York Times*:

Evidence that two land bridges existed between Africa and South America in early geological times is contained in the complete report of the Princeton expedition to Patagonia, publication of which has been completed after a quarter century of extensive work under direction of Professors William Berryman Scott of the Department of Geology.

The similarity of many speeches found in the two continents is one of the principal items of evidence. The completed report deals with such special subjects as climatic conditions at various

periods, and shows clearly the existence of a very varied animal and plant life in South America in very early times. The last section deals with ornithological findings. Professor Scott was assisted by Professor William J. Sinclair, and Professor Marcus S. Farr, both of Princeton.

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The British Association held its meeting in Glasgow in the beginning of September. *Nature* for September 8th gives the inaugural address by Sir William Bragg on "Craftsmanship and Science". The article is of such interest that we wish to draw our readers' attention to it, as we can quote a few sentences only. Speaking of the ultimate aims of Science, the speaker says:

"The proper employment of scientific research is so necessary to our welfare that we cannot afford to allow misconceptions to hinder it; and the worst are those which would suppose it to contradict the highest aims. No clear line can be drawn between pure science and applied science: they are but two stages of development, two phases which melt into another, and either loses virtue if dissociated from the other. The dual relation is common to many human activities and has been expressed in many ways. It was said long ago: 'Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind'; and 'Thou shalt love thy neighbor as thyself'; . . . every listener . . . heard the message in his own tongue. A great saying speaks to every man in the language he understands. To the student of science the words mean that he is to put his whole heart into his work, believing . . . it is all worth while, and that every straining to understand his surroundings is right and good; and . . . that in that way he can learn to be of use to his fellow men."

A summary is given of the addresses of the presidents of the various sections of which we note "Psychology of Skill" by Prof. T. H. Pear and "Education: The Next Steps" by Dr. Cyril Norwood. The latter says: "The need for rethinking the whole of education from eleven to fifteen years of age on a psychological basis is urgent . . . The common entrance examination for the public schools necessitates mechanical teaching and work in the preparatory schools impairing the mental development of the pupils."

Dr. Vaughan Cornish, speaking about "Preservation of Scenic Beauty" must have taken his listeners to other paths of thought. We quote: "He that aspires to be instructor or guide in matters of scenic beauty must submit himself to the discipline of contemplation. In his walks abroad he must let busy thought quiet down that the mood of receptive attention may become dominant. Then the whole being can be stirred . . . for the development of personality it is needful that the contemplation of untouched, spontaneous Nature

should come as a rhythmic variation, hence the need for the reservation of complete landscapes of the wild."

* * * * *

One of our readers sends us a cutting from the *Toronto Mail* containing an address by the Rev. Dr. Endicott on the missionary problems of the United Church of Canada. His words show that he is awake to some of the mistakes made by missionaries and he refers to the sentiment expressed at the Christian Missionary Council at Jerusalem, which he attended. Dr. Endicott states:

"We discovered that over large areas considerable unrest existed within the Christian Church itself. In these cases, criticism is directed partly against certain forms of missionary teaching, but mainly against a certain type of missionary administration, but it is very closely related to the things about which we have been speaking in the national and commercial spheres. There is protest within the church which cannot be denied against foreign domination of any sort. They are asking that paternalism, even benevolent paternalism, shall give place to co-operative fraternalism. The claim was made again and again at the Jerusalem Council and in almost every gathering of native Christians we met throughout the world, that too much authority and responsibility and control were vested in the missionary leaders and in the missionary authorities at home, and too little in the native churches themselves.

"Domination in the spiritual realm is not less reprehensible than domination in a political realm, and the principles and practices which would be wrong outside the church can scarcely be right within it.

"For one thing, if the indigenous churches of China, and India and other lands were free to act upon their own highest Christian convictions, they would abolish denominationalism within a short period and they would substitute indigenous united churches in one country after another. Almost the sole reason why this has not been done earlier is because of the preponderant influence exerted from foreign countries.

"The claim is made that the Asiatic Churches are entitled and ought to be encouraged to develop their own type of worship in harmony with the essential genius of their own peoples without at all cutting themselves off from the fellowship of the Christian Church throughout the world. Is it not possible that we have been presenting, often without intending to do so, our Christian religion with a Western plus and making as much of this plus which has value for us, and which has come out of our own history, as we do of the essential Christian message itself?"

* * * * *

In *The Nation and Athenaeum* of September 1st Mr. D. Halliday Macartney suggests the following reforms needed for safe-guarding youth:

- (a) Closure of prison walls to those under eighteen.
- (b) Abolition of night work for young persons.
- (c) Diminution of boys under sixteen in mines.
- (d) Shorter hours and better conditions for youths employed in hotels and restaurants.
- (e) Juvenile employments to be undertaken by the local education authorities.
- (f) The raising of school age.
- (g) Elimination as far as practical of promising boys from securing blind-alley occupations (such as the messenger class)—by promoting their interests after the age they are discarded.

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In *Nature*, September 8th, a summary is given of *Essays and Addresses* by William Bateson, F.R.S. Naturalist, under the intriguing title "Scientific Calvinism". The summary makes one want to read the book and one feels that it must be true what the summariser says: "No one can read his essays without being stimulated."

We quote Bateson's words wherewith the article ends. "The one reasonable aim of man is that life shall be made as happy as it can be made, with as much as possible of joy, and as little as possible of pain. There is only one way of attaining that aim: the pursuit of natural knowledge. We are all citizens of one little planet. We are, as it were, a ship's company marooned on an unknown and mysterious island. There is no time to quarrel about our origins. We have food to find and shelter to prepare. Of what that island may provide for our comfort we know still very little. It is full of wonderful things, and for aught we know we may yet find the elixir of life."

THE THEOSOPHICAL ORDER OF SERVICE

REPORT OF SECOND ANNUAL CONGRESS¹

Held at Brussels, July 31st and August 1st, 1928

CAPTAIN MAX WARDALL (INTERNATIONAL SECRETARY) PRESIDING

"WORLD PEACE" was the topic chosen to be the special characteristic for the Congress, and this keynote was well sounded throughout. It was exemplified by the unity and harmony of all our meetings when considering the many difficult international questions with which the Order is concerned.

Representatives were present from 20 different Countries.

The new Constitution of the Order accepted at the previous Congress had involved many fundamental changes. This meant a Hierarchical instead of a Democratic form of organisation. The increased enthusiasm, the extended usefulness of the Order and the larger volume of work undertaken more than justified these changes.

The splendid work achieved since its inauguration was in no small measure due to the magnificent services rendered by Mr. Arthur Burgess, who, until his release from a maimed and crippled body in 1926, was its capable International Secretary. His name was kept in special memory during the Congress. May he soon return to help us in carrying on and extending the work he so ably began during his life-time.

The Order has not only taken over and extended all the activities of its predecessor, but has absorbed several International Organisations which now form part of it, *viz*:

The Round Table,	under the direction of	Mrs. Whyte,
World Peace Union,	" " " "	Miss Sanders,
League of Healing	" " " "	Mr. F. E. Pearce,
International Correspondence League,	" " " "	Mr. F. W. Rogers.
And others.		

During this year, 14 new countries have joined the Order, making a total of 41 Sections throughout the world. Most of these countries have accomplished some splendid results.

¹ Abridged.—Ed.

To avoid any possible misunderstanding, it was decided to invite the President (Dr. Annie Besant) to make a statement as to the exact relationship between The Theosophical Society and the Order at the next Meeting of the General Council.

It was decided to offer our enthusiastic co-operation to the Special Committee set up by the T. S. in Europe for the purpose of International work in Geneva.

A collection was taken on behalf of the Bulgarian Earthquake Relief Fund, and over £14 was realised.

A Public Lecture was given by the International Secretary, Mr. Max Wardall on "World Peace—Our last chance," and Mr. Geoffrey Hodson gave a talk to the Members of the Order on the subject of "Recent Researches into the Cause and Cure of Disease". A symposium was also arranged on the subject of World Peace.

At a Question and Answer Meeting conducted by the International Secretary, the following points were elicited and are now placed on record.

Ceremonies: Chief and Head Brothers may use a Ceremony of Admittance into the Order if they wish to do so and it is found helpful. Primarily, however, the Order is composed of "workers" for "doing things". Any form of Ceremony may be used, and those who like it may attend.

Healing Ritual: In view of the serious dangers attending an ignorant use of spiritual forces in connection with Healing, the Ritual approved by the Healing League is the only one at present recommended to be used by the Order.

Heads of Centres and Departments: To insure the direction of the Order being in the hands of the Theosophical Society, only F.T.S. can be appointed to these positions. Servers of the Order can be Fellows of the Society or not. In fact a cordial welcome is given to those who are not F.T.S. to help in any department of our work, and to join the Order as Members or Servers. Many of our best workers are not Fellows of the T.S.

The Theosophical World University Association: In view of the fact that the Association was an independent body, it was not possible for it to become one of the activities of the Order. Work for the Association however, was to be recommended to all Members of the Order.

Young Theosophists: The Y.T.'s have their own separate Organisation which does not come under the T.O.S. but all should be welcome to help with the work of the Order, avoiding all overlapping or duplication.

The Watcher: This Department, amongst other duties exists for the purpose of collecting and disseminating information about the Order, to help its growth generally, to suggest new lines of work and

to co-ordinate activities with other Departments of the Order and sympathetic Movements.

International Press and Publicity Department: A Committee was appointed to make a Report to the next Annual Meeting.

Broadcasting: Any practical work in this connection was certainly a valuable method of extending the work of the Order, and each country should exploit its own possibilities. The Committee on Publicity will also investigate and report at the next Congress Meeting, on this matter.

Reports to other Magazines: Mr. Peter Freeman was appointed to act as Representative for this work.

Appointments of Head Brothers: Chief Brothers are recommended to consult Lodge Presidents and International Secretaries of the various activities before making Appointments in the Order for Departmental National Head Brothers or other Officers.

Goodwill Day, May 18th: A Report is to be presented at the next Congress as to this work, and possible developments of this and kindred ideas in other Countries, so that the Order can consider in what way the Movement can best be helped.

Service Magazine: The enthusiastic support and co-operation both for its extended circulation and for the collection of suitable articles, reports, etc., was earnestly solicited. It is the only Medium of binding Members of the Order together. It will be published in other languages as soon as funds permit.

The next Congress of the Order: Will be held in conjunction with the Septenary World Congress of the Theosophical Society in June, 1929, at New York, U.S.A. Full details will be given later.

It was also decided to hold a European Convention in May, 1929, in Budapest immediately prior to the European Federation Convention, T. S., which is being held next year in that city.

International Activities: It was decided to arrange for separate Meetings of each of the various Departments of the Order as well as the several International Activities associated with the Order, at both these Congresses.

All National Sections are also invited to arrange for at least one Meeting a year of their National Organisation, and each Department of it, either in conjunction with the T. S. Convention or elsewhere.

Finance: No arrangements have yet been made for financing the Order, but a statement of the present financial position is being prepared. Several suggestions were made on the matter, and it was agreed that whatever details were finally settled, it should be *entirely* voluntary.

Captain Max Wardall, the International Secretary, expressed his great pleasure which was shared by every Member, at being present

at the Congress, and urged us all to strengthen and consolidate the Movements we have begun, and particularly to be constantly on the look-out for new lines of activities and new methods of work.

Cordial thanks and appreciations were recorded to the Belgian T. S. and to the European Federation of the T. S. for their generous assistance in helping to arrange the many details of the Congress.

At the conclusion of the last meeting of Chief Brothers Mr. Peter Freeman voiced an expression of sincere appreciation of the efforts of the International Secretary (Captain Max Wardall). The new Constitution planned by him and approved by the President, had proved after only a year's trial to be an unqualified success. It was decided to place on record a recognition of his services, and this suggestion was carried by acclamation and with great enthusiasm. He was also given an assurance of the determination of all Members of the Order, especially the Head and Chief Brothers, to co-operate with him to the fullest possible extent in the achievement of the great ideals of Service which we had been privileged to receive under the new Constitution of the Order.

PETER FREEMAN,
Chief Brother for Wales

NOTICE

THE Hon. Secretary of the Northern Federation of the T.S. in England writes:

"I was instructed to write to you and suggest that Contents Bills, suitable for display on Lodge Notice Boards should be printed for each issue, and that one of these bills should be included in all parcels of THE THEOSOPHIST despatched to Lodges."

We therefore include a separate Contents Bill in each parcel of Theosophists sent to Lodges and we would ask other Lodges in other countries to consider the above suggestion. Thanks to the Northern Federation.

THE PUBLISHERS

THEOSOPHICAL ACTIVITIES



We are asked to mention that: Dr. Besant has authorised the formation of THE INTERNATIONAL CHRISTIAN LEAGUE, T. S.

The official organ of the Christian League Lodge is: *The Christian Theosophist*, edited by Mrs. Muirson Blake (Jean Delaire). The aim is: "To unite all those who desire to restore the Ancient Wisdom to Christianity."

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The Netherlands' Section of the T. S. has published for its Brotherhood Campaign, this year, nine miniature pamphlets, contained in a small blue portfolio, having as title:

"LIFE in all its aspects based on BROTHERHOOD."

The General Secretary, Mrs. Ramondt Hirschmann, writes with regard to the pamphlets:

"The first is a bird's eye view of the field of activity. The others touch on special subjects, connecting them all with the basic principle of Brotherhood, viz.: Home and School Education, New industrial Methods, Art, Religion, Politics, Science, the Relations between Workers and Employers.

"Although we know full well that very few can read Dutch we present our little folder to you hoping that you will take it as a suggestion for an equal attempt towards better human relations in your T.S. Section."

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We have received the Programmes of the Congress of the European Federation of National Societies and that of the Order of Service, both held in Brussels in the end of July last. A good portrait of the President greets you on the first page. Although the two congresses already belong to the past, we are glad to have a look at the two neat booklets.

We publish elsewhere the report of the Order of Service Congress.

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Dr. Kamensky writes from Geneva that the international opportunities in Switzerland are great. In Geneva alone there are more than 67 international organisations; out of these is formed "The Permanent Centre," which meets from time to time and publishes a quarterly, containing information of congresses and lectures to be held by the various bodies.

The Order of Service, especially the department of World-Peace, is trying to get into contact with all of them. Several conferences have been held: World-Peace and Education, World-Peace and the Animal Problem, and Protection of Plants, World-Peace and Art. The meetings proved to be a success as they were well attended; a friendly feeling has grown out of it for the T.S. The way was thus prepared before the arrival of Dr. and Mrs. Cousins so that their lectures could be arranged on a wider scale.

The Brother of Service for Geneva, Mr. A. Sassi, presided over these meetings and Dr. Kamensky gave the concluding speech.

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The Theosophical Publishing House, London, asks us to mention the following:

Mr. Geoffrey Hodson has written a third volume in his profoundly interesting series of books containing the teachings received from the Angel who inspired the volumes entitled *The Brotherhood of Angels and of Men* and *Be Ye Perfect*. The new volume is called *The Angelic Hosts* and gives a basis from which a more detailed study of the angelic hierarchy may be drawn.

In *Theosophy and the Fourth Dimension*, to be published in early November, Mr. Alexander Horne provides a comprehensible work for students of science and for Theosophists in the belief that by understanding the Fourth Dimension they will attain a better understanding of the universe and of the relations of their consciousness to it.

J.

MANUSCRIPTS

WILL those who send manuscripts for consideration kindly read what is written in The Supplement, p. xa?

It is of no use to send stamps, unless these are Indian.

BOOKS RECEIVED

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

The Master Nation and other Poems, by Arthur Orison Dillon (Dillon Book Co., Ontario, Calif.); *Things That Count in Diet*, by Dr. H. Valentine Knaggs; *Deep Breathing and Breathing Exercises*, by Dr. Josiah Oldfield (C. W. Daniel Co., London); *Gandharva-Music*, by John Foulds; *Masters and Disciples*, by Clara M. Codd (T.P.H., London); *Speech by Lord Buckmaster*; *The Gīṭā and Spiritual Life*, by D. S. Sarma, M.A.; *The Rebirth of Hinda Music*, by D. Rudhyar; *The Other Side of Death* (2nd Edition), by Rt. Rev. C. W. Leadbeater; *Spiritualism and Theosophy*, by C. W. Leadbeater (T.P.H., Adyar); *Beyond Death*, by Anna Hude, Ph.D. (C. W. Daniel & Co., London); *Songs of the Sidhe*, by Duncan Greenlees (Hope & Co., The Anchor Press, Madanapalle); *L'Inde Et Son Ame*, Editor and Publisher, C. A. Högman (Boulogne-Sur-Seine, près Paris); *Helpful Words for Pilgrims on the Mystic Way, Contemplations, Being Studies in Christian Mysticism*, by Walter Leslie Wilmshurst (John M. Watkins, London); *The Reduction of Armaments and the Organisation of Peace*, by League of Nations, Geneva (Information Section, Geneva); *The Book of the Hundred Sayings (Sanyutta-Nikāya)*, Translated, and Presented by F. L. Woodward, M.A. (The Oxford University Press, London); *Snowflakes and Silver Feathers*, by "D"; *Three Minutes Talks About Children*, by Dr. Estelle Cole (C. W. Daniel & Co., London); *What Is Man?*, by John Henry Clerke, M.D., and Leopold Salzer, M.D., (John M. Watkins, London).

SIX PAMPHLETS

Krishnaji: Light-bringer. The Joy of Catastrophe. Fanaticism—Wholesale and Retail. Go Your Own Way. Shadows and Mountains. Some Intolerable Tyrannies. By George S. Arundale. (T.P.H., Adyar. Price As. 4 each.)

OUR EXCHANGES

We acknowledge with many thanks the following :

Theosophie in Ned.-Indie (August), *The World's Children* (August), *Modern Astrology* (July, September), *The Canadian Theosophist* (July, August), *News and Notes* (August, September), *Theosophy in New Zealand* (July, August), *Revista Teosofica Chilena* (June, July), *El Loto Blanco* (August), *The Calcutta Review* (September, October), *Light* (August), *League of Nations* (August), *The Messenger* (August), *Theosophy in Ireland* (July, September), *Teosofia* (August), *Theosophisches Streben* (July, August), *Light* (September), *The Monthly Summary of the League of Nations* (September), *Verbatim Record of the Ninth Ordinary Session of the Assembly, League of Nations* (September), *Journal of the League of Nations* (September), *The Humanist* (August, September), *The World's Children* (September), *The Indian Review* (September), *The Australian Theosophist* (August).

We have also received with many thanks :

Theosophisch Maandblad (August, September), *De Theosophische Beweging* (August, September), *Teosofia en el Plata* (June, July), *Pewartia Theosophie* (August, September), *La Revue Theosophique* (July, September), *Theosophy in India* (August, September), *Ramakrishna Mission, Report, 1927*, *De Ster* (August, September), *Revista Teosofica Cubana* (July), *Theosophisk Tidsskrift* (June, July), *Stri Dharma* (August, September), *Rural India* (July, August), *The Beacon* (July, August), *La Nueva Era* (July), *Nivir* (April, June), *Triveni* (May), *The American Co-Mason* (June, July), *Vaccination Enquirer* (August, September), *The Journal of Oriental Research* (April), *Gnosi* (May, June), *Karma and Reincarnation in Israelitism* (July), *The Chera* (July, September), *The Occult Review* (September, October), *Indian Affairs* (August), *The Vedānta Kesari* (September), *Madhwamuniḍḍa* (September), *The Eastern Herald* (July, August, September), *The Scout Brother* (July), *Prabuddha Bhārata* (September), *The British Buddhist* (August), *Teosofi* (July, August), *Toronto Theosophical News* (August, September), *The Blavatsky Press Bulletin* (September, October), *El Catolico Liberal* (July, August), *The National Anti-Vaccination League, Prohibition* (October), *The Indian* (May, June), *The Vedic Magazine* (July), *Sirius* (May), *Telugu Somchar* (August), *Bulletin Uruguay* (August), *The Buddhist Annual of Ceylon, 1928*, *Bhārata Dharma* (September), *Two Japanese Magazines* (September), *Cotton Manufacturer* (August), *The Arya Magazine* (July), *The Vedānta Kesari* (October), *New Youth* (August), *The Settler* (August), *The Kalpaka*

(October), *Madhwamuniḍāsa* (October), *Heraldo Teosofico* (August), *Peace* (August, September), *Occult—Science* (July, August), *Boletín Oficial, Yucatan* (August), *The Indian Educator* (September), *The Mahā-Bodhi* (October), *The Servant of India* (October), *The New Era, India* (October), *Legislative Assembly Debates* (September), *Council of State Debates* (September).

NOTICE

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PHOTOGRAPHS

HEADQUARTERS HALL, ADYAR

1. North Entrance, Masonic Symbol and List of National Societies.
2. Library.
3. Entrance to Library, Mohammedan Symbol and Gateway leading upstairs.
4. Buddhist and Christian Symbols.
5. Centre of Hall (as illustration).
6. Hindu and Zoroastrian Symbols, Gateway leading upstairs.
7. Southern Side Entrance.
8. Main Entrance, Statue of Founders, Statue of Dr. Subramania Aiyer (as illustration).
9. Part of South Side of Hall showing three Symbols.
10. Headquarters from the River.
11. View of Statue in Centre of Hall and Entrance to Reading room.
12. Headquarters from Garden side.

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THE
THEOSOPHIST

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EDITED
BY
ANNIE BESANT, P.T.S.

December, 1928

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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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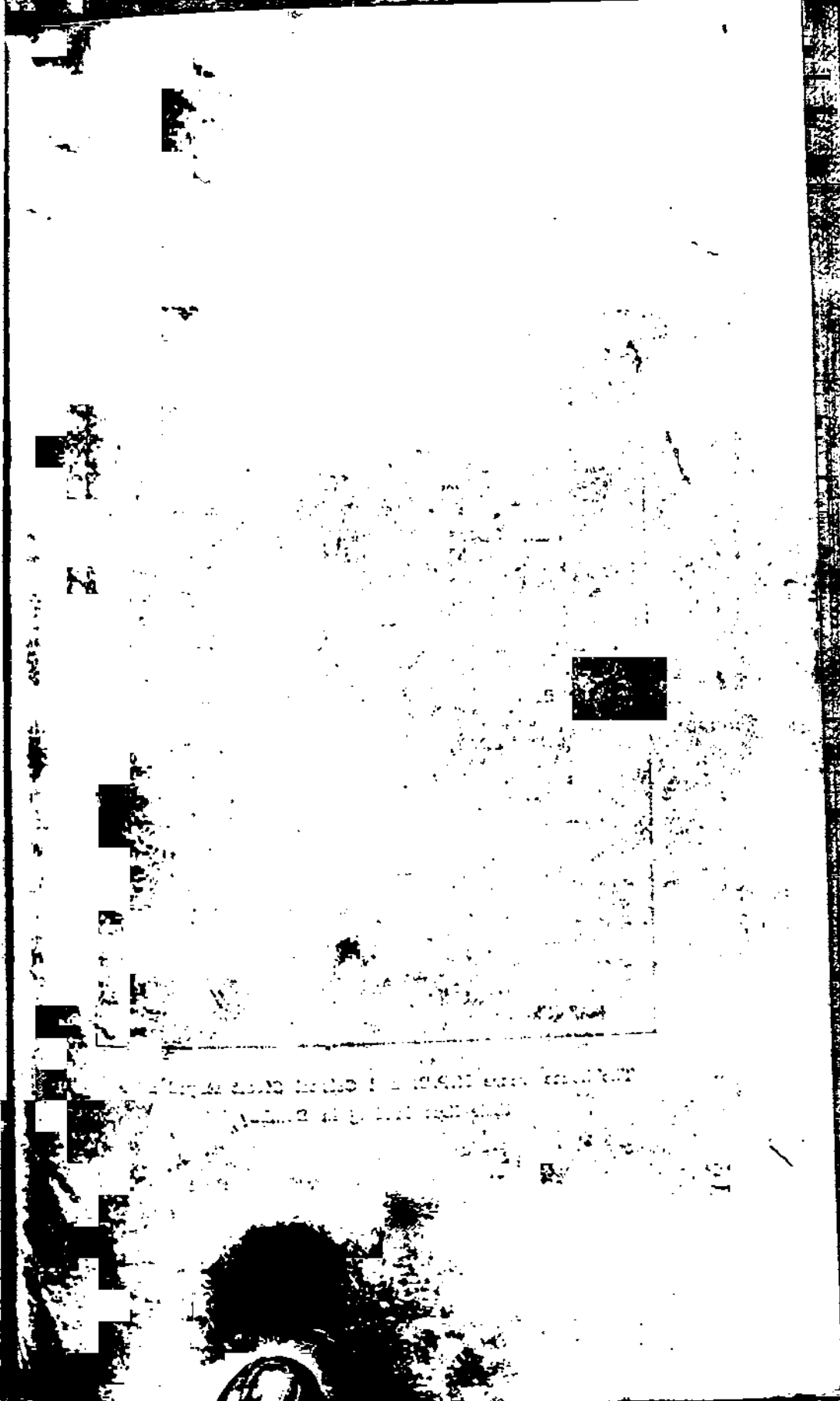
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This will shortly be ready in pocket size (6½"×4"), Art card—fourfolder, printed in two-colored ink. The two middle faces contain pictures—the right one of our Leaders—Dr. Annie Besant, Bishop C. W. Leadbeater, Krishnaji and Mr. C. Jinarajadasa; the left one has a picture of the beautiful statue in the T.S. Headquarters Hall. The two faces at either end contain the calendar with Leaders' birthdays, etc., marked. A fine pocket and table calendar, useful for members and Lodges.

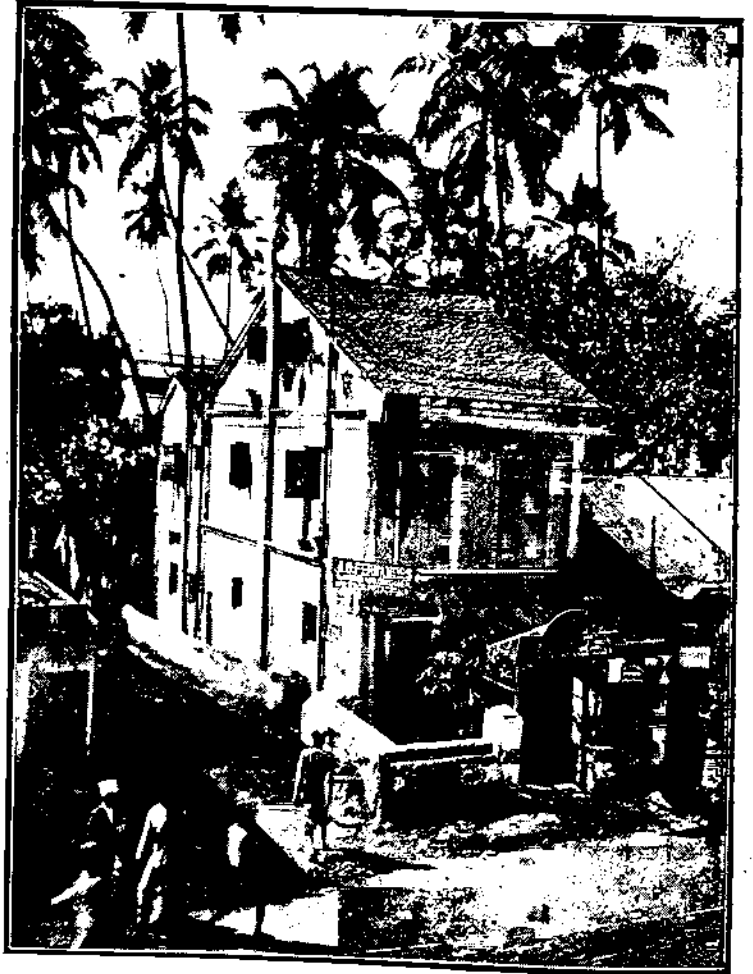
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The house where H.P.B. and Colonel Olcott stayed after their first landing in Bombay



ON THE WATCH-TOWER

MY first words, in re-seating myself in the editorial chair, must be of grateful thanks to those who have carried on the work during my absence. It is good to feel that one is not necessary, and I think that to create a group of efficient workers is a greater proof of sound leadership than to be one whose work collapses when his or her hand is withdrawn. Most loving thanks, then, dear comrades mine.

Then I must offer a tribute of a sorrowful gratitude to our dear brother Aria for all he was to all of us. He leaves a big gap in our Adyar work, and an ache in our hearts. But with him it is very well.

And then I must thank the half of the Society which placed me for the fourth time in the presidential office, and offer my respect to those few who bravely voted against me. To those who did not discharge the easy duty of voting once in seven years, I have nothing to say, except that to neglect that duty is a wrong inflicted on the Society. If they prefer another, they should vote for that person; if they do not, they should have given me the support of their votes. I thought of resigning, but the minority was so small that it did not seem right to put the Society to the trouble and expense of a



Colonel Olcott stayed at
the building in Honolulu



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second election. Not quite half the members voted. India polled 75·3 per cent of her members—an example to other countries.

* * *

I have had some letters—two harsh ones—from General Secretaries—reproaching me for not re-nominating my much-loved brother, C. Jinarājadāsa, as Vice-President. He wrote and asked me not to do so. I doubt if there are any other pair of members of the T.S. who understand each other better than C. Jinarājadāsa and myself. I am not including C. W. L. in saying this, for my unity with him is perfect; different as we are in temperament, and superior as he is to me in psychic development, we always seem to come to an agreement, though half the world divides us, without physical communication. I remember an occasion when we exchanged letters containing the report of a fairly long speech, he from Sydney, I from Adyar or London—I forget which—the only difference was in part of the last sentence. I wrote: “doubt, difficulty and danger”; he wrote: “indecision, difficulty and danger.” It must be remembered that people do not use *words* but *ideas* in their communications in the higher regions; hence the same idea may be conveyed in different words. In the above sentence the difference is probably due to my oratorical instinct; “doubt, difficulty and danger,” sounds much better than “indecision, difficulty and danger”. C. W. L. objects to the word “doubt,” as doubt is cast off in the First Initiation. He always prefers extreme accuracy to the turn of a phrase. It is a case of science *versus* feeling, and it is useless to quarrel over it, as “it takes all sorts to make a world,” and C. W. L. and myself, being sensible people, use our differences to enrich our common work, instead of quarrelling over them. (Hair-splitting people, please make a note.)

* * *

I am told that some of our American readers do not like the revival of the old cover of **THE THEOSOPHIST**. Sorry, but H. P. B. likes it and, after all, he was one of the original Editors. It is a case of "Back to Blavatsky," in a very literal sense.

* * *

Our beloved Krishnaji arrived at Adyar on November 5, while I was far away, but I arrived on the 10th. It is delightful to be with him again and to listen to his wonderful talks, so fine in diction and so packed with meaning. But how few are the really open minds; most minds are barred by conventions, locked by prejudices, the windows all thick with dust and streaked with fog. The waves of Life beat against them and are shattered into spray. It is terribly pathetic to watch the efforts made, and their frequent frustration. "He came to His own, and His own received Him not." But it remains true for "those who receive Him, Christ the power of God and the wisdom of God". Fortunately, all he says is taken down, and will be given to the world. Truly happy are we who are living at the present day and can see and hear and love him.

* * *

He pours out Life and Love as he speaks, and these fill full the heart, even if the wisdom of his pregnant sentences may sometimes dazzle the head. The similes, concise and appropriate, stand out. "You dream of the sunset, and think it is the dawn." "You take the beginnings as the ends, and the ends as the beginnings." "We prepare for catastrophes instead of avoiding them; we create war by our preparations, instead of preparing for peace." "We quarrel with our Brothers at home, and make pacts with far-off Nations." "Be kind. Kind to minerals, plants, animals. Be kind to your servants, to children, to neighbors, and you create peace with other Nations." And that which he teaches

he lives; his precepts are vitalised by his actions. Yesterday, they were summed up in the two words: "Be kind." To-day, they were summed up in the two words: "Be true." They reminded me, in their fiery denunciation of hypocrisy of the thunder of the Christ: "Woe unto you, scribes and Pharisees, hypocrites. Ye devour widows' houses, and for a pretence make long prayers. These shall receive the greater damnation." It reminded me also of a sentence I read in a defence of the Indian view of marriage: "We disfigure widows' faces." I wondered what would be said if we increased the sufferings of bankrupts by boasting: "We break the bankrupts' legs."

* * *

The thing that surprises me is the amazing way in which people trot along in their accustomed ruts, saying: "How wonderful he is!" It does not strike them to get out of their ruts. When I knew that the World-Teacher would soon take possession of His vehicle, I asked permission of my own Guru to resign the presidency of the Society, so that I might go with him everywhere. The request was refused, and I was told to go on with my own work. My life lies in utter obedience to my Guru, so I, of course, said no more. I know that he is the *World-Teacher*, and that each hearer must take to himself or herself that which is appropriate to his or her dharma. It would be delightful to run about with him and live in his wonderful presence, but each "reaches perfection by fulfilling his own dharma," and "the dharma of another is full of danger". My dharma lies in obeying the order of the Head of the Hierarchy to "claim India's place among the Nations," and to preserve the connexion with Britain for the helping of the world. So whether in a minority of one in the All-India Congress Committee, or in the future majority claiming Dominion Status, I work on with indifference to minority or majority. The Will of the Inner Government will be done at

last, no matter what may be the size of the present parties. In the end, Their Will will triumph—the time is nothing. The Congress may pass whatever resolutions it pleases ; whatever is against that Will will be broken.

* * *

Political matters in India are very difficult just now, and the British authorities are behaving as Lord North behaved with the American Colonies in the reign of George III. Here is an instance. The ill-omened and most objectionable Simon Commission is boycotted from one end of India to the other. No Indian politician of any eminence—except officials, of course—has appeared before it. Strings of non-entities stream through our newspapers, unknown names galore.

At Lahore, there was the usual business, black flags, shouts of "Simon, go back," but no sign of violence. The authorities put up barbed wire fences across a forbidden street. A huge crowd came up to the fences, behind which were policemen, armed with lathies—long and thick poles. The crowd stopped on their own side ; the police struck at "any they could reach". Lala Lajpat Rai, an old man, greatly respected, and with a weak heart, was in the front of the crowd, keeping them quiet, and a European officer struck him on the breast, and two of the policemen also struck him with lathies ; lest the crowd should become angry at the unprovoked attack on him, he bade them sit down on the ground and they obeyed. In the Police Commissioner's insolently worded report, he used the phrase, that the leaders, several of whom were injured, were "rapped over the knuckles," the "knuckles" being situated in their heads, chests and arms, blood being sometimes drawn. Thanks to them, the crowd did not retaliate. Lala Lajpat Rai came to Delhi to the Congress Committee, which was sitting there, but he could not, owing to his injuries, fulfil his public engagements. The temper of the Committee—some seventy persons of whom I was one—may be judged by

the fact that when I moved an amendment to leave out the words: "No true freedom can be obtained without the severance of the British connexion," no one would second it, so it could not be put to the vote. The Madras Congress, last December, passed a vote that "the goal of India is independence"—a quite reasonable statement, as this huge land cannot always remain a Dependency on a little island, 6,000 miles away. Those I work with, in the All-Parties' Conference, drew up a Constitution based on Dominion Status for India. This is the "Nehru Report". We are working hard to popularise it, and are succeeding to a very great extent. If Britain would be in the least reasonable, and place India on a level with the Self-Governing Dominions, the two countries would remain linked for the good of each and the good of the world. But I expect we shall be turned out at the next Congress. Happily, we can keep the All-Parties' Conference as a permanent institution, and I am working hard for that. I do not apologise for stating this in THE THEOSOPHIST, because India as a Free Nation in the Federation linked by the British Crown, is part of "the Plan". I hope and believe, that we shall win, but I confess that British arrogance and imbecility drive me almost to despair. England keeps on fiddling while the fire threatens to burst out in India. Our people are desperately poor. Their vitality is so low that the last epidemic of influenza doubled the annual mortality. Between the British autocracy and the Independence crowd, our struggle for Dominion Status sometimes looks like a forlorn hope. By the end of this year we shall know better what the future contains for us.

* * *

Since the above was written, Lala Lajpat Rai has passed away. The blows from the European officer and from the lathies of the police struck his chest, and caused a bruise and a swelling above the heart; which already weak, ceased to

beat; he died from heart failure. It was a gallant soldier's end, in the front of the procession he led; but he saved his followers, bidding them sit down, while he advanced alone. There was no need to strike the old man; he was using no violence; his followers were seated. But brutality triumphed. The European officer, who refused to give his name after he had struck him on the chest, and the two Indian policemen whose blows fell also on his chest, were the immediate, though unintentional, causes of his death. The real cause is the brutality of the foreign Government, careless of Indian life. How the whole world would ring with British indignation if Mr. Baldwin or Mr. Macdonald were killed in this way. But it is only an Indian, dear to millions, honored by millions; and in millions of hearts his killing lends a further bitterness against the foreign rule. Power abused means added strength to the helpless. "The tears of the weak undermine the throne of Kings." Cannot King George do for India what he did for Ireland? I pray to public opinion in England to awake, and avenge Lajpat Rai's killing.

* * *

The quarterly Magazine of the Theosophical Order of Service, appropriately named *Service*, makes its Autumn issue a "Special Congress number". Mr. Edwin C. Bolt, the Brother for Scotland, gives us a very fresh and vivid account of the collection of events in Belgium and Holland: the Belgian National T.S. Convention; the Congress of the European T.S. Federation; the Second International Congress of the T.O.S.; the great Star Camp at Ommen; the wonderful gathering of L.C.C. Priests at Huizen. No wonder that he begins his sketch with the words: "It almost made one tired to think of it all"; but he goes on: "Now that I have returned, I am already saying: 'I must save up for next year.'" The fact is that, when we let harmonious lives run into each other, each life feels the expansion of the whole. It is the

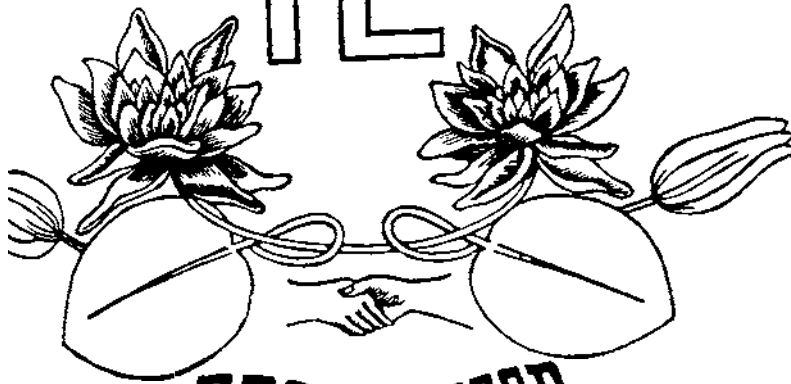
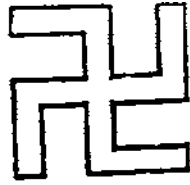
“saṅg saṅga” of the Hindū, and into the collectivity pours down the higher Life, and vivifies each component part, for it is the separation which is unreal, not the union.

* * *

I have had a long letter from F.A. (an Australian) on her article on “A Face in the Sky,” that appeared in May, 1928, in THE THEOSOPHIST, but it really adds nothing of importance. Many people, now-a-days, are developing sight a little beyond the normal, and their number will increase as the new sub-race multiplies. A vivid imagination fills in details. Anyhow, “seeing” faces in the sky does not seem to have any significance.

* * *

The 1928 Convention in Benares will be an ever-memorable one, for the World-Teacher will be there, in the Centre and its Guide. It is a profound joy to me to stand aside now that he shines out with such power and life, and no lesser persons can teach while he is there. I have placed in his strong hands the sole management of everything at Benares, and all who love me will serve me best in serving him. There will be no ceremonials during the T.S. Convention days, for the life he pours out so richly will, when the hour comes, create its own forms in which his exquisite Ideals will clothe themselves; but that hour is not yet. All outworn forms, which are lifeless, will pass away; no living form will perish; and the Devas who serve him, the Devas who shape the beauties of the nature that he loves so dearly, who paint the sunset and the dawning, the tiny flowers and the mighty trees, will, as they ever do in Nature, manifest in new forms of natural beauty, in the Kingdom of Happiness which he is founding on our earth. That heavenly kingdom is within each of us and its sun will irradiate the new world with its beams, the forth-shining of the Spirit within us, the One Life which lives in us all.



BROTHERHOOD

TO THE MASTER

By L. J. B.

I

O INFINITE Delight !

How can mere words and deeds express
The bursting fullness of my heart ?
Still do I sit and motionless and bound,
Bound by the heavy fetters of the flesh.
Still do I sit and motionless,
The while my heart doth worship and adore.

But Thou, O Infinite Compassion !
Thou dost know full well
That in my muteness dwells a song
Which no mere earthly lutanist can sing ;
And cradled in the strong arms of Thy Love,
My soul doth float through vast beatitudes of Light.

O Infinitely Beautiful !
Before Thy Feet I lay me down, I swoon, I die,
That I may live for evermore in ecstasy,
In Thee !

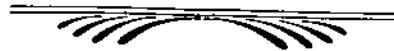
II

I sit and think on Thee, O wondrous One,
And try to see the image of Thy Face.
Thus, thus and thus again, with stilted mind,
I try to build the picture, give it life
—And fail.

Then, weary with the strife to climb
To heights I cannot scale as yet,
I slacken off the bow-string of my mind,
And ease my weary brain ;
And in that moment, in a blaze of light,
Behold ! I see Thy much-loved Face.

For one short moment the fair vision lasts ;
Then in the dazzling radiance of Thy smile,
It fades, and leaves me dazed,
Breathless and with a rapid-beating pulse.
But throughout the long round of the daily task,
The glow of that celestial moment bides,
Lights up the darkened corners of the hours,
And makes of life a thing more fair and glad,
—And all because Thy Majesty hath deigned
To give Thy Benediction in a smile.

L. J. B.



TWENTY YEARS' WORK

(Continued from page 144)

In THE THEOSOPHIST for January, 1908, appeared the first instalment of *Occult Chemistry*. All the work upon which these articles are based had been done by herself and Mr. Leadbeater, but Mrs. Besant was responsible for the wording. She also founded the T.S. Order of Service, inspired thereto by the words of a Master of Wisdom which H. P. B. had printed in an early number of *Lucifer* and which Mrs. Besant reprinted in THE THEOSOPHIST of March, the gist of which lies in the words :

Theosophy must be made practical . . . Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every branch of our Society, will be found visibly diminished. Forget self in working for others.

After presiding at the Behar Federation, Mrs. Besant embarked from Colombo for Australia. She writes :

It was monsoony weather, and to say that is to say enough. [Our President has always been peculiarly liable to sea-sickness.] On May 26th, to the promised moment, we drew up beside the wharf at Fremantle. An early reporter somehow had got on board, and had his interview ere the ship was made fast. Then came the members in a troop, with warm and loving greetings, headed by Mrs. John, the capable and kindly wife of the General Secretary, who has most generously been deputed to be my companion throughout the tour. So I shall be well taken care of. Another steamer, a small one this time, took us up the Swan River, so called from the many black swans who possessed it before its annexation by man, to

Perth, the pretty capital of Western Australia. And here I am, not a stranger in a strange land, but a friend among friends, as is the Theosophist all the world over. Thus begins another tour in the same noble cause of enlightenment, and every omen promises success. The evening of the day of my arrival was devoted to a members' reception in the Society's room, which is part of the art studio of Miss Florence Fuller, generously placed at the disposal of the Perth Lodge for its meetings. A very admirable portrait of the President-Founder, painted by Miss Fuller, is at one end of the room, accompanied by two other productions of her clever brush, portraits of H. P. B. and myself. We spent a pleasant evening in making acquaintance with each other. An exceptionally able and thoughtful reporter had an interview very well reproduced in the *West Australian* of the following day. Perth turned out in force to hear the first public lecture about Reincarnation. Very pleasant memories remain of Perth and Fremantle; the audiences were very large, very receptive and quick to understand. The Australians seem to be alert and progressive people, keenly alive and eager to know; and a young people in a new country are naturally less bound by conventional habits of thought than the people of older lands. They are very kindly and hospitable, and made us quite at home with a hearty welcome. Thus are ties formed that re-assert themselves in future lives.

It is best to draw a veil over the next four days, rolling and pitching on a grey sea dashed with white foam, stretching away to a grey horizon. It all seemed very appropriate to King Yama's kingdom, the inauspicious Southern pole. At intervals I played patience with cards, and for all the time with mind. But all passes, and as we drew slowly up to the new wharf at Adelaide, a line of smiling faces told that the warm circle of Theosophic Brotherhood had opened again to enring us. A flight of the younger ones to the waiting special

secured us a carriage ; and as they sprang out we climbed in, and away we went for the city, carrying with us the roses and violets that a South-Australian mid-winter yet permits. A Scotch home opened its doors to me and a French one welcomed Mrs. John ; for we are poly-national over here, and the Lodge contains not only Scotch, English and Irish, but men from France, Germany, Poland and maybe from other lands. A good German looked familiar, and lo ! he was an old co-worker from the Patriotic Club, Clerkenwell Green.

The Adelaide campaign opened on June 9th with an E.S. meeting, many interviews and a public lecture at the Town Hall, to a large but somewhat impassive audience. However, they listened intently, and warmed up towards the end. Here, as in Perth, the press shows itself very friendly, giving good reports and undistorted interviews, a great contrast to the American reporters with their reckless disregard of truth. On the 10th I addressed a very crowded meeting of the Labour Party in the Trades Hall, with the President of the Trades Council in the chair, on " What Theosophy has to say to the Workers ". The audience was a great contrast to that of the night before, all alive and palpitating with interest, breaking into volleys of cheers for what it approved, and of interjections on what puzzled it, as I expounded Brotherhood, Reincarnation and Karma as the triple basis of a stable Society. The audience took with remarkable good-temper my strictures on treating the wise and the ignorant, the elder and younger brothers in the State Family, as on a level, and on allowing the ignorant to rule the State. One sees here the result of power passing into the hands of the ignorant: the hasty snatching at a momentary advantage without thought of the remoter consequences ; the thinking only of Australia and not of the Empire ; the hatred of colored races. One looks forward, and sees the Australians themselves becoming yellow under the play of climatic influences, and wonders how they

will then keep a "white Australia"; many of them are already much yellower than the Northern Indians whom they exclude. And one thinks secondly, if Jesus Christ should come this way, he would be prevented from landing by the Australian law. One doubts if a white Australian should consistently worship a colored Savior!

The Adelaide Branch is a very peaceful and harmonious one, its happy condition being very largely due to the long leadership of Mr. Knox, who passed away early this year. He was good enough to leave me £100, and this will go to diminish the debt on me for the purchase of Blavatsky Gardens at Adyar, a purpose that, I am sure, he would heartily approve. The Lotus Circle of some forty children, nursery of the T. S. of the next generation, presented me with an Australian flag to represent the Commonwealth at Adyar. The Adelaide visit closed with a lecture in the Town Hall. The place was packed and a large crowd in the street when I arrived. "No admission, ma'am," said a courteous sergeant of police, as I reached the closed gates. "I don't mind," said I, "but then there can be no lecture." "Oh!" said he, laughing, and the big iron gates were opened. It was a fine sight, the great hall packed in every corner, people standing along the walls, sitting on the steps to the platform; and the lecture was most attentively listened to. This morning's paper has much Theosophy in it, for the Adelaide clergy are behind the time and preached nineteenth century sermons against it, with a plentiful lack of knowledge.

South-Australia has universal suffrage, every man and woman of twenty-one having a vote. The women have no difficulty in voting, as the polling-booths have been moved from the public houses to public buildings since woman suffrage was granted. An election was going on, on the 14th of June, and there was no crowding, no disorder, men and women, often together, going quietly up to vote. But there is one bad

sign: the cultivated men and women are indifferent to their duty and leave the power in the hands of the ignorant. Adelaide is a pretty city with wide streets, and the City Fathers wisely secured in its early days a broad belt of woodland encircling the town; so that, however large it may become, the "Park Lands" as they are called, will remain open, and with their green grass, their olive and eucalyptus trees, their grazing cows—clothed as in Holland—will be a joy to the inhabitants. The city may spread beyond them, but not over them.

Mrs. Besant's next letter is from Melbourne, June 24th, 1908. She writes:

Melbourne is at present the Federal Capital of Australia, a fine, wide-streeted city, some sixty-four years old. Its Press is commercial, political and sporting, showing apparently little interest in matters of deeper import, not unfriendly but indifferent. It reflects the tone of the people, young and caring most for superficial interests and the play of the moment. With this goes a curious strain of formal religiosity—no post, no newspaper, dislocated tram and train services on Sunday. The audiences at the lectures, however, have been large, showing that there is a section of the people who are alive to the deeper interests and are realising the problems of human life. Melbourne has no less than four Lodges, and they have been acting together in organising the work of my visit of thirteen days.

We cannot but wonder how Australia will shape social arrangements. Here, in Melbourne, house servants demand and receive £1 a week, with board and lodging, and are often incompetent and unruly, leaving without notice, and careless of their employers' interests. French, German, Swiss, Chinese, Japanese servants would be a blessing to innumerable households, but the law does not allow the householder to engage a servant abroad and bring him or her over. Even

a firm, bringing over some skilled English artisans on contract, found its men were refused permission to land. An unskilled man is not allowed to sweep garden paths and mow grass at less than ten shillings a day. The general result is great temporary prosperity for manual laborers, high prices for food, high rents, and the reduction of the professional men to a low standard of living, small value of brains, and large value of muscles. Well-educated people, instead of helping the State by contributing literature, art and culture to its life, are forced to sweep their houses, dig their gardens and cook their food. The immediate results are seen in the narrow intellectual and artistic life, a very high drink bill, an extraordinary amount of racing and betting, and a serious lack of discipline among the young, which bodes ill for the future. What the results will be remains to be proved. It is certainly a huge experiment, and whether it will issue in a world-example or a world object-lesson, the future will show. Will it end in a dictatorship, resorted to in despair over the incompetency of the ignorant, or in the discovery of a method whereby the wisest shall be placed in the seats of power?

In Melbourne an elementary class for study is to be formed for non-members attracted by the lectures. Perth writes of the formation of three groups for different lines of study. The real value of these lecturing tours lies far more in the local activities stimulated and in the impetus given, than in the lectures and meetings themselves. The lecture on "The Guardians of Humanity" drew Mr. Deakin, the Prime Minister of the Commonwealth, as an interested hearer. Mr. Deakin was a member of the Theosophical Society in his younger days, but has slipped out of active work in the overwhelming labor entailed by his responsible office. He seems to have kept up his interest in Theosophy, and he stands out as a man of high ideals, which he seeks to embody in his public life. He is a statesman among a crowd of politicians,

head and shoulders above his fellows, and in touch with the life of the world and not only with that of Australia. The Melbourne Branches, the members of which have shown me unstinted kindness, made me a very useful present, a gold wristlet to carry a watch, a great improvement on the leather band which I have hitherto worn and which does not suit the heat of India.

In her next letter, dated from Sydney, July 7th, she says:

We left Melbourne by the afternoon express of June 29th for the capital of New South Wales, reaching Sydney the next day at 11 a.m. It was bitterly cold in the early morning, thick hoar frost covering the landscape, and the water chilly as ice, depriving the fingers of feeling. The Sydney friends, headed by Mr. John, the well-loved General Secretary, gave us a warm greeting on the platform.

A company has been formed to give the Section a permanent abiding-place, and a piece of land has been bought, the houses on it are adapted for T.S. purposes, and a good hall is to be built. The Section is growing strong, the Sydney Lodge forms its strongest Branch, so that it is well that they should have their own dwelling, independent of landlord's whims. In fact, there has been some difficulty in making arrangements for all the activities connected with my visit, and we have had to use rooms in different buildings for the various meetings. It is pleasant to see in all the Lodge rooms that I have so far visited in Australia, how loyally the Australian members cling to the prominent workers in the T. S. The President-Founder and his great colleague, H. P. Blavatsky, form the dominant pair of portraits; near them C. W. Leadbeater and myself appear; and this quartet is everywhere. Miss Edger is also generally seen, and Mr. Staples, the first General Secretary, is not forgotten. As the years go on, this portrait gallery will be better and better filled; and later generations will look with interest on their forerunners.

It was a very keen and interested crowd that attended the first public lecture, and it taxed the seating-room of the large Centenary Hall. The subject "Reincarnation" seems to attract people in Australia more than any other. We are having many members' meetings for the subjects which interest our own people, as well as the usual conversations, E. S. meetings, and interviews. We had a curious experience over the first Sunday lecture. Australia keeps alive the disreputable old statute of George III against Sunday meetings, and only the clergy are allowed a free hand. They may charge pew-rents, but no charge may be made for lectures or concerts. No charge was to be made, therefore, for my Sunday lecture, for which free tickets were issued, so as to avoid a crush. But as we had arranged to allow people who had bought tickets for the course of six lectures to use these tickets for the Sunday meetings, instead of giving them additional free tickets, we received on Saturday notice from the police that this brought us under the law! We accordingly admitted anyone who came and asked for no tickets. It is odd in a country like this to see the ancient rags of bigotry, which have been thrown on the dust-heap in England, flaunted in the face of the public, and the police appealed to, to annoy decent and harmless folk. Were I a denizen of Australia, I should certainly try to get rid of this objectionable statute; but a mere visitor is bound to submit to the law of any State he visits. On Sunday morning I lectured in the church of Rev. George Walters, a gentleman who had had the courage in the seventies, when prejudice ran high, to take the chair for me in Lancashire. He was then a bold and progressive thinker, and is one still. In the evening was the lecture—attended by a vigilant policeman and an informer, watching that we did not break the law—on "Theosophy and Christianity," and the crowded audience showed profound interest in the subject.

The last week has run its swift course, with nothing remarkable to relate, save the fact of the astonishingly large audiences. "Brotherhood, Real and Unreal" evoked much interest and some curious comments; as for instance, the remark that the idea of a physical, moral and mental brotherhood from which escape was impossible was a "really terrifying idea". Yet, as it is true, the more widely it is known, the better. The lecture on India, with its lantern illustrations, was evidently much enjoyed; and one may hope that it corrected some of the wild ideas current here about Indians. Many a pleasant memory remains of this visit to Sydney; all the arrangements have been so well made and the friends so cordial and affectionate that it would have been impossible to suggest or wish for any improvement. Australia stands for loyal co-operation and for earnest work for the cause, without constant bickering over the faults or supposed faults of individuals; and I feel I may rely upon the Section for support in guarding the Society's liberty and in maintaining it on the broad basis that some are so anxious to narrow.

From Brisbane, Mrs. Besant writes:

Mrs. John and I steamed out of Sydney station on July 13th, amid the loving farewells of a crowd of members assembled to bid us God-speed. The railway carriage was fragrant with a great heap of roses and violets; for roses and violets are in flower together in Australia, so that we bore northward with us the kindly thoughts of the Lodge, materialised into exquisite flowers. Through the evening and the night we fled onwards, and the morning found us on the northern highlands of New South Wales, with hoar frost whitening the trees and the sun gleaming down redly through mist-laden air. At 11 on the morning of the 14th we changed at the boundary line of the adjacent States and went on by the narrower gauge of Queensland. Presently we were whirling

down the curves cut along the mountain sides of the Toowoomba range, reminding one of the line across the Ghats to Bombay; and on through the darkening twilight till night fell again; and then at 9 p.m. into the brilliance of the Brisbane station, and into a crowd of new faces but loving hearts that gave welcome as warm as had been the farewells of the Sydney brethren.

A pleasant feature of these Australian gatherings is the meeting with friends of the past that one knew in England in earlier days, and now and again with someone who knew and loved our H.P.B. One old gentleman told me how, in London long ago, he had looked round the Society and wondered how it would go on when H.P.B. passed away; and how he had rejoiced when, from the outer world, I had entered the Theosophical circle, and H.P.B. had welcomed me to the work. Yet such anxiety need never be; for, as Upendranath Basu wisely and rightly said last Christmas, so long as the T.S. is under the guidance of the Masters, there will always be someone who will command the confidence of the large majority of the Society.

The first public lecture was delivered on the evening of the 15th to a large audience, but one that by no means filled the great Exhibition Hall which the Lodge had been obliged to take. The attention was keen and well sustained, and the audience showed warm appreciation of the Theosophic message. The "large" became "larger" with the succeeding lectures; and the Queensland work made a good conclusion to the Australian tour.

The democracy here has done nothing in the way of preventing strikes apparently; for, despite the high wages paid for manual labor, strikes seem to be more frequent than in the old country. A strike of bakers greeted our arrival at Sydney; a strike of milkmen a little before had cut off the milk supply; and so on. The reproof of a boy for bad work

made all his comrades strike, and a whole iron-works was laid idle by the insubordinate lad. The car-drivers at Melbourne threaten to strike during the visit of the American fleet unless they are given screens. None of these folk seem to care that they hurt tens of thousands of innocent people, so long as they get what they want, and they take swift advantage of any public need to wring from the employers anything they desire. It is the karma of the past harshness in rejecting the fair demands of labor, but every effort should now be made to train the young in the sense of public duty and responsibility, so as to prevent the social debacle which will otherwise ensue. Another difficulty is the ignoring of natural facts. Labor Unions do not allow milkmen to deliver milk twice on Sundays. As the cows are not yet trained to give double supplies of milk on Saturday and none on Sunday, the milk arrives but may not be distributed; the milkmen do not like to lose it, and mix it sterilised with Monday's milk; and in the hot weather numbers of babies die from the unwholesome milk thus provided. The enforcement of Union rules which bring difficulty and suffering into every household is embittering social life, and adding to the difficulties of the problems that Australia has to solve.

From New Zealand, whither Mrs. Besant proceeded from Australia, she writes:

It is cold, but the country is emerald green after two months of rain. To-day the sun is shining brightly; and white fleecy clouds flung across the sky remind one of an English day in spring. On the 22nd of July we steamed out of the magnificent Sydney harbor, large enough, one would think, to shelter the navies of the world. It is one of the world's sights, that splendid harbor, with its rolling hills and little bays and inlets, with the narrow road out, between high cliffs. Out we went, and peace was at an end. We came into a mass of great rollers; and the vessel, lying low in the

water, became their prey. They charged the deck, and the passengers rolled over into the scuppers, a confused heap, and then fled drenched, to take refuge within. They shivered into pieces the door of a deck-cabin, covering the unfortunate occupant with water and broken wood, and leaving desolation behind. Then they had their way, and the deck was left free to them as playground. The ship was very crowded, and four of us Theosophists were packed into one small cabin, with washing apparatus for one and one camp-stool. There was no place to sit, as the saloon was turned into berths, and the only place was the dining-room, redolent of roast and fried meats, porter and other drinks; and used also as a sleeping-room for men for whom no cabins could be found. One felt that it was hardly fair to be charged first-class fare for the fourth part of a cabin, the quarter of a basin and of a camp-stool, and no place to rest our sick bodies outside. Our stewardess, with over forty sick women to attend to, was beyond praise in her kindness; but she had a cruelly hard time. However, the four days came to an end, and we landed at Auckland.

Next Wellington was visited, where Mrs. Besant says:

I should think that Theosophy is, at present, but little known; it does not seem to be in the air.

Christchurch and Dunedin followed; and of the journey by land in New Zealand, the comment is:

One could but wish that the train was more comfortable, and that more than one small foot-warmer might be granted to three shivering people. The train service is very antiquated, and the rolling stock the worst I have encountered in my journeys over the world. Among all the reform movements of N.Z., a corner might surely be found for a reform in railway accommodation.

After a fortnight's strenuous work, there was a less stormy voyage to Tasmania, where Hobart and Launceston Lodges received

visits, with Lodge meetings, public lectures and interviews. Then back to Melbourne, and on across the southern coast to Fremantle. She writes:

Since I left Fremantle, a bright, pleasant room on the city's main street has been secured. It is open every afternoon for use as a reading-room, and the Branch has a nice little library.

Mrs. Besant writes of the Australasian tour:

Much gratitude remains in my heart for all the overflowing love and kindness which have been poured out on me so richly during the tour. Not to me, as a person was it given, I joy to know, but to the President of the Theosophical Society, the messenger of the Blessed Masters, the witness-bearer to Their watchful care and to the out-pouring of Their power. Australia and New Zealand ring true and loyal right through, from the General Secretaries to the youngest newcomer into our ranks. They are loyal to the chosen of the Masters and the elected of the Society, because they know that without such loyalty little can be done, and that liberty can only be joined with effectiveness where the chosen and elected officer is followed and strengthened, not continually harassed and thwarted. Apart from public thanks, my private gratitude must be given for the personal kindness which has surrounded me and made light the burden of work; and most of all to Mrs. John, who travelled with me throughout, bidding me farewell only on board the steamer which is bearing me homewards. I cannot speak in words my loving thanks to her for her sisterly kindness which took all the physical burdens, looked after every detail, thought always of my comfort, never of her own; had ever a gay word for disagreeables, a smile for fatigue, and rarest and most valuable of gifts—silence for quiet hours. That the heavy Australian tour has left me strong and bright is largely due to Mrs. John. If I do not name others for special thanks, it is because all I have met

have been loving and kind. The tour has taken me over 17,630 miles of land and sea, during 44 nights and days of travel; 62 days have been given to work, and the work has comprised 44 public lectures and 90 meetings, at most of which an hour's address has been given, followed by the answering of questions; and a very large number of private interviews. It does not seem a bad record for a woman of over sixty who, a year ago, was declared by some who wished to discard her as being in a state of "senile decay," and therefore incapable of filling the office of President of the Theosophical Society.

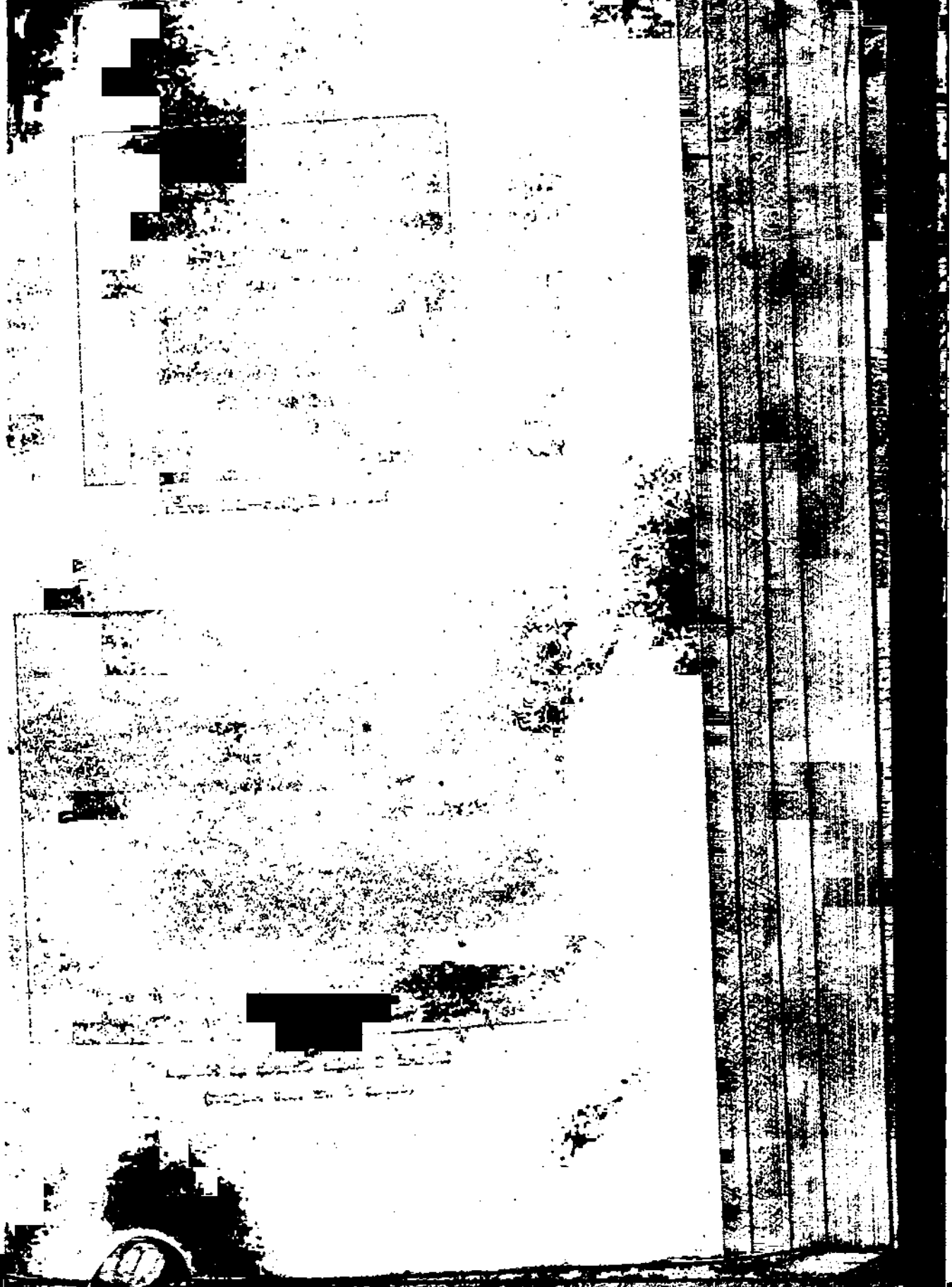
(To be continued)

CHRISTMASS

THE shepherds and the wise men came
To Bethlehem to greet their King,
The shepherds heard the angels sing,
The wise men saw His Star aflame.
And we rejoice this Xmass morn
To think the Lord of Love was born.

And for two thousand years we prayed
"Oh come, oh come Emanuel,
"Come Lord once more with us to dwell."
He comes, and are our hearts afraid?
And shall that Love, returned once more,
Find colder greeting than before?

F. H. ALDHOUSE





M. van Eeghen-Boissevain



Liberal Catholic Church at Huizen
(burnt down last August)

ST. MICHAEL'S CENTRE, HUIZEN

By PENMAN¹

IN the early summer of 1924 I was told by my friend and neighbor, Mr. Piet van Stam, that the Rev. P. M. Cochius, with whom Bishop Wedgwood was at that time staying, was looking for a suitable place for the Bishop to start a training centre for those who wished to cultivate the spiritual life. Bishop Wedgwood had been advised by Dr. Besant to start a centre for that purpose and Holland was one of the countries mentioned as suitable. Mr. van Stam knew that it was my wish to use the house and grounds of my country-place for a dedicated purpose. My first idea along that line had been a "Retreat" for "weary and tempest-driven souls" that they might rest awhile between labors. It was to be run like a monastery with severe discipline, meditation and religious services. The clergyman with whom it was being discussed had not enough free time to give us, so the plan was dropped. I gladly agreed, when Mr. van Stam asked me if I should like to make the acquaintance of Bishop Wedgwood, and offer him three or four rooms for his use, look after his comfort and welcome any guests he wished to have for training in meditation, for masonic or church work. On Monday, July 14, 1924, Bishop Wedgwood

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came to see me with Mr. Cochius and Mr. van Stam, and we soon came to a satisfactory agreement about his future working-plan.

On August 1st the Bishop came for three weeks to see if he could live and work in this environment. During the first days of his stay I used to hear his heavy table being moved in his room regularly every morning; so I asked him if the furniture in his room was not placed to his liking. Then he told me that, as he said Mass there every morning, he had to move the table to the East and turn it into an altar. It seemed to me that it would be much nicer for the Bishop, to have a little place put up in the grounds to say Mass in, then he could leave everything undisturbed. When I proposed this to him, he was very pleased. So we decided to build a simple little house-chapel, holding six benches for three people each.

Mr. Oscar Köllerström came to see us at the end of August for a few days. By that time the Bishop's daily Mass in his sitting-room upstairs was attended by various visitors from outside and we were often crowded out of the room into the passage. The little chapel was then being built.

Prince Loubod Mierski and Mr. Rein Vreede were also visiting us and we were a happy party in the house, making plans for the future which seemed full of promise. It had become apparent to our Bishop that there was to be a training-place here for the collaboration of Angels and men in ceremonial work, in connection with the influence of the Seventh Ray becoming predominant over our world. On September 29th, the Feast of Saint Michael and all Angels, the little church was consecrated and dedicated to their patronage. Bishop Mazel and most of the Dutch priests came to that ceremony. It was an occasion of joy unbelievable: there was a wonderful feeling of elation and fervor, probably due to

the enormous number of the higher Angels present. Greater plans began, on that day, than we knew of at the time.

At Christmas, at the midnight Eucharist, the ordination of Mr. Oscar Köllerström took place, and Dr. and Mrs. Arundale, who were staying at Ommen, came over for the ceremony and were very much struck by the powerful atmosphere in the church so shortly after it was built. I may venture to say that I am one of the very few who know and can estimate the amount of hard labor it took to build up such a great Centre of Force in the short time in which it was done by our Bishop. I feel inclined to agree in this case when I quote the saying: "Genius is an infinite capacity of taking pains." When visitors come to the centre and praise the wonderful atmosphere and say what a beautiful influence it carries, I get a vision of a solitary figure going through rain and snow and storm that autumn and winter of '24—'25 to the little church and working there in meditation for long hours.

Dr. and Mrs. Arundale came again in April and on April 7th Dr. Arundale was baptised and confirmed in the little chapel. On April 17th Bishop Wedgwood left us to pay a visit to England and Mr. Oscar Köllerström took over the leadership of the centre with the help of the Rev. J. W. P. Schuurman. Those weeks were very charming weeks in the life of the centre. Mr. Oscar Köllerström's very special quality of love and joy, his love of nature and simplicity in life, the humane and gracious relationship he built up between himself and the people, helped to strike that note of friendliness and cheerful kindness, which I still consider as the predominant note of the centre. It seems to me that we all owe a debt of gratitude to Mr. Oscar Köllerström for the special quality of his work and influence, as given to us at that time.

Our great President and Chief, Dr. Besant, came to visit us in July, 1925. It seemed to us that she felt happy and at

home in the centre from the very first. It has happened that I have been hostess to many and very different sorts of people, an experience ranging over many years. But I must state that I have found no one to equal our great white Chief in courtesy, consideration and simplicity. Her wonderful punctuality, patience, forbearance and cheerfulness were a beautiful example for us to behold from afar! In the Chief I could see demonstrated that white Light is composed of all the seven rainbow colors. The most difficult virtues to combine were shown forth in her being: tenderness and fortitude; yielding in small things—unshakable in big things; never asking anything for her herself, and her smile of thanks for some small service rendered, beginning in her eyes, those amber pools of light, flashing out over the whole face! Who does not feel purified and blessed by the radiance of that smile, who has once had the happiness to receive it!

When Bishop Wedgwood went to Adyar with Dr. Besant in the late autumn of 1925 the Rev. Hugh Noall took his place with us and by his influence harmonised the workers of the centre, he welded them together by the sympathetic way in which he entered into our lives with all the troubles and joys. The centre owes much to the help he has given us all from the very beginning and to his great loyalty and devotion to our Bishop. Last summer his health failed for a time and he spent the winter in the South of France. He has now regained his health and we are glad to have him with us again to help in church and garden! The lovely garden has special care and attention. While he was away the Rev. Byron Casselberry was with us. The first time we heard him celebrate Mass, we knew at once he was one of the right sort. Such enthusiasm for the work and such one-pointed self-dedication are rarely met with and we are grateful to him for the work he has done here. He devoted himself very specially to the

self-expression group of the young people of the centre, to whom he proved a real help.

Seeing the importance of the work our Bishop was doing here, I felt the necessity of taking steps to secure the future of the work without interruption from without, after I should have passed away. Twice I offered the estate to Bishop Wedgwood and twice he refused it; he did not want to be cumbered with personal belongings and he wished the personal note to be entirely left out of any measures I might see fit to take. I consulted Bishop Mazel as to ways and means. Bishop Mazel advised me strongly not to give the estate to any existing associations, but to keep it entirely for Bishop Wedgwood's work, to be used as he thought fit. We asked Bishop Arundale also which plan would be best. Then with the approval of our own Bishop, we decided to found a Trust for the Centre of St. Michael and all Angels, and so make all safe for the work entrusted to him.

I then offered the whole to our Chief for the work of the Masters, and she accepted it in Their Name and consented to take a place on the Board of Trustees with Bishop Wedgwood, Bishop Arundale, Mr. Oscar Köllerström and a few others. So on September 11th, 1925, at 2 o'clock the deed was signed in their presence. It was the most glorious moment in my life: it seemed to me as if the essence of joy and life were being poured into me as I signed the deed.

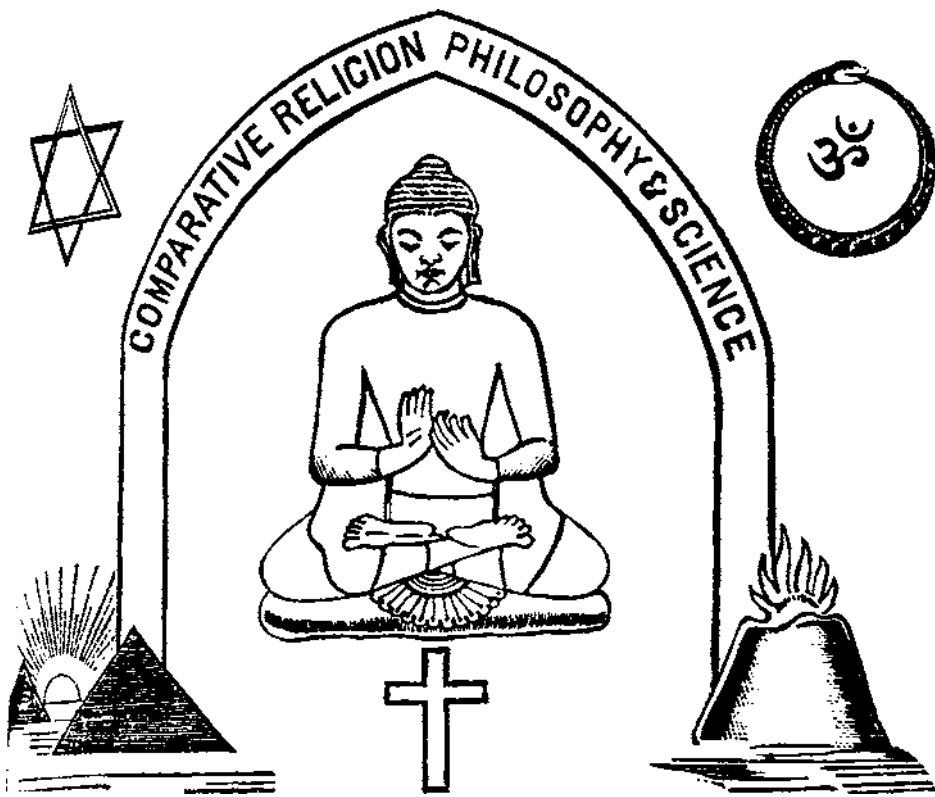
Since then the work has been steadily growing. We had enlarged the church, for the consecration of Bishop Arundale on August 4th, 1925. On that same day our Chief opened the Montessori school on the estate, which has been a great help to our workers ever since, enabling them to send their small children to a school in the neighborhood.

In March, 1926, the church was again enlarged, and again in June of the same year. At the close of 1927 we began building a new church. I am sending a photograph of

this new church as it is now being finished.¹ The original little chapel is left intact in front of the large church. It is to be used as a chapel for Our Lady. We felt such an affection for the little chapel and all we had experienced there that we did not like demolishing it. Our gardener Jaap said when he saw it: "From a sentimental point of view it is very nice to have kept it, but from an artistic point of view—I have my doubts!" Well, I suppose he is right—but we are not sorry it was kept! We hope to have the new church ready for use on August 10th, when we have the second Priests' conclave here, and also for August 15th, when we have the consecration of Dr. Vreede as Bishop of the L.C.C. in the Netherlands Indies. The next item on our programme will be a Guest-House, for which we hope to get the money; there is at present insufficient accommodation for workers and guests. When the Guest-House is ready, the Masonic Temple and the new Church are built, we can enter into a larger sphere of work for our Bishop, God bless him! He has a faithful band of workers here, whom he has bound to him with strong ties of gratitude and devotion. The key-note is impersonal service and cheerful kindness. There is a great feeling of unity amongst the workers through the wonderful training which our Masonic and Church ceremonies give to us, teaching us to lose our personalities in the body corporate, and our several smallnesses in oneness. The Reality of the Life beyond the veil has become for most of the steady workers here a personal knowledge and an unfailing source of inspiration, liberation and gladness. Verily, many roads lead us unto Him, our Lord and Master!

M. van Eeghen-Boissevain

¹ As we are about to put this in the post we have to add the sad news that during the absence of Bishop Wedgwood and in the early morning hours of Saturday, August 25th, our beautiful new church was struck by lightning and completely destroyed by fire. The greater part of the vestments and consecrated objects, however, were saved. It was of course impossible to move many heavy objects of value which were in consequence destroyed, including a new pipe-organ in process of installation.—B. W.



MUSINGS

By A. P. WARRINGTON

I WENT up to the top of the Mount of Oaks to-day, the place of the late Camp-fire. The charred remains of the fire were still visible, reminding me of the striking picture made when the audience of a thousand gathered upon this site night after night and listened to Krishnaji, and watched the flames of the great fire surge upward into the heavens. To-day, I looked over the valley and up to the tops of the mountains, and with the memory of the Camp-fire still fresh in mind, I drifted into many musings.

Down the valley and out into the world, which is an extension thereof, I could conceive the play of forms, forms of life of every character—life rushing into form after form—forms both entangling and helpful, intended always to be helpful, but ever ending in some degree of thralldom.

Up here on this Mount of Oaks, where Krishnaji had stood and taught the pilgrims of the Star, all outer forms were missing. I could see nothing but my own poor self, insignificant and unimportant. That self seemed to open out into a larger Self, also myself; and that, in turn, into a Self still larger, and beyond that just Life—all Life. (Was this a picture of my threefold self—my earthly, heavenly, and eternal self, and were the three together my own expression of the One Self?) Nothing else seemed to exist but myself, manifesting in these aspects—the pilgrim, the way and the portal—and then, the goal beyond.

If the true way of life be within and upwards, from lesser self to greater, within one's own being, as I felt it to be, on this mount of many memories, then the complicated systems that obtain down in the valley would seem unessential. What are they for? If life is so simple, so personal in plan; if its goal is found within one's own self, then wherefore all the search outside?

Or, can it be that the outer search is essential after all? May it not be that it is at first essential to give solid proof that the way lies in another direction? Is it possible that strength, goodness and beauty are gained only thereby? It has taken me a long time on the journey of life to see how beautiful, how wonderful is this immediate path which lies within myself. Could it have been those complications of form that served as a preparation for the awakening, bringing to me some realisation of the great simplicity which lies within?

What now should I do to take advantage of the opportunity that comes to me with this fleeting glimpse? "Unify your threefold nature—the body, the soul and the spirit. Make them one. Work constantly from the centre of their unity; strike down all the barriers that have been erected between them. In this the eternal will be realised."

I sounded over and over the Sacred Word, symbol of that unity, and it seemed that I could feel a oneness never before realised.

I can reflect now more clearly upon Krishnaji's meaning when he says that religious and other forms are *not necessary* to the eternal Life, which he calls the Beloved; for, is not the need solely this, that we shall bind together our threefold nature—the earthly, the heavenly, and the eternal—and live in the unity of these three in all simplicity and perfection of effort? Perhaps the outer forms exist for those who do not see this. The sacred atmosphere and mystery thrown round them may be helpful to those who as yet are blind to the inner way. Perhaps they may thus be helped to realise it in time. But sad it is that such forms should be used to separate man from man and to create all manner of distinctions and barriers within the great human family.

Perhaps the explanation of things as they are lies in this: human growth exists in various stages of immaturity. Throughout these stages man is rushing out hither and yon in search for truth and happiness. His senses are crude, able to apprehend vibrations of form only. Therefore he seeks truth in form. As he succeeds in glimpsing a stage ahead he erects a form to lead his brethren to that stage. What is its value, this form he has built up? Its ultimate personal value lies in the degree in which it awakens aspirants to a knowledge of the simple way to the eternal Self. Throughout the earlier stages, perhaps, this reminder is very vague, and maybe it is inevitable that the immature man

shall take form for substance and build up all his hopes thereupon. Perhaps it is only as he grows through experience that he begins to see beyond his religious form, and discovers the truth that the way lies within himself.

Perhaps there is another explanation of forms, one having an occult significance. The world in its great preponderance of material activity must gradually become filled with unworthy thoughts and emotions—the creative energies of man ever expressing themselves in such crude ways as hatred, jealousy, envy, anger, resentment and other vices that separate man from man. Doubtless these accumulate in great centres of undesirable influence. Obviously then something has to be done to counteract such hosts of world-wide, crude, destructive, embodied energies, else they would more than ever precipitate war, famine, destruction. And what can help to counteract this?

It is well attested that the magic of the Mass and of Masonry become dynamos of force, creating great currents of beauty and upliftment which pour themselves out into the world with beneficent results. May it not be, then, that these beneficent forces are necessary as a measurable foil for those cruder forces created in these days of humanity's immaturity? Without the finer forces would not the grosser creations overwhelm the race in an eonian catastrophe? I do not know, but these are reflections which come to me as I sit here on the Mount of Oaks and ponder the contradictions which I knew arose in the minds of many on hearing Krishnaji's message.

To me it all seems so simple. Krishnaji has not condemned religions or ceremonial forms, whatever they may be. He has simply stated a cosmic truth—that they are not necessary to the ascent up through one's higher self into the life eternal.

He has not said, and one would seem to doubt that he ever would say, that rites and ceremonies have no use in the world as purifying channels, channels purifying the world in

some measure of the dross of emotion and thought produced by humanity in its ugliest moods. These channels may be of the very greatest use in holding the balance and in assuring the hope for humanity at large. They may be an invaluable means of service to the world in keeping it swept measurably clean of the invisible filth produced by undeveloped humanity.

But it does not mean that, because these outer forms may be useful as purifying agencies to the world at large, they also are necessary to one's own personal liberation. They could hardly be necessary since one's liberation is known to be attained by turning within and unifying the threefold man, until he becomes the united self and passes through the portal to the eternal Life which is his Beloved.

If these musings shall have led to the realisation of even a fragment of truth, then I can truly see why in Krishnaji's message I see no contradiction, no condemnation, nothing to puzzle even those who are immersed in form. Let them use their forms, if they like, to help make the world clean; it is such a fine and useful thing to do. But if they want liberation, let them remember that the record shows that the Lord comes again and again to restate the simple, royal way, which is within. Even though it may be that in the past He may have established, or inspired others to establish, many forms for the helping of the world in certain ways; who knows? Yet when His task comes to state the way of liberation, has He not always pointed out the way within? Perhaps it is not His chosen work to be the builder of forms, but rather to be the giver of life. Perhaps there are others who take his message of the life and cast it into forms believed to be useful in leading one toward that Life. So, his message ever remains the message from the snow-capped peak, sent forth from time to time into the valley of life, lest we forget; lest we forget!

A. P. Warrington

A SON OF MAN

SURELY there was great "joy in Heaven" over the achievement of yet another son of man, who, by right of his perfection has become a conscious "Son of God" having blended his consciousness with the Divine? A consciousness that enables him to see:

"A world in a grain of sand;
A whole Heaven in a wild flower;
To hold infinity in the palm of his hand,
And Eternity in an hour."

A consciousness that enables him to proclaim publicly "I and my Beloved are one"; even as a former Son of Man, having in His day attained Divine Consciousness, proclaimed "I and my Father are one."

And is it not written, "Ye are Gods, Ye are the children of the Most High?" And that same great Lord proclaimed in His day, "The Kingdom of Heaven is within you". And to-day rings out once more the triumphant discovery, "The kingdom of happiness is within you."

Is there any difference in the teaching of any son of man, who, by right of spiritual attainment through personal experience has become a "Son of God"?

"Look within! Heaven is there!
"Look within! Happiness is there!
"Look within! Thou art Buddha!
"Look within! Thou art God!"

ROMANS IN ARIZONA?¹

By HELEN R. CRANE

THREE years ago, on the Silver Bell road, a highway running from Tucson, Arizona, to the Mexican border, an archaeological discovery was made which, if its apparent genuineness can be verified, will necessitate the rewriting of early American history-books.

It was the accidental discovery of what purports to be a Roman artifact, and the date inscribed on it is earlier by many centuries than the time that Columbus borrowed some ships and sailed away towards the Western sun. This first discovery was followed within a few days by the exhuming of many more of its kind and since then about fifty articles have been found, including swords, spears or javelins, a religious emblem, (evidently used in processions), and different kinds of crosses.

The objects are inscribed in Latin and Hebrew and a few of them have inscriptions in both languages. They seem to be in four classes — military, religious, memorial and historical — the last type containing brief "histories" of a Roman-Jewish people who left Rome in the year 775 and sailed over the seas to an unknown country they called "Calalus," and there they dwelt for 125 years. They were finally destroyed by enemies. These so-called histories were written down by a scribe who signs himself "O. L."

¹Practically all the facts of this article were obtained from Mr. Gilbert Cosulich, of Tucson. The writer wishes to acknowledge his great courtesy and kindness.

The manner of this important discovery was as commonplace and as unheralded as many other great happenings. Out on the Silver Bell road there are some old abandoned lime kilns and one day Mr. Charles E. Manier, a Tucson business man, was entertaining his father on a visit from California, and he drove down that road.

The elder gentleman was interested in the kilns and suggested to stop and examine them. While walking about in the well-like pit cut into the side of the bluff his attention was attracted to something protruding from the side of one of the trenches through which the prepared lime had been formerly removed. The rain had washed away the sides of the old trench and exposed to view a strange object. It was the arm of a leaden cross.

They excavated it and that night they carefully examined it in the presence of the owner of the land on which the kiln stands. It was roughly made, and after cleaning it, was found to be in two pieces which were fastened together with lead rivets. Several pictures of heads, crowns, battle-axes, and many hieroglyphics were cut into the rude inner faces. Over these inner faces had been poured a kind of wax to preserve the writing.

Mr. Manier immediately got into touch with the University of Arizona, located in Tucson, and plans were made to excavate the area about the kiln. Every precaution was taken to avoid errors of judgment and misinterpretation. Dr. Bryan Cummings, President of the University, and also a well-known archæologist, in a statement to one of the local papers at the time said: "I am convinced that the articles found were in undisturbed deposits and bedded so deeply and compactly in caliche that they must have lain there for a long period of time. I am convinced that they are genuine, but by whom they were made and how and when they reached Southern Arizona are questions upon which I cannot venture

an opinion until I have had more time to study the facts and circumstances of the articles in question."

Three years have passed since the Doctor made this statement and in a recent letter to the writer he declined to say anything further, for during this time nothing has been found to verify the authenticity of the relics. This fact has puzzled the workers beyond all measure — no skeletons, no pottery, no fire-traces—nothing to indicate the one-time presence of Roman-Jewish wanderers, save the leaden objects!

Not far from this site is a water-hole, the "Nine Mile Water Hole," and it is thought possible that this was the scene of the last stand of the people and that the "impending doom" foreseen by the man who signed the writings, was fulfilled here. Water is scarce in that desert country and a migrating train would naturally pause for a rest at the water-hole.

They may have been migrating from the settlement whose slight history is given to a place of greater promise and were ambushed as they encamped at the water-hole. This might account for the fact that no traces of their city have been found. Even then the problem remains — why did the victorious enemy remove from the battle-field the bodies of the fallen — was it to burn them on a pyre as they chanted a paean of conquest (this was not an Indian custom), and how came they to overlook the treasure — the historical records and religious articles which the dead men must have guarded to the last, and which it is impossible to imagine would not have been valued by those into whose hands they fell?

"O.L.'s" worse fears were evidently realised. His people seem to have prospered when they first came to the new land but gradually their enemies became too great for them. He says the Romans left Europe in A.D. 775 under the rule of "a very just man," named Theodorus. They were carried over the seas to Calalus, an unknown land,

where they found and conquered the native people, the Toltezus. They engaged in a series of wars though, which finally exterminated them.

Theodorus "of highest virtue" reigned over them for 14 years then came Jacob who reigned 6 years, and he was followed by Israel I to VII. The wanderers either allied themselves with, or pressed into service some natives of Calalus, for the record tells of the 700 soldiers they had, and of their being rulers of great cities.

Israel III was banished "for he liberated the Toltezus; he was the first to break the custom". This seems to have marked the beginning of the great wars that finally decimated them. Modern conjecture is that the Roman-Jews were finally wiped out by these Toltezus who were liberated, for their enemies appear to have used weapons similar to their own—the wooden and stone weapons of the native Indians would not have scarred the leaden swords as they are scarred.

The argument against that thought is that the swords which the natives used against them have never come to light anywhere. The Romans must have carefully guarded their secret of metal-working, for there is no evidence that the Indians knew anything of it.

The question then arises, what became of the swords with which the victory was won? They have never been recovered nor is there any suggestion of them in the Indian paintings.

Dr. Chas. T. Vorhies, entomologist at the University of Arizona, was present when many of the objects were uncovered and took photographs of them in situ. He said:

I am satisfied from my own observations that the overlying layers of gravel, caliche, and soil, had not been disturbed by human agencies in recent, or historical times, and that they had every appearance of having been laid down by natural processes. The caliche layer in which they were imbedded was overlain by two other similar layers. There was no appearance of them having been placed beneath the ground, even at a remote date, by burial.

And Dr. A. E. Douglass, of the University, who has attracted world-wide attention in the scientific world during the past few years because of his methods of ascertaining ancient datings, agrees with his colleagues in regard to the undisturbed condition of the soil:

I have seen six of the leaden objects extracted from the firm caliche at depths of from 30 to 60 inches and have photographed each of these in place as they were being uncovered. None could have been dug out with the fingers or with a stick, as in ordinary earth. Half could have been cut out with a knife-blade and half required a pick-axe. The layers of caliche over the articles were easily traced and there was no sign of disturbance anywhere in the vertical walls of earth exposed as the work progressed. It seems to me impossible that these articles could have been put into the ground in recent years, nor do I see any sign of Spanish influence. Their position in the firm caliche indicates a great age.

Dr. Douglass' reference to Spanish influence was in answer to the suggestion that had been made that for some unknown reason the relics might have been brought by the Spanish monks who passed that way many times in the seventeenth and eighteenth centuries, and long before other white men are known to have visited there.

Geologists who have examined the site credit the stratum in which the objects were found to be of approximately the same age as the dates given on the crosses. In higher stratifications were found the pottery of the Indians who are known to have wandered over the South-West plains many hundreds of years ago. The relative dates of this pottery is known and its position in the soil coincides with its recognised age and this is, according to the scientists, another guarantee of the age of the leaden pieces.

The first cross weighed 90 pounds and was $17\frac{1}{2}$ inches long and 13 inches wide. It was very roughly made and had the appearance of having been moulded in the rough ground. Chemical analysis revealed that there was a high content of gold and silver in the lead, such as would result from smelting certain ores native to Southern Arizona.

The historical and memorial pieces are thought to have been made during the stay of the adventurers in this country because the metal used could have been obtained quite easily in that region. The military and religious pieces, it is thought, were brought over the seas with them. They are of lead with a high content of antimony, an alloy not found there.

The first cross was found at a depth of 65 inches below the original surface of the ground and the composition of the strata of the earth was, on top, for about 30 inches, piled up loose rock and dirt, below that, about 29 inches of the original virgin undisturbed soil, and the next stratum consisted of solid caliche. The cross was found in the loose caliche, well down towards the solid part.

For many people the term "caliche" is unfamiliar and it might be explained that this is a calcareous deposit—a kind of lime-stone dust. It occurs in the south-western part of the United States. Mixed with water and sun-dried it makes a very hard plaster. The Mexicans and Indians have always used it in making their houses, (*adobe*) and their pottery, and its virtue was not unknown to these early voyagers for there is one piece among the leaden ones that is made of caliche. It contains a few inscriptions and the drawing of two heads.

There is one cross that is slenderer than the others and has a snake entwined about it. The serpent's head is pointed towards the word "Calalus" and its tail embraces a plate on which is carved a conventionalised map of the old Roman world, showing the position of Rome and Calalus.

A large number of Hebrew characters are cut into the cross and along the body of the serpent, and near the base of the vertical beam of the cross is a trident and a conventionalised snake. Historians say that the cross and serpent was an emblem used by the Jews during their captivity in Egypt, and while the followers of Moses forgot it on their way to the Promised Land, the Jews remaining in Africa continued its

use. It is also known to have been used by the ancient Egyptians in their occult practices. This symbol was popular with the Roman-Jews for it appears many times — it is even found on the handguards of all the swords.

"In memorium," and "Britain," "Romans," "Aetius," "Gaul," "Seine," appear on a memorial cross, along with three portraits with the names of Jacob, Theodorus and Israel beneath them. It was this cross which contained the history of the life after Rome had been left behind. The story is in Latin. The sentences are short and cryptic and no attempt is made at a narrative form. The translation was made by Dr. Frank Fowler, professor of Classical Literature at the University of Arizona.

The historical records of these people are divided into two distinct periods, the commemoration of the events in their history before coming to Calalus, and the chronicling of their life in the new world. The glory of Rome had departed and Charlemagne was ruling in Europe when they left, but they make no mention of these facts. Aetius was a Roman general who drove Attila out of Gaul in A.D. 451 and Theodoric was the King of the Visigoths who fought by the side of Aetius.

Two old dates are given, 560 and 705, and these evidently commemorate some religious events as they occur under pictures of temples on the fan-shaped piece. Many of the drawings and symbols constantly occur, the most popular of these, as has been stated, is the conventionalised serpent. A crown-like ecclesiastical cap appears on the swords and on many of the objects and several times the map of the old Roman world is given. Among the purely religious drawings is one of a vessel of sacred fire and a spoon for placing incense in it, a chalice and dove, an avenging angel with a sword, a messenger angel with a trumpet and a seven-branch candlestick.

The drawings on the non-religious pieces include Roman faces, British battle-axes, Gallic crescent and trident, and Roman broadswords, and the initials "C.S." meaning "Consul of the Senate," appear in one place.

"O. L.," writes briefly but he says, "there is much more which might be said." He gives an unbroken line of kings from the time of the landing on the shores of Calalus until the apparent annihilation. The last record is dated A.D. 900 and tells of impending doom.

Practically all the history had to be gleaned from the Latin writings for the Hebrew story was so fragmentary that it was impossible to understand it without the help of the Latin. Among the many crosses there was one that was unfinished, there were only a few sentences on it, the writing ceasing abruptly as though the scribe had been interrupted.

The religious pieces were probably dedicated to the God of the Hebrews, there is no hint of Christian influence on them and nothing that could definitely be ascribed to the old Roman religion.

There is one symbol which has attracted particular interest. It is the square and compass known everywhere as the symbol of Freemasonry. This symbol appears in two places on a processional standard.

Now it happens that since the discovery of the artifacts another apparent Masonic emblem was found about 100 miles away. It was unearthed at the Casa Grande ruins — the one-time home of a long-vanished red race — and it was a shell carved to contain the "five points of Masonry". It is believed that the dwellers of the great city of Casa Grande flourished about 2,000 years ago and disappeared, for some reason as yet unknown to the scientists, about 1,000 years ago.

The shell found under the floor of one of the houses was Indian work but undoubtedly the suggestion came from a

non-Indian source for it is said that the Indians of the South-West had no knowledge of either operative or speculative Masonry. South of the Rio Grande the ancient Indians, as is well known, had a marvellous knowledge of operative Masonry but the North-American Indians had none. The "Hohokums," (the Pima Indians' name for the vanished people of Casa Grande) squared their great temple with the North star of two thousands years ago but their walls are masses of caliche plaster dumped into moulds and patted down into shape with the hands and feet of the workers. According to the archaeological students of the South-West the civilisation of Casa Grande must have been contemporaneous with the "great cities" of the Romans in Calalus.

Somewhere, somehow, the Hohokums contacted Eastern civilisation or they could not have had that carved shell—could it be that they were the Toltezus who were conquered by the new-comers and later were liberated by Israel III? The South-West has here two great mysteries and perhaps the solution of one of them will bring light to bear upon the other.

The swords and javelins excavated near the Silver Bell kiln were of different lengths and weights, but all were distinctly Roman in pattern. Some of the sword blades are roughly broken off and the blade and hilt lie several feet apart—the hilt possibly marking the spot where the warrior fell.

On the side of one of these sword-hilts is a representation of a long-necked, long-tailed animal resembling the restorations of the prehistoric diplodocus, a kind of dinosaur, the remains of which were found in Colorado. The swords are all made of the same alloy and their edges are perfectly tempered and true. The average length of the swords is around 16 and 17 inches and the weight about 1½ pounds. Most of the spears, like the swords, were broken in the last combat.

The *Arizona Daily Star*, at the time the discovery was first announced, says :

These relics have not all been found at the same depth, some of them were much deeper than others. Some could be exhumed quite easily and others required chopping with axes and picks before they could be unloosed, and when removed they left perfect moulds in the hard earth.

The depths at which the objects were buried, the firm cementation of the gravel stratum in which they occurred, the unbroken condition of the caliche shell and overlying soil, form a seal which nature has placed upon these artifacts, not to be counterfeited, and has remained unbroken through the centuries which the dates incised upon these tablets by the old scribe who signed himself "O.L." indicate. The covering of these objects was brought about by rain and stream-action bearing the material from higher to lower ground under the impelling force of gravity. Subsequent to the burial of these objects torrential rains have done much to modify the slopes and has carved them into many minor reliefs.

The great antiquity of these leaden objects, as shown by their dates, and the unique combination of details, the outgrowth of peculiar conditions obtaining in the Western Old World could not well be forged or duplicated, and the field relations, which have been carefully studied, confirm the genuineness of the record carried by the artifacts as beyond the shade of a doubt. Furthermore, among the competent witnesses at the excavation have been many members of the faculty of the University of Arizona and they have uniformly expressed themselves as convinced of the genuineness of the discovery.

What became of the Roman-Jewish wanderers—how did they happen to sail across the sea to Calalus — where did they land and where were their "great cities" are questions which cannot be answered yet and which may never be answered. Three years have passed and operations have been temporarily suspended at the kiln. No more is known of the history of these people than was known at first. Will the answer to this fascinating problem ever be given?

Helen R. Crane

CHRIST AND ANTI-CHRIST

By ALICE A. BAILEY

(Concluded from page 176)

AND now let us consider: Who is the Christ? He is the victorious One among the sons of men, who has triumphed over the Adversary; He has freed Himself from form, and is no longer limited by the evolution of the three worlds. He is the most perfect of all God's children, who has entered for us within the veil, leaving us an example that we should follow His steps. Because of His achievement, He becomes that rare type of messenger, a World Savior or what the Hindū calls, an Avatāra, of the first rank. He is also the Messenger of One greater than Himself, and is the repository of that form of spiritual energy which the waning of a cycle indicates is required. Therefore He is the expression of the next great aspect of needed truth.

At His last coming He stood before humanity as an example of perfection and said: "Follow Me." For two thousand years the impulse He initiated has persisted and His life and example have been closely studied by the race. He portrayed what was possible to an individual son of God, and indicated the ultimate attainment towards which men must strive. Then having so indicated, He answered the question as to *why* this achievement was permitted and what was the objective set before perfected men, through the laying down of a perfect life in sacrifice for others. The new

message at that time was therefore: Achieve perfection, and then sacrifice and serve.

Now we are entering into a new cycle and a fresh age is with us. The present marks a period of transition between the new and the old. Never before in the history of mankind has the stage been set as now. Many Avatāras, Teachers and Saviors of the race have come forth and taught humanity needed lessons and truths, but the humanity of to-day is significantly different to that found in any preceding cycle, and for the following reason:

For the first time in the history of the race the three well-recognised parts of man's nature are co-ordinated and unified. His physical body, those moods, feelings and desires which can be grouped under the name, emotional body, and the sum total of his mental processes are now functioning as a unit. Never before has the mind aspect been so dominant. Never before have men—as race—employed simultaneously the three parts of their nature. Humanity has come of age and has reached maturity. The vehicle of the soul is now functioning with all its parts correlated and the human Anti-Christ has reached full power. Hence the present world problem. Education, intercommunication, science and psychology, have all contributed to make men what they now are. They have been physically centred before. They have been emotionally actuated always. But now they are also mental, with a rapidly growing knowledge of the mind and its uses, and with a vast questioning present in them which (penetrating all the avenues of thought and of investigation) will without doubt lead a man on to—What? Let us not forget that one of the Masters of the Wisdom has remarked that the Adept is the “rare efflorescence of a generation of enquirers”. The problem as to the next step to be taken lies uppermost in relation to all the departments of life. Though in the past individuals and outstanding personalities have, here and there down the

ages, penetrated into the arcana of knowledge through perseverance, education and discipline and have found that which they sought, men to-day in large numbers, are seeking, asking, investigating and fitting themselves for the great adventure on the other side of the veil.

A new situation is presented in a race equipped with adequate capacities and sufficiently unfolded to profit by a new revelation. The perfecting of the lower nature is proceeding apace and beyond that mental development, hidden and veiled by thought, lies—What? Man stands upon the Mount of Transfiguration, and though the cloud may obscure the vision, yet shortly the Son of Man (who is the Son of God) will stand revealed. Back of that active physical man we know so well stands the Actor; behind that sum total of emotions and feelings stands the one who feels experiences and desires; back of that which we call the mind and the thought processes may be found the Thinker. May not these three terms cover the three aspects of that essential unity, the SOUL?

It is this critical situation which produces the problem, the opportunity and the hope. It is this perfecting of the personal lower nature with all its significances which is the cause of the present world problem of the revolt and rebellion everywhere to be found against law and order. S. Paul speaks of the natural law and the spiritual law. Is it not possible that in this transition period between the rule of the form nature (or Anti-Christ) and the rule of the soul nature (or the Christ) we are faced with the problem of no rule, no law and no principal controlling factor. Hence the need of a coming teacher to speak a new message and reveal the next step forward for struggling questioning humanity. The history of the past leads one to assume the probability of such an advent. That ancient Scripture of India, the *Bhagavad-Gītā*, loved by students in the

East and the West, speaks in no uncertain terms in this connection :

Whenever there is a withering of the Law . . . and an uprising of lawlessness on all sides, then I manifest Myself; for the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law I come to birth in age after age.¹

When there is a decline in so-called righteousness and a breaking down of old forms, then the Teacher comes forth and sounds the needed note, gives the solution of the immediate problem, and speaks Truth to the sons of men.

As He came before to reveal to men the possibility of achievement, it is not apparent that He may again come forth at this fresh hour of man's need and answer the question: "What next?" Last time He demonstrated attainment and said: "Do ye likewise." The majority had not then the needed unfoldment, only the two or three could understand and go forward. Now more can respond to the appeal and so perhaps He will come this time and give to us that method and technique of unfoldment which will make it possible for us to obey His call. He came before to a handful of men in a small country, situated midway between the two hemispheres, and there sounded a note which has inspired the Western world as the Buddha inspired the Eastern. But this time He comes to an organised planet, to a world which through the radio, means of transportation, and the newspaper is fused into a homogeneous unit. What type of Avatāra will He have to be and what sort of message will He need to give which will meet such a tremendous need, and clarify a problem which is now universal and not localised? He will be the World-Teacher, remember, and not a Christian. He will speak for the East and the West, and not just for the Occident.

In order to clarify our ideas, it might be noted here that there are apparently just three ways in which He may come.

¹ IV, 7, 8.

He may come, first, as He did before, through the medium of a consecrated personality, taking possession of a body and working through it and using it as the body of the Master Jesus was used two centuries ago. This is the ordinary and usual understanding of His coming, and it is wise to remember that the usual is not always the method chosen. We must guard ourselves from preconceived ideas.

He may choose a different method this time owing to the point of evolution reached by the many advanced and highly evolved souls now present on earth. He may work through His disciples and followers in every country, overshadowing them, speaking through them, influencing them as required, and inspiring them to acts and words which will bear potent fruit throughout the world. In this way His force and message can be disseminated on a very large scale throughout the two hemispheres, for in every religion, in every occult group, among lone students, and aspirants to the spiritual life in every race, color and creed, messengers can be found. Thus an impelling group of thinkers, responsive to His force may sound His note, speak His words, and transmit His love. Before this was not possible. World conditions indicate the possibility (I had almost said the probability) of this method to-day.

A third possible method is the pouring out of the Christ Spirit on humanity as a whole. A wave or stream of stimulating love and enlightenment might flood our planet, vitalising the hidden soul in each human being, bringing to light the best in every heart, and unfolding the bud of truth in every man, and lifting the human family on to a higher plane of life than any now sensed.

All these three ways are possible, and who can say which He, in His love and wisdom, will employ. Our part must be the preserving of an open mind, and the guarding of ourselves from the thought forms and the orthodox conceptions of the

past era. Perhaps all three methods may be employed simultaneously. Let us beware of conclusions based upon our personal likes and dislikes, our preconceived ideas and the theological conclusions of the religious bodies, and the Theosophical societies, as well as those of any group with which we may be associated. Let us wait, watch, guard our thoughts, and withhold our opinions for in such an hour as we think not the Son of Man cometh.

We might now ask ourselves, what will be the signs of His coming? First, we may assume that He will come without proclamation. The anticipations, deductions as to cyclic opportunity, and claims made by others for Him are not referred to here. I mean that He will make no proclamation about Himself. He will come silently and prove Himself as every World-Teacher has had to do. When He came as the Buddha to the Orient He proved His right to recognition by freeing Himself from the riches and vices of a court, and, having achieved illumination, He proclaimed the Law of God. When He came to Galilee He again proved Himself through poverty and obscurity, and demonstrating perfection through conscious union with His Father, shewed how the world might be saved. When He comes again, surely he must again prove Himself by difficulty of some kind surmounted, and through His life, His message, and His influence draw all men to Himself.

Why is this a necessary process? Because only in this way is the intuition in men fostered—that divine gift which enables men to recognise divinity. To recognise a person because someone says He is the World-Teacher is easy and requires nothing besides obedience to authority, and a capacity to follow with devotion, some beloved leader. But to recognise divinity and a world message because something in oneself rises up and says: Behold, the Son of God!—that is the functioning of the intuition.

The intuition is inclusive and not exclusive, and our recognition will not take the form of saying: This is the Teacher and every one who fails to recognise him is a fool, blind and lost to opportunity. If that is our attitude then we have not met the Teacher. If our recognition leads us to say: My intuition is working and I know; but the intuition of so and so is not working, then we have not seen the vision. For the World-Teacher is the Christ and on the plane of the Christ there is no separateness nor division. In this connection I would commend to your careful consideration the whole of I: Cor: XII. In that chapter the mysterious "body of Christ" is dealt with, that subjective form of which we are all parts and members in particular. The intuition is universal and not personal in its application, and a psychic hunch, with its emotional quality is not a demonstration of the intuition. The intuition is tolerant; it makes no appeal to the theologian or the sectarian follower of a cult, religious, Theosophical or any other. If we are partisan in our outlook, narrow devotees in our affiliations, intolerant of other people's theories when they do not agree with ours, then our intuition is asleep, no matter who we recognise or do not recognise.

When this is the case we shall fail to include the Christ in our knowledge when He comes to us personally for recognition. It is not recognition of the Christ to accept a person because some one else claims for Him high prerogative and place. It is not a sign of the intuition to refuse to recognise Him because we do not like those who claim Him for the Teacher.

Again it might be said that the World-Teacher will be free from organisation links. He will belong to no party and group. He will stand free from entanglements. Again, I mean that that will be His own attitude, and He will have to struggle against the party-forming habits of the great majority. His friends will be His greatest difficulty and problem; there is

nothing so hard for a leader to deal with as the devotees among his adherents; they clutter up the issues with their emotions; they hide realities with their violent reactions; and they complicate the entire work through their unintelligent love and adoration. The World-Teacher surely at this time must make His appeal to the mental types, to the intelligent and thinking humanity and stand firm in His determination to belong to all. The devotees, and the followers and the easily influenced can always be counted upon to rally around a teacher. But when a group of people are actuated by the intuition, which is interpreted with the use of the mind, and backed up by intelligent co-operation, then they form a background for the work of a teacher which is the best guarantee of his message.

To all enquiring minds therefore I would say: Study what you believe would be the methods of a World-Teacher. How does He come and how proclaim His message? What are the signs of His coming, and what are the indications as to power, message, and teaching which He gives? Does He make claims for Himself, and if so what are those claims? What truth has He enunciated? Has His message a general application or is it in the nature of a platitude? Does He convey some truth which is new and of value in the present world crisis? Has He yet had time to prove Himself? Is He hampered by his devotees, and have we been fair enough to discriminate between what He Himself may say and the claims of His followers or sponsors, who seek to wield power through Him? Is our point of view influenced by partisanship or prejudice, and are we moulded in our thoughts by bigoted adherence to old forms and teachers, or by a willingness to recognise truth wherever it may be found? By what rule are we going to judge His message, and by what theology are we going to gauge its truth?

These questions must be faced by every intelligent aspirant at this time for the world is full of claims. We have

people claiming to be initiates, and arrogating to themselves divine prerogative. We have teachers saying that the power of the Lodge is vested in them and woe betide those who fail to recognise them. I am in touch with three people claiming to be avatāras. We have also the world-wide expectancy of the coming of a Teacher, and the probability of an increasing problem in connection with this advent as the years go by. Let us therefore face the issue and come to some conclusion for ourselves. Let us have some idea as to what to expect and what to do.

Let me here, in order to clarify the whole problem, put two questions to two groups of people who are representative of the two great bands of followers and non-followers, present with us at this time.

If you are a devotee of Krishnamurti and a staunch follower in the personality sense, what will you do if he prove unable to live up to the high claims made for him as the years slip away, and you have to admit his failure? How will you react, and what position will you take?

If you are antagonistic to him and his message, what will you do should it become apparent that he justifies the claims made for him by his sponsors? You have hitherto withheld recognition? will you accord it and co-operate?

If you can face TRUTH and recognise it and act upon it at any personal cost and apparent humiliation, then your intuition will grow increasingly and you will know the Christ when He comes.

In conclusion I would like to point out the following line of action which is in the nature of the noble middle path which the Buddha always recommends. Is it not possible to accord understanding and co-operation to *every disciple* of the Great Lodge, who sincerely and honestly is working to help humanity, and whose words and teaching are in line with the Law of Love? Have we not there a rule whereby we can

ascertain those whose methods and teaching bear the hall mark of the Christ? Where that teaching is exclusive, destructive, based on fear and threats, on distinctions, and separateness we can find ourselves too busy to co-operate, but can refrain from attack, being always occupied with the constructive work of God.

If we find a teacher who is speaking truth, whose actions and words are prompted by love, and whose platform is inclusive, let us co-operate, no matter by what name he may be called, nor what claims may be made on his behalf by his following. If we find a teacher who is animated by personal pride and given to making claims for himself of hierarchical standing and prestige, whose words feed antagonisms, and whose pronouncements are vituperative or calamity predictors, let us avoid him and keep busy about the Master's business elsewhere. Let us refrain however from like methods and keep silent as to our opinion concerning him.

Let us however stand ready to recognise the Messengers of the Hierarchy and the disciples of the Masters wherever they may be found, and under whatever guise or name they may come. Let our position be one of free service to all groups and leaders whose lives, and words, and teaching bear the hall mark of sincerity, inclusiveness, love, wisdom and liberty.

Above all, let us keep busy with our own job and our own bit of service. In the wrangling back and forth and in the fighting over this personality or that, opportunity is lost, energy is wasted, and time frittered away. That He will come is sure; that He may even now be present with us is possible. Now therefore comes the great opportunity to aid in the preparation for His work; to teach men the laws of spiritual unfoldment; to heal breaches and antagonisms; to live lives of loving service, and so to train our minds and discipline our emotions that our intuition may

have free scope and aid us in recognising His Presence among us, and finding that work which will indicate to Him and to the world that, like Him, we walk among men as Servers and Saviors.

Alice A. Bailey

HEALING PRAYER

I

SACRED fountain of life, Source of all being, Preserver and Sustainer of all worlds, we offer up our souls to Thee, to serve as spiritual chalices, into which Thy sustaining life may flow.

In the name of Thy great sacrifice in which Thou pourest forth Thy life that we may live, we sacrifice all that would make us unworthy channels of Thy blessing to the world. Fill now the chalice of our souls with heavenly wine, that we may become Thy ministers in that solemn eucharist which Thou dost continually perform.

We accept the decrees of Thy wisdom, we throw open wide the doors of our souls that Thy life may enter in. We acknowledge Thy rule and bow submissively before its wise decrees. We accept with equal readiness pleasure and pain. We affirm our unity with Thee, and know that Thou canst make us whole.

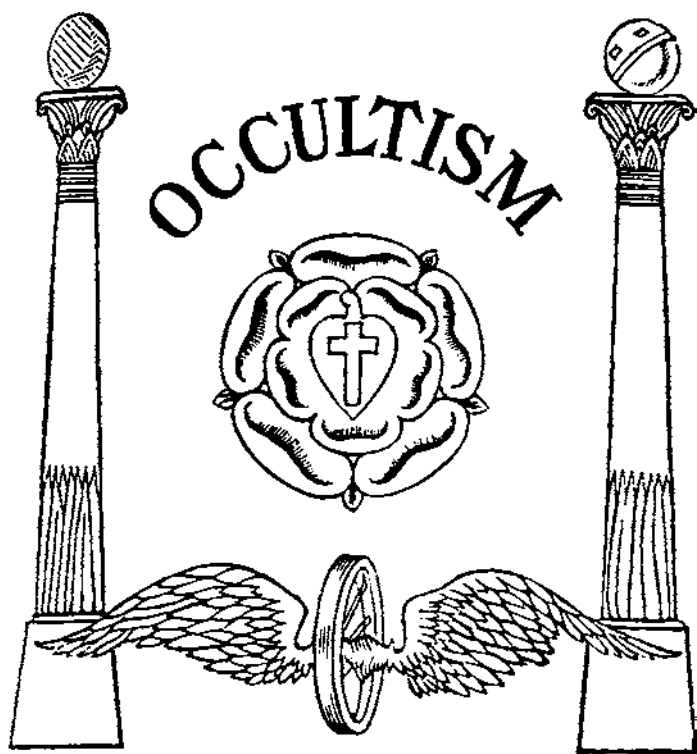
We invoke Thine angels to aid us in our task of self-attunement. May they assist us to remove the grossness and impurity, the selfishness and pride which in our blindness we have allowed to close our eyes to Thee.

In complete renunciation of the lower self we invoke Thy healing life and Thine angels' aid that, being healed, we may become the channels of Thy healing and of Thy love to all who suffer in these lower worlds.

II

HAIL! angels of healing, come to our aid. Pour forth your mighty power upon this suffering one. Utter the Master word, sound forth the Master note, shine resplendent with the Master color. Release your divine energy that his bodies may be strengthened, purified and harmonised. Awaken the powers sleeping within his soul that he may drink of the healing wine for which he is athirst. Deliver him from pain. Relieve his tortured senses and restore the flow of his own vital energies. Purify, attune, soothe and vitalise him that by your aid and according to the will of God he may be restored to perfect health.

Through GEOFFREY HODSON



THE USE OF PLEASURE¹

By ANNIE BESANT

(Concluded from page 191)

AND if you look around you now at the forces playing for human evolution in the vast majority, you will see that they cause this blind seeking for happiness in the things in which happiness cannot permanently reside. So evolution is carried on, and man develops one power after another. In all the prizes that life offers man, the same thing is repeated—the child ever delighted with a new toy; and no experience of the breaking of past toys convinces him that the new one

¹ A lecture delivered at the Blavatsky Lodge, London, in 1905.

will not give him the Bliss that hitherto he has missed. So he is lured on from one point to another ; and one of the ill services sometimes done to little developed people, by putting before them a philosophy of life too high for their state of evolution, is that by the verbal acceptance of that philosophy they are often deprived of the stimulus to effort before some higher stimulus is able to take its place.

It is true, of course, as we read in the *Bhagavad-Gītā*, that you should be indifferent to the fruits of action, that you should remain calm and indifferent whether success or failure crowns your effort ; but it is equally true that that view of life, adopted by the man who has not yet developed to a certain point in accordance with the law of evolution, is far more likely to land him into a condition of stagnation than to give him a philosophy whereby he can live and grow. Such a renouncing of all ordinary motives is not wise, until the man has found some other motive which will hold him in his place in turning the wheel of life. Only those who recognise the one desire : to be in accord with the Divine Will, with the Law that works for evolution, and find therein sufficient motive for activity, can safely write upon their hearts the lesson of indifference to the fruits of action. Desire, until it changes into Will, must needs be the motive power in life ; and both Will and Desire, which are one force under different conditions, both have for their object the making of their owner happy : Desire is but an energy of the Self directed by the attractions and repulsions of outer objects ; Will is that same energy directed wholly from within, in perfect accord with the one Law and the One Life. When that is the case, happiness still indeed is sought, but then it is realised that the one reality of happiness is union with the perfect Life and the perfect Law. When that takes the place of the motive for individual happiness, then man may safely take that phrase as his guide, and become indifferent to the fruits of action.

Those who have watched the working out of this philosophy in its own land readily see how much harm is wrought by its acceptance in name, before the Self is sufficiently unfolded within the form to realise its oneness with the whole. For we see there that the lack of motive has led to undue inactivity and, to use a phrase I once heard from the lips of One who is wise: "Men who do not yet understand action try to understand inaction." Now to understand inaction is far more difficult than to understand action; and it is a blunder where those who do not yet understand right activity fall into the quiescence which comes from lack of motive to exertion. And you find it working out there in a rather strange way among those who make birth into this world impossible for themselves long ere they have reached perfection of human evolution, by destroying the very roots of desire. The result is—where that has been done by those who understand that much of Yoga, but do not understand that the Yoga before indifference is the Yoga which is skill in action—that those men in killing out desire, while as yet there is nothing to replace it, simply pass away into happy dreams, into quiescence, until in some far-off world they may be reborn into some other humanity to learn there the lessons which here they have failed to learn. So that we cannot afford too soon to give up this motor-power of evolution, and for us, for the most part, that other description of Yoga would be wiser: "Yoga is skill in action." Slowly and gradually, if you would evolve yourselves—and it is really for that that it is worth while to study the law of evolution—slowly choose out the motives which stir you into action. Choose those that are best in all that you can find as motives. Looking carefully over the springs of action (and you may easily find those by seeing what has ruled you during your daily life) select the motives that are the noblest, the widest, the least narrowly personal. Choose those, so that by them you may kill out the others, so that by them you may

eradicate the motives that are less noble; and so by a deliberate self-culture, and not by the vague indefinite fashion in which most people try to progress, you may learn, step by step, to kill out the lower by the higher, and then gradually these in turn by motives higher still. A person, for instance, is moved to seek greater knowledge, a wider, a truer, a higher life. He tries to make his motive entirely pure; that is, to leave himself entirely out of regard. That may not be done until a very high stage of human progress is reached. The hidden motive, the motive of the personal growth, may be covered under a veil of words; but it still exists, and it is well that it should exist for a long time to come, so as to give the necessary vigor and persistence to the effort. Far the wiser plan, instead of saying: "My motive is perfectly unselfish", is to recognise that self will mingle with the motive, and with the longing for growth to add also the longing that that growth may be useful to others as well as to the separated self—to join Humanity with ourselves long before we try to merge ourselves in Humanity. Otherwise we are likely to simply talk without effort, and to hide by a glittering veil of words the real smallness of the personality that underlies our activities.

And so it is true that even the phrase "to kill out" is a phrase not wisely chosen. Far better to "change", "transmute", "transform", using the phrases of the old alchemists. Let me take as an example the astral body. The normal astral body is full of changes of color due to attractions and repulsions from the outer world; we see fully that all these changes in consciousness which are paralleled by sudden changes of color in the aura, are caused in the average man or woman by the attractions and repulsions exercised by external Nature. Love and hate, the impulse to self-sacrifice or to devotion, are all stimulated from without, and the change in consciousness which answers to that stimulus

gives rise to the sweeping waves of color through the astral aura. To endeavor to stop those directly is futile. To endeavor to change them is practicable. And so, steadily, by working on that astral aura from the mental plane, we may gradually change the forces that play upon that astral, from the stimulus from without to the stimulus from within. And as gradually the astral body ceases to respond to the outer stimuli, as the consciousness no longer answers to those attractions and repulsions that come from outside, the astral body takes on a new aspect. It is seen in quiescence, and it becomes well-nigh colorless. No longer does the consciousness working through that astral form seek for gratifications or avoid pain from without, but ever remaining indifferent to those, the consciousness in the next sheath above is in the active stage and the astral colors become the reflection of the colors produced on the mental plane. Then it is said in the ordinary phrase: "So and so has destroyed the personality," meaning simply that the consciousness, instead of working through that astral body for its own separate self, is using its astral body as a vehicle for higher purposes, and the only colors that show themselves there in that stage will be the reflection of the colors started on the mental plane. And that is symbolical of the whole. And while in every case happiness is the inevitable result of accordance with the Law, the happiness grows more and more subtle in its nature, more and more refined in its expression, so that at last the man seems to be indifferent to pleasures and pains from without, but ever more keenly sensitive to that union, or cloud upon the union, with the Divine, which is the Bliss or the woe of the higher planes.

And it is worth while, perhaps, in this relation to pause for a moment to consider what is said to be the type of all sorrows and of all changes—death. If we can realise what death means in the world, we shall then be able to realise that all the forms of death but signify that which other changes

that take place in the world also signify. But death means a simultaneous instead of a successive series of changes. Death always means a new outburst of freshly liberated life. As forms are built up, as growth is made, as we shape the organs of our bodies into more and more perfect vehicles for expression, force vanishes from the world of force and matter. You know very well that in all questions of chemical compounds and dissociations you have two definite kinds of work: when you are building up, force vanishes; when you dissociate, force appears. It is found that when you begin to dissociate some of the subtler compounds an enormous amount of force is liberated; calculations have been made as to the force that would be liberated were an atom dissociated, and the force needed for its building and holding together were an atom set free. Apply that to the idea of death. Death is the dissociation of the living form; and is necessary in order that life may be set free to build more effectively, in more complex fashions than before. So that wherever you see death it only means that a new manifestation of life is preparing, and that without the death of one form, the setting free of its forces, Nature cannot provide the necessary force to build the new form in which life may find manifestation elsewhere in this universe of forms. And that is truly what is ever taking place in every change, but most strikingly in the change which we call death—true of the seed put in the ground, it only being by the decomposition that the germ can gather the energy necessary to sprout upwards as stem and downwards as rootlet. And that old simile familiar to you from the Christian Testament is true in every case of death and of all cases of change which cause pain. And the secret of the use of pain in evolution is that it is a liberation of energy, that that energy set free by pain, by dissociation, is available for the building up of more complex forms, of higher life, of nobler possibilities; so that death is only a way to the new life, to the new activity; and

all that looks most dark and gloomy is transfigured by a keener insight into the beneficent methods and working of nature.

Summing it all up, we see that happiness lies at the heart of things; that it is that which impels to action, that which guides action into ever higher and higher paths. Continual weariness of success stirs to fresh effort to gain a higher level; and so onward and onward until the one great, all-compelling Will is recognised by the Will which works within ourselves, as well as in the universe which takes the place of all meaner springs of action, and carries us on towards the end of the manifestation of our world. And when that is realised, and when it is seen that even the pain which seems the opposite is really a method to new pleasure and higher manifestation, then the world takes on a gladder aspect than it has had in our more ignorant days, and this is sure: that the more we know, the more are we satisfied with life and the world as they are. Ignorance is that which makes the worst sting of pain, and the further our eyes can pierce, the more we find that happiness lies at the very heart of suffering. And although it be also true that those who see the most plainly are those who in this life suffer the most keenly, it is because the inner vision and the inner peace make it possible for them to take into themselves, without disruption, more of the jangle of the world than others, whose sight is less keen would be able to bear. If, to use the Christian phrase, the cross is the natural place of the Christ while bound in matter, it is also true that even on that cross there is the wellspring of new life and of new joy; that those who know most are those who can suffer most without the sting which turns suffering into despair; that the heart of all things is peace and happiness, and that the Self in man is joy.

Annie Besant

METHODS OF SPIRITUAL TRAINING

By BISHOP J. I. WEDGWOOD

*A lecture given at the Brussels Congress of the European
Federation of the Theosophical Society¹*

THE dominant thought of this Congress, its key-note so to speak, is to be that of World-Peace. The lecturers have all been asked to relate what they have to say to the subject of Peace. Some of you may therefore be thinking that my title has not much connection with this subject, and that I ought to have laid aside my pet interests on this occasion, and have addressed myself to some diagnosis of the existing world-situation and to suggestions for its betterment. My answer to this possible criticism is that there are two methods of approaching problems of this character. We can by no means ignore the influence of heredity and environment in considering problems of human welfare. There are people who quite rightly devote themselves to improving outer conditions of life. But there is another aspect of the question, and it concerns the shaping of human character, instruction in self-development, the opening of the personality to the urge of the indwelling Life. The same twofold approach exists in

¹ I have taken the liberty of introducing a few changes into this talk, bringing it nearer to its original plan. One has to limit oneself in various ways in addressing an international gathering, many of whose members are not familiar with the language being used.—J. I. W.

regard to the question of World-Peace. Peace is not simply a state of conduct imposed by external authority or created by international pressure from without—however useful such outer persuasion may be. It does not consist solely in the outlawry of war—for there is economic war as well as war in the military sense; there is also war in the clashing of personal interests. Before you can have real and lasting Peace, you must have fashioned citizens for whom Peace is a splendid and deep conviction welling up from within and having its true source in the self-realisation of the spiritual consciousness of man. That is the justification of my title on the programme of this Congress.

I am a person who likes to have a clear scheme of thought-architecture behind any lecture. And I must confess that I feel at a disadvantage this morning for two reasons. The first is that we all know so little of this vast subject of Spiritual Training. We are all *dilettanti* in the science of the Spirit. We are all enquirers. We learn one lesson after another, we glimpse successively a few fragments of truth, and we make what use we can of them. But our approach to the situation is from the wrong side. We look at it from below, instead of being able to look down from above, as can the great Teachers, who see it as a whole as well as in the multiplicity of its perspectives. The second reason is less important, but still troublesome to me. I thought once that I understood the difference between the occultist and the mystic, about which so much has been written—and even more said—in Theosophical circles. Now I find myself less at home in the subject. And it is one of the questions which has to be studied if we are to understand human temperament and the science of its treatment.

If you were to ask the ordinary person: "What is a mystic?" an intelligent answer might be: "One who sees the inner significance of things." I think that the general

description of a mystic is well summed up by the juxtaposition of two well-known fragments of English poetry.

A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more.

But

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

The world is seen only at its face value by the man lacking imagination and insight. But the mystic sees the handiwork of God in Nature, and is able through the forms to catch the inspiration of the Divine Life. As a general indication of the mystic faculty this is excellent, but for students our thinking must go deeper.

It is usually said that the occultist is one who turns outwards in the world in which he lives, and by coping with the experiences provided for him by those worlds, awakens and draws out from within himself the powers of the Spirit. The mystic goes within the depths of his own consciousness to seek union with the Divine Essence, figured sometimes as the Beloved.

It is impossible to divide people off in this fashion and put them into one or other of the two watertight compartments labelled "occultist" and "mystic". An occultist must always be something of a mystic, and a mystic something of an occultist. The occultist cannot confine himself to the external world; he is always concerned with the internal reaction of his consciousness to the impacts of those outer worlds. Besides, it is only in the early stages that one is at the mercy of the world outside; later the awakened and awakening inner powers are used positively in relation to our surroundings. The occultist is one who draws upon the power of the God within him, and of Nature around him, to help and to produce definite changes in that outer world.

Hence he must also learn to go inwards, to make contact with the springs of the Divine Love and Life within him, and to so familiarise himself with the multifarious aspects of his inner consciousness as to be able to work with them and externalise them in his work for the redemption of the world. Let me take an illustration from my own work in the Church. I have continually to be working at my own consciousness, raising it in aspiration, in love and devotion, in self-disinterested sacrifice and surrender, to God or to the Lord, or to various other manifestations of the Divine Power appropriate to the moment. And with that offering of oneself goes a steady effort towards the purifying and the unification of the many consciousnesses in the congregation, and the uniting of that offering with my own—as the one offering of the one body-corporate. There is, in addition, the co-operation with the consciousness of the angels. Besides all this, which is partly external and partly internal work, there is the definite task of working at the sending out of the streams of power into the world outside, their application for specific causes like World-Peace, the alleviation of sickness, the cleansing and brightening of hospitals, etc. . . . I cannot say whether I am working more subjectively or objectively, more within or without. I should actually classify myself as a would-be occultist, but I see no reason why I should not at the same time try to be a mystic.

Let us look at the problem as it affects the mystic. So long as he is in a physical body he cannot escape contact with, or attention to, the outside world. He must eat and go about; he must make relationships with his fellows. And it can scarcely be thought, except in the most exaggerated cases, that he would wish to confine his thought to himself and God, and never occupy himself with his fellows. If the division that I have been trying to interpret is at all soundly-based, the ultimate classification must rest upon the

predominance in a person of either the mystic or occult tendency.

There is, let me say in passing, one peculiar and puzzling fact that I have noted. I have known plenty of occultists or at any rate would-be occultists. They may not have had much understanding of mystics, and they may have been disposed to laugh a little at the exaggerations and sudden changes of mood and outlook which we may concede to be among the faults and dangers of the mystic way—but they have always been tolerant about mystics. I have never yet met a mystic who was really tolerant of an occultist. The books of Miss Evelyn Underhill, writer of many standard works on mysticism, admirable and well-balanced otherwise, are not above spiteful remarks against occultism.

Another mode of classification which has some promise behind it, is to the effect that the occultist works more with the instrument of the mind, and the mystic with the emotions and the affections. Still, there are intellectual mystics; and I suppose it may be said that there are occultists who work more by love than by the mind.

The mystic usually likes to keep his conception of Truth free from terms of definition, or as we sometimes say "fluidic". To borrow a term from Bishop Leadbeater (and which Mr. Krishnamurti has recently been using) the mystic does not lend himself happily to the "stepping down" of Truth. He regards it as a materialisation. Curiously enough the traditional ceremonial systems—the Mysteries, as represented by Freemasonry, and religions—use the method of allegory and so avoid this process of definition. Masonry defines itself as "a peculiar (or beautiful) system of morality, veiled in allegory and illustrated by symbols". The antithesis between "veiled" and "illustrated" is worthy of notice. Veiled from the eyes of flesh, but revealed to the eyes of the Spirit. The allegorical presentation of the teaching (*cf.* the

legend of Hiram Abiff) keeps it fluidic and allows each person to read into it that which he can apprehend. The Ancients did not, in public at any rate, cast their science into precise terms, but veiled and illustrated it in terms of mythology. The story of the Blessed Virgin in the Christian teaching has such a significance behind it of the matter side of evolution.

Now there are two points of view in regard to the quest of Truth. There are those who like to be soaring upwards all the time, who care only for the highest that they can imagine. Perhaps this is a mark of the mystic, or of a type of mystic. There is the other view which likes to accept matter frankly and to square up to it. To believe that material objects can be the vehicles of spiritual power is not necessarily materialistic at all. On the contrary, it may be high spirituality—which so highly appreciates the Life that it is convinced of the possibility of matter being spiritualised. To recognise the Real Presence of Christ in the consecrated Host is not a sign of "materialism" but is rather a testimony to the spiritualising and consecration of matter. To regard matter as evil and thus to divorce it from spirit is an ancient heresy—one of which the Gnostics were perhaps rightly accused and also the Manichæans. It is a heresy which has *always* dogged the path of all occult and mystical movements. Matter and spirit are the dual products of the primary manifestation of the Logos, and there is a point of view from which it is legitimate to say that matter is just as important and inescapable as spirit.

There must always be some degree of "stepping down" of Truth, for to make any sense of absolute Truth or to derive advantage from it, one would have to be at the level of the Absolute Itself. We have always been told that the great Teachers of the race came in sundry places and at diverse times to re-proclaim the Ancient Wisdom to the world *in a form suited to the age and people concerned*. This thought has

always kindled my enthusiasm. Truth has inevitably to be "stepped down" in some measure, in order that it may be capable of assimilation by an undeveloped and imperfect humanity, and thus be made instrumental in the "stepping up" of humanity. Hence Mr. Krishnamurti has quite rightly insisted that forms must serve to transmit life, not to block it, and that people must not fall into the mistake of thinking that any given form contains in itself the whole of the life. Nor, if I may venture to add the converse, should they run away with the idea that in this world life can exist without form.

The two points of view that I have been laying before you are complementary. Neither, it seems to me, is the whole truth. I often recall with interest a conversation I listened to in 1909 at a "roof meeting" at Adyar, when Mrs. Besant and Mr. Leadbeater were comparing notes of some researches into causal bodies which they had made some years previously. What was said was broadly this. They had been puzzled to find two rather different types of causal body. The difference was difficult to define; it seemed to be one perhaps of texture. They belonged to two types respectively, one of which had had repeated incarnations in India, the other in Egypt. They could perhaps be described (this is my interpretation) as representing, or expressing themselves as, Eastern and Western lines or schools of Occultism. The one tended to metaphysic; the other to practical application, and often to ceremonial expression.

I leave this as a rough and necessarily unfinished attempt to elucidate a problem about which I wish I knew more. I can sympathise with both points of view, though I have my own decided leaning to the Egyptian and Western tradition. What has inspired me enormously in Theosophy has been the taking of one up to root principles, the comprehensiveness of the whole scheme and the inter-relation of its several parts. To be able to fit facts previously isolated into purposeful

relation with one another arouses the most intense sense of mental satisfaction and completeness in me. I suppose that it represents the finding of the Unity through the mind. I have never thought that the mind was intended to be left out of our programme of spiritual training, and I rejoice in the steady and sequential process of training of all faculties given through the various degrees of Freemasonry and the ascending ordinations of the Church.

We have so far been trying to understand, and in so doing to reconcile, differences of outlook about methods of spiritual training, which is the title of this talk. Perhaps we had better now see what we mean by spiritual training, before resuming a more systematic review of the methods. We do not mean the training of the Spirit, for that is a Spark of the Divine Flame, and whether that needs training or not is at present beyond the range of our understanding. We mean rather the training of the man in the entirety of his expression, of the vehicles or bodies or manifestations of his consciousness, so that they may best express in its plenitude the indwelling Life.

The best training is that the man should himself take the situation in hand, mark out his purpose and so shape and make use of his environment that the Ego may regard the undertaking as a profitable enterprise, and so increasingly put himself into it. We are not always free agents in the choice of conditions suitable for this work. There are restrictions of karma and obligations in regard to dependents, for example. The man has to use his environment in every way reasonably possible. Most people would not regard commercial life as a suitable field for spiritual development. But it can offer good possibilities for discipline of one's habits and for coming into relation with other people. Spirituality is essentially an attitude towards life and its relationships. It consists largely in an alteration of values. And this alteration proceeds from an attitude which is purposeful, and wherein the man is no

longer the negative victim of his surroundings, but is actively at work profiting by them and moulding them. This idea is familiar to all of us, and we need not pursue it here.

I want now to take a leap forward in thought, and leaving the subject in its general application for a few moments, to consider what is more specifically the aim for the convinced Theosophist. His path is likely to be a different one from that of the ordinary man. For the Theosophical Society was founded in the inner worlds with a variety of purposes, some of which are special. It is to serve as a channel or organised vehicle for the Masters, through which They can work out into the world. This is a function different in itself from the work of the ordinary man of the world. It calls for a certain attitude of harmony and co-operation, not demanded in the same sense or for the same reason of him. Through such a body the Great Ones can work to bring about changes in the world. To some who understand this privilege of being used in a work far greater than any personal work of ours, the response is a matter of glad and grateful acquiescence. Further, the more that individual members of that body can raise themselves to be active and self-conscious centres in the higher worlds of consciousness, the more effective does that work become. A Master once said to one of His pupils that the most useful work he could do for Him was to bring others to Him. We are also given to understand that the Society is a recruiting ground for the Hierarchy of the future. This is all specialised work, it concerns the few, not the multitudes of the outer world. And its duties, its training and its methods, whilst there is no outer mystification about them, are *suas generis*; these things are not expected in the same degree of intensity and one-pointedness from the world at large. The world does not have to climb the steep and narrow Path of Initiation, but reaches a corresponding unfoldment of consciousness in more leisurely and easy fashion. I do not

believe that there is any easier or simpler way to Perfection, Fulfilment, Salvation, Ultimate Liberation, Accomplishment—call it what you will, provided you mean the same thing—which can involve less ardor, less perseverance, and less will-to-achieve, though there must unfailingly be, tempered with these, human kindness, love, naturalness and beauty of soul expression.

There appear to be two ways along which pupilship and initiation can be reached. First, the way of all-round development—the steady elimination of undesirable qualities of character and the building in of virtues. The other line is not so much a question of control and all-round development, but demands the possession of certain strong qualities which can be of real use in the Masters' service. In such cases the same all-round standard is not always demanded; there may still be imperfections and *lacunæ* in the character, which are temporarily overlooked because of the contribution of a positive nature to the work which the candidate is able to offer. A good many people come along this line, and so great is the change of outlook on the part of those thus enlisted in the Masters' direct service, and who become channels of His Life, that they presently slough off their positive vices, because they have found something more interesting. It is important that we should understand that pupils are chosen not as a rule because of what they actually are, but from the standpoint of what they can become. The choice is a question of prophetic judgment.

J. I. Wedgwood

(To be concluded)

ECHOES FROM THE PAST¹

DHYAN CHOANS

By T. SUBBA RAO

CONSIDERING the cloudy mist which seems to surround the subject of Dhyān Chohans, it may not be out of place to subjoin a few observations thereon from the Hindū, or rather the Aḍwaita standpoint—the latter being identical with Esoteric “Buddhism”. I wish it, however, to be distinctly understood that my views are not at all compulsory on any Fellow of the Theosophical Society, in this country or abroad; my object being simply to offer food for reflection and to lead our brother-members to more active and independent investigation.

The Dhyān Chohans are referred to by a variety of names in the Hindū sacred writings. The Dhyān Chohan when incarnating himself as a man, at the first appearance of humanity on our planet, is referred to as Manu Swayambhu (the self-existent) who begets the seven Rshis uncorporeally, they being known as his mānasapuṭras—the children of manas or mind—and who therefore represent the fifth principle of the planet. These are referred to as 7×7 in occult treatises; and they, again, are appointed, we are taught, to hold in trust for the nascent human race the sacred Wisdom-Religion.

¹“Echoes from the Past” is a resuscitated heading used in 1907 and 1908 in interesting bits of early history of the Society. Miss Neff is now at work at the archives rearranging them and classifying them for filing, and treasures of this sort are being unearthed.—Ed.

These Rshis beget, *i.e.*, take under their charge, the seven Pitrs, the first evolved men on this planet, and ancestors of all the human family. This is one aspect of the thing.

As the offspring of Adīti, or the "Measureless," the Infinite (Prakṛti), the Dhyān Chohans are known as the Ādītyas, who are said to be twelve in number, with reference to the different grades among them. These Dhyān Chohans, as the guardian spirits of this world, are known also as Dikpālas (the keepers of the different points of the compass), a name under which, it will be found, they are constantly referred to in the earlier Buddhist writings. As agents of destruction of our system when it comes to its proper termination, they are the twelve Rudras, "burning with anger," (erroneously translated as "Howlers" by Max Müller)¹ who reduce everything back to its undifferentiated state.

Mr. Maitland represents Mr. Sinnett to have said that the Dhyān Chohans perish like everything else. But, as has been shown before, no entity that has once reached Paranirvāṇa can be said to perish; though the state of existence known as the Dhyān Chohanīc, no doubt, merges into, or assimilates itself with, the state of absolute consciousness for the time being, as the hour of the Mahāpralāya strikes, but to be propelled again into existence at the dawn of the following Manvantara.² This by no means shows that the entities who existed as Dhyān Chohans *perish*, any more than the water converted into steam perishes.

The Dhyān Chohans are, in fact, the gods mentioned allegorically in our Purāṇas. These exalted beings, in common

¹This has reference to the fiery consummation which our system must undergo at the time of the Solar Mahāpralāya. Twelve Sūryas (suns) will arise, it is exoterically taught, to burn up the solar universe, and bring on the Pralāya. This is a travesty of the esoteric teaching that our end will come from the exposure of the *real sun* "by the withdrawal of the veil"—the chromo- and photo-sphere, perhaps, of which the Royal Society thinks it has learnt so much.—H. P. BLAVATSKY.

²The word Manvantara literally means a "different Manu," or incarnate Dhyān Chohan. It is applied to the period of time intervening between two successive appearances of Manu on this earth, as the word Manu-antara shows.

with all other classes of the *Ḍevī* (god) kingdom, are of two types—one consisting of those who *have been* men, and the other of those who *will be* men, at some future period. It is distinctly mentioned in our books that those who are now gods lived once on this earth as men. The Dhyān Chohans are the Elohim of the Western Kabalists.

I was obliged to make this somewhat lengthy digression to show that the doctrine of the Dhyān Chohans as taught in the Esoteric doctrine, and faintly delineated in *Esoteric Buddhism*, is essentially the same as taught by the ancient Rshis, by Sankarāchārya and even by the present Brāhmaṇical authorities—however distorted the modern forms.

—From "*Observations on a Letter addressed to the Fellows of the London Lodge of the Theosophical Society by the President and a Vice-President of the Lodge,*" 1884.

T. Subba Row

RICHARD WAGNER'S "TANNHÄUSER"

THE MINSTREL KNIGHT

By ECLECTIC

IF we would understand Wagner, we must at the outset realise that he uses his characters as living masks to reveal some fact appertaining to the soul of man. He, I think more than most men, realised that all beings, all things, are externalisations of inner realities, and in watching and listening to his music-dramas, we must live in the world of soul and reality and not only in appearances or forms.

In his series of operas we can trace the progress of the soul of humanity, as well as Wagner's own spiritual evolution. In Tannhäuser we see the soul at the stage where it has earned the right to be born in surroundings where opportunities of culture, in most of its phases, were open to it. He is a knight of song—truly a position of honor in the scheme of things, for music is one of the arts inspired from the inner worlds by both divine men and that order of beings called *ghandarvas* or music-angels, with the one object of assisting mankind in the unfolding of its spiritual nature. We are, of course, speaking of music that is worthy of man. Music is not merely a something soothing to pour upon people and to amuse them when there seems nothing better to do; neither does its highest value lie in being an accompaniment or an appendage to

religious devotions. Music is life ; it is an expression of God. It is joy, pain, effort, struggle, heroism, love, victory, failure, religion—it is both man and God—who are One—it is an expression of the invisible vital essences that are to be found at the very roots of the Kosmos.

We will make a brief résumé of the story of Tannhäuser as decided upon by Wagner. The characters are partly historical, but the inner development of their natures Wagner has made to fit in with natural and spiritual growth according to the universal law of evolution. It is a story of the conflict between the senses and spirit, and the final victory of the latter. His Tannhäuser is a blend of a minstrel of that name, noted for his reckless living, and a certain Heinrich von Ofterdingen, who took part at a singers' contest at the Wartburg Castle in Thuringia, Germany. The character of Elizabeth is taken from St. Elizabeth of Thuringia.

Tannhäuser and Wolfram are minstrels associated with the court of Hermann, Landgrave¹ of Thuringia, and both are in love with Elizabeth, Hermann's niece. For a year Tannhäuser has deserted his associates and has succumbed to the wiles of Venus, the goddess of passionate love, but wearying of this life he is one day found by his fellow knights and is persuaded to return to his old position at court on being assured that Elizabeth still loves him. To celebrate his return, a Tournament of Song is arranged at which Elizabeth is to be present. The theme of the contest is to be the nature of love and Elizabeth is herself to award the prize.

Tannhäuser in his song again succumbs to his elemental instincts and outrages the whole company by singing the praises of Venus. The nobles are so incensed at this, that they draw swords and are about to kill him when Elizabeth rushes between them and begs for his life, and persuades the Landgrave and the nobles to give him an opportunity to work out

¹ A German count having a certain territorial jurisdiction.

his redemption. Crushed by sorrow at his action, Tannhäuser agrees to a pilgrimage to Rome to seek absolution as an act of penance for his conduct.

Elizabeth is left desolate and anxiously awaits his return with other pilgrims, but is broken-hearted when she discovers he has not come with them. She now retires from the world and spends her days in prayer for his salvation.

Tannhäuser at length returns alone and relates to the noble Wolfram in a most poignant and powerfully dramatic recitative the result of his audience with the Pope. The Pope has decreed that sooner shall green leaves grow on his papal staff than that he, Tannhäuser, shall find salvation. Shut off from his fellows and distracted with despair, he seeks once more the Hill of Venus, and she appears again and endeavors to lure him back to her. At this moment a funeral chant is heard coming from the castle on the Mount, the Wartburg, and a procession appears bearing the bier of the saintly Elizabeth. Venus and her train now disappear, vanquished, and at this point another band of returning pilgrims enter, bringing the news from Rome that the Pope's staff has put forth green leaves. With a cry: "Holy Elizabeth, pray for me," the ransomed Tannhäuser falls dead beside the bier. Such is a brief outline of the story.

The Horslberg or Hill of Venus referred to and pictured in the opera must not be regarded as relating to any particular locality; the heart of the matter is that the place should be regarded as a phase or centre of consciousness in man—man under the sway of the passions. Tannhäuser is in a condition of semi-trance and forgetfulness whilst dwelling here and neglectful of all his duties to his fellows; in fact, even remembrance of his old life seems suspended.

We shall see that this "Hill of Venus" represents a state of consciousness and not a place. Wagner in his instructions says, that the moment Tannhäuser breaks away from the

goddess, without altering his position, he finds himself in his old familiar surroundings in the valley near the Castle, and that the whole Venusburg scene fades away as if it were a dream. It was no mere fancy, however, but a very real experience, with tremendous consequences for Tannhäuser.

This story of Venus is a myth and in the myths all the principles of nature are personified as gods and goddesses, and the Venus of our opera represents but one aspect of the myth, for all great myths have at least seven meanings.

Venus in her first aspect is a personification of the Virgin or primal matter of space, that boundless sea of celestial matter from which all things are made. She has the same meaning as the Egyptian Isis, the Indian Lakshmi, and the Chinese Kwan-Yin-Ko. In metaphysics (the Royal Science) matter always represents the feminine principle throughout the Universe, and the Venus of our story is therefore a personification of matter at the stage where it has united itself to Ares or Mars, who represents desire and passion, and when manifesting in humanity it partially asserts itself as sex desire. Tannhäuser was morally and spiritually awake, but was caught in the currents of an earlier stage of evolution, hence for him it was a step backward that he took, so in his case it inevitably ended in sorrow.

In the Venusburg scene we note that Wagner introduces naiads, nymphs, satyrs, fauns, Bacchantes, etc. Theosophy informs us that in the inner worlds of finer matter there are various orders of beings undergoing an evolution side by side with the human. Such beings are referred to in every nation, civilised and uncivilised; Theosophy informs us they do exist, and highly cultured and trained men and women come to us with the information that these other orders of beings may be contacted by any who will undergo the special training required. It generally requires the development of a

certain grade of clairvoyance in order to see them. A little child once made a very incisive remark when discussing one order of these beings. It said: "There *must* be fairies, else how could we have a name for them."

These beings are to enter the angelic evolution and they bear much the same relation to angels as animals do to man, for the mind of the fairy and animal is the nucleus or centre within which the angel and human soul is born. The more beautiful of these beings are referred to and invoked in all the Lesser and Greater Mysteries; the time is passing when myths and fairy tales are regarded as childish tales.

Our opera opens showing Tannhäuser in the beautiful grotto of Venus, which is lit up with soft rosy light, a scene of sense delight and sense fascination.

The words sung by the sirens in this scene are as follows:

Dream thro' the hours
Here in these bowers,
Till on your slumbers,
Bright visions thronging
Fill you with rapture,
Calm all your longing.

The Shepherd's Song heard at the beginning of Scene III is an interesting inclusion by Wagner; it also adds another to the long list of unfortunate errors made by the over-zealous teachers of the Christian faith. "Holda," whose praises the happy shepherd boy sings, represents the queen of Spring, according to Wagner, a personification of the creative activity of Nature, but the introducers of Christianity into Germany, in their proselytising zeal, tried to identify Holda, with the goddess of sensual passion, whose favors were a curse. The humble, simple folk, however, retained their love of the kind and lovely Holda, and the Shepherd's song reveals the pure delight in the manifestation of God's great power at the awakening of Spring, the time of sunshine and prosperity.

The shepherd is playing upon his pipe in a lovely valley, and the pilgrims approaching Rome, are singing the following words :

To Thee I turn, my Savior blest,
 On Thee the pilgrim's hope doth rest ;
 And Thou, O Virgin, pure and sweet,
 In mercy guide the pilgrims' feet.
 Borne down beneath this load of sin,
 In heavy chains my soul is lying ;
 No peace, no rest I seek to win,
 But gladly walk in pain and sighing,
 On that high feast when all rejoice,
 My guilt I'll mourn with humbled voice,
 O blessed who in faith endure
 Their sin shall find redemption sure.

Tannhäuser, who has broken away from Venus and is seen in this valley, sinks to his knees and sings :

I praise Thee, gracious Lord !
 Great are the wonders of Thy mercy.

And again :

Borne down beneath this load of sin,
 In heavy chains my soul is lying ;
 No peace, no rest I seek to win,
 But gladly walk in pain and sighing.

In Wagner's story our hero represents the soul or ego plunged into human form and becoming entrapped and blinded by it to such an extent that he forgets his true Self—forgets that he is a God in exile—exiled so that he may master these external worlds of form and not be mastered by them ; he is a true prodigal in fact—as we all are.

Human incarnation is a tremendous experiment and a most serious one, and the destiny of man in this scheme of things is decided by the way he faces the lessons of life. If each, according to his position on the ladder of evolution, uses his powers in harmony with the Divine Plan, all will be well. In the East men do not regard the body as the man, but they consider it more in the nature of a moving house with the

man himself as the tenant. Hence they do not say / am hungry and tired or ill, but, my *body* is tired and hungry, I must rest it and give it food. They sometimes regard it as a plot of land they have to cultivate and plant with useful and beautiful things.

We do not know all the inner workings of the soul of Tannhäuser, but, being a knight, it may well be he was storm-tossed on life's seas and that the strange, other-world voices of the Venusburg sirens seemed like some divine nectar that promised relief to his soul weariness. In any case, he was a spiritual knight and had the burdens that only such knighthood knows. A passage in *The Voice of the Silence* probably reveals some of the factors at work. Speaking of one of the hidden forces, affecting advanced men undergoing spiritual training on the path to perfection, H.P.B. writes:

Before that path is entered, thou must destroy thy lunar body (or body of desire), cleanse thy mind body, and make clean thy heart. Eternal life's pure waters, clear and crystal, with the monsoon tempest's muddy torrents cannot mingle. Heaven's dew-drop glittering in the morn's first sunbeam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire.

This seems to have been Tannhäuser's experience.

In *Talks on the Path of Occultism*,¹ we read:

It has been said, of course, that the colorless person, the feeble good man, cannot make progress. "I would thou wert cold or hot," says the Spirit in Revelation, and "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth".

This very well represents the facts. The most promising persons, in order of preference, are (1) the vigorous good man, (2) the vigorous bad man, and (3) the ordinary good man. No man can be an effective criminal unless he has a strong development of some divine quality. His badness is the result of unbalance—such as great will-power and courage, or great intelligence, without love for his fellow-beings. Or, great love and will-power without intelligence, can make an equally dangerous and harmful man, for he may become a fanatical leader of forces of discontent and disruption. The mere good man, weak in all qualities—in will, intelligence and love—makes little progress, though it may be steady. Great men have great

¹ By Annie Besant and C. W. Leadbeater.

faults, but they may get rid of them quickly; little men have little faults, which often seem to last for ever.

There is in all this no recommendation to evil living. It indicates that mere repression of lower tendencies will not make for rapid progress, but that there must be positive and vigorous exertion in the expression of what is high and good. While making that effort a person may possibly fall. The very will-power or knowledge or love that he has gained by his exertions will make the man's fall deep and terrible, should he become unbalanced. Thus the magnitude of a man's sin may be a sign of possible rapid future progress for him: but that progress will begin only when the man through kármic suffering has realised his error and purged away the impurities incidental to his fall. Nothing much can be done, however, until that purification has taken place.

Tannhäuser is so deeply caught in these meshes, that in his final break-away from Venus, he promises to be her champion and laud her charms before all mankind. Wagner wishes us to regard this to be the vital point and pivot of the whole opera, and says that this energy in Tannhäuser's soul has to be transmuted or to exhaust itself in some form: he has sown and must reap, and it is to the stimulating life of his courtly surroundings that this energy is re-awakened and he succumbs under the force.

The same principle is at work when a gardener applies a fertiliser to his soil, the weeds as well as the cultivated flowers are forced into intenser life and growth. It is the law of cause and effect at work, what Theosophists call the law of karma.

It is certainly interesting to note that Wagner discovered all the fundamental principles of Theosophy before the Theosophical Society was established, for he believed also in the law of evolution by re-incarnation.

Eclectic

(To be concluded)

FROM A LETTER TO THE WAYFARERS'
LODGE, ENGLAND

By G. S. ARUNDALE

ADYAR, MADRAS, S.,

October 12th, 1928.

DEAR WAYFARERS,

You will all be happy to know that the President of the T.S. is distinctly better. She is not yet quite recovered, and she is doing a vast amount of work, more than I have ever known her to do; but all signs are very hopeful, and I expect that she will be quite well in a couple of months' time despite the tremendous activity. Before her for the moment is the National Constitution of India, already agreed at a great Conference of all Parties held in August last in Lucknow. She is rallying India behind the National demand, so that the Constitution, framed by India's greatest men and women, may become a bill before the British Parliament in due course. Under the circumstances, of course, there is no need whatever for the Simon Commission, and it will be ignored, though you will find the British Press—now, I am afraid, sadly in the hands of plutocrats who are simply moulding "public opinion" as they like—pretending that the Simon Commission is thankfully welcomed and is being heartily supported. I hope you know I would not lie to you, and I say to you that this is not true. Whatever you may read in the Press take it with a whole ocean-full of salt.

Anyway the President is tremendously hard at work, and I am very happy to know that never has she been as respected as she is to-day. At every meeting she receives an ovation, and the respect with which she is treated even by the most distinguished and eminent Indians is really touching. A great Mussalman aristocrat actually carried her shoes for her—a quite extraordinary thing—at a recent meeting, though she tried to prevent him. He said he was not going to lose an opportunity of showing the reverence in which he held her. She is at present touring in the Madras Presidency. In November she will be touring in the North. On December 23rd, the Theosophical Convention opens at Benares, lasting until the 28th or

so; but probably on the 25th she will have to leave, for the Indian National Congress opens about the 27th in Calcutta and will be one of the most important meetings of this great National Assembly. After this the new year will be full of touring in support of the National Constitution. I expect she will attend the World Congress of the T.S. in the United States, which she has asked if possible to be fixed for August, so that she may be in India as long as possible. And so she goes on—the most wonderful of all the servants of the Masters working in the outer world. 81, full of marvellous vigor, extraordinarily powerful, more than great, and in private life the dearest and tenderest of persons. I was sitting with her the other evening on her verandah which overlooks the sea and the Adyar river, and the sunset was sending its glow over the waters. We talked of many things, of the work, of India, of the World-Teacher, of the work of the World-Mother—developing so interestingly, of the tremendous need for goodwill and harmony despite all divergences, since the work is one. And all of a sudden she said to me: "George, do people find me hard and abrupt these days of so much strenuous work, when one has to put the work before all else? I feel", she said, "so full of understanding and compassion for all. I feel so much one with every one. Yet it may be that people think I do not understand, as I have to put the work first and have less time to give them than I used to have."

Well, I looked at our beloved President, at that wonderful head, the head of lion, at that magnificent hair so silken and like a silver aureole around her, and I thought of her years upon years of selfless service to the world, of her magnificent devotion to her Elders, of her splendid loyalty to her friends and colleagues, of her dauntless courage in the cause of the oppressed and weak, of her beautiful tenderness to all who come to her. My eyes almost filled with tears as I told her that she was the one person in the world for many, many of us, that without her how little we could do, yet with her we felt we could do all things. I told her that more than ever as the years pass and as life becomes more and more strenuous she is the one among us all to hold us together, to keep peace and harmony, to keep the work one, to keep our diversified lives one. I told her that a little talk with her, just perhaps a minute or two, is a benediction, a veritable benediction, and that we all need her, need her for years and years to come for that which she alone can do, for that which she alone can be. We are learning that there are innumerable pathways to the One Goal. We are learning to respect and appreciate those who differ from us, however vitally, however emphatically. But the lesson is not yet learned. And she alone can teach it. She alone *is* teaching it. We need her. The work needs her. I ventured to say to her that even when India is free and the Happy Valley Scheme is well established on its wonderful course, even after these splendid fruitions, even when she feels she can say: "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy Salvation"; even then we shall still need her; for we shall need the Mother as we have needed the Warrior and the Leader. The Theosophical Society needs her. The Order of the Star needs her. India needs her. Masonry needs her.

Brotherhood needs her. The world needs her. And they will go on needing her for many years. I really had to let myself go when she graciously introduced the personal note. One has so little of it in these days of impersonality and of work, work, work. So I said all these things and more things, not only for myself but for all who love her as I love her, for all who know her as I know her.

I shall have been thinking of you all at the annual gathering, though I fear this letter will not reach you in time to be read at it. May we all fare well on our ways which are the One Way.

Your President,
GEORGE S. ARUNDALE.

THANKS FOR BIRTHDAY GREETINGS

I send grateful acknowledgements to all who have sent me birthday greetings. Friends will pardon the delay caused by travelling.

ANNIE BESANT

Theosophical Lodges: Bangalore City; Bangalore Cantonment; Nagpur; Karachi; Bareilly; Poona Centre; Gwalior; Bengal T.S.; Ahmedabad; Jhansi; Sholapur; Hospet; Badagara; Moradabad; Bombay (Ville Parle); Lucknow; Vettagaranpudur; Ujjain; Gaya; Cannanore; Kolhapur; Medan; Trichur; Mangalore; Madanapalle; Trivandrum; Cochin; Penukonda; Patna; Rajapipla; Chitaldrug; Bilmora; Negapatam; Malvan; Secunderabad; Sivaganga; Belgaum; Chennapatna; Gorakhpur; Closepet; Navasari; Hubli; Calicut; Tirumachiyur; Dharmavaram; Hyderabad (Sind); Dodballapur; Cuddalore; Monghyr; Rajkot; Multan; Cawnpore; Quetta; Mysore; Ghazipur; Muhamedabad; Delhi; Allahabad; Hyderabad; London (Wimbledon); Bradford; Jersey; Bath; Harrowgate; Bristol; Belfast; Glasgow; Chicago (Herakles); Havana (Kuthumi); Batavia (Java); Malang; Nairobi; Adelaide; Colwyn Bay; Karloover; Perseance (Le Mans).

Group Lodges: Cheshire Group; Lodges in China.

Theosophical Conferences: West Godaveri District; Manbhun District.

Theosophical Federations: Kerala; Behar; Tamil.

Sections: Indian Section; Ceylon; Denmark; Cuba; Wales; Uruguay; England; New Zealand; Poland; Sweden; America; Australia.

Youth Lodges: Srinagar; Patna; Poona; Karachi; Kolhapur; Dewas Senior; Madanapalle; Ahmedabad.

Scouts: Kolhapur; Sivaganga; Karachi.

Educational Institutions: Madanapalle; Bombay (Fellowship School); Old Boys (Benares); Hindû School (Benares); Theosophical World University (London).

Public Meetings: Shikarpur; Cawnpore; Sukkur; Tellicherry; Patna; Allahabad; Calicut; Lahore; Juhu (Bombay); Bombay (2 meetings).

National Home Rule League: Sivaganga.

Congress Committee: Hyderabad (Sind).

Star: Kerala Division; Cuddalore; Madanapalle; Bangalore City; Kolhapur; Closepet; Chennapatna; Sivaganga; Hospet; Ahmedabad; Karachi; Nagpur; Dewas Senior; Allahabad; Muhammadabad; Ghazipur.

Humanitarian Society: Trivandrum.

Women's Indian Association: Calicut; Kolhapur; Sivaganga.

Round Table: Hyderabad (Sind); Karachi.

Co-Masonic: Benares (Dharma); Bangalore; Karachi; Hyderabad (Sind); Scotland.

Liberal Catholic Church: Java (Vreede).

NOTES AND COMMENTS

PROFESSOR LEO FROBENIUS of Frankfort, who is an authority on African Culture recently gave a strikingly interesting lecture on "South Africa as the Cradle of Ancient Culture". The lecture was given to the combined Geographical and Bantu Studies Association of the Witwatersrand. The following extracts from Professor Frobenius' lecture give much food for thought:

We must look to Africa for evidence that would enable us to determine the order in which evolution had taken place.

In the Sudan had been found an ancient culture known as the Syrtan, distinguished by urn burial, by a fine kind of leather work, with tanning and dyeing, a peculiar type of guitar, bow, loom and bellows, and the costume, a wide flowing garment. Wherever these objects were found they were always associated with a definite type of social structure—a feudal regime. The people were divided into four castes: knights, troubadours, smiths, and helots. Every family had its peculiar, almost sacred, song, which always began with the mysterious origin of the family, and some kind of combat with a dragon, and recounted heroic deeds.

Every educated man in the country was expected to be familiar with these songs; and every young knight who went out to win a wife took troubadours with him. He would ride to some castle, and sit down before it while a troubadour sang, and the inmates of the castle could tell his family from the song.

Then, either he would be invited inside or challenged to a duel; but in either case he had to fight, for the lady of his choice would not marry him until he had been to war and performed some glorious deeds.

These peculiar and interesting songs were now to be found in the Sudan, and from passages in them we learn that they came from the shores of the Mediterranean. Along the banks of the Niger were found enormous tombs, two and three times the size of the Pyramids, and the methods of construction were the same as those of tombs from the Mediterranean coast, so that the evidence of the songs was confirmed. We knew the whole technique of this culture, which must have originated in Phrygia.

A second form of culture, the Altantic, with brass made by a forgotten method, and its own type of bellows, loom, and triangular

bow, is found in North-West Africa. This culture existed in ancient Etruria, Western Asia, and South Spain, and was spread in the effort to win certain metals. This was a clerically organised society, at its head a priesthood of sixteen different groups, with different gods or goddesses, supposed to inhabit the sixteen points of the horizon. There were oracles connected with them, and the priest who threw the oracles had to remember 120,000 different throws with a complicated mythological structure. With this myth of the coming into being of the universe, all practical sides of life were connected, even to every act of every craftsman. There was a complete spiritual counterpart to every material throw of the oracle.

The third, or Erythrean type of culture, was found in Nubia, old Abyssinia, and a great part of the West coast. Throughout the area of this culture was found the pointed roof, and certain types of bed, loom and bow, and an exceedingly interesting form of social structure.

The State was always divided into four provinces, ruled over by kings who were also priests. At certain intervals these four appointed an Emperor, who while he lived had complete authority. He owned all the land, could condemn anyone to death or elevate him to the highest honors, and no one was allowed to sow seed or begin to harvest until he appointed the time. . . .

The significance of this social structure was that the four kings stood for the four quarters of the heavens, and the Emperor stood for the power of the guiding star. He was killed when the star he represented entered a certain constellation.

In the old Sumerian civilisation the ritual of the killing of the Emperor is being outgrown.

Here again we must suppose that this culture was brought beyond the place of its origin by the endeavor to obtain certain metals.

Nothing could yet be said about South Africa, for the expedition had only just come here, but the lecturer believed that life had here maintained itself in richer forms than in the North. Again it might be found that Africa was the most interesting country in the world.

In North Africa to-day cultures were found that had existed in Europe and Asia before the days of Rome, where nothing of them had come down to us. The culture of Homer was alive in the Sudan to-day. But cultures prior to all our historical knowledge are still to be found in South Africa. The lecturer believed that it would be the task of South Africa to infuse new life into the older European methods of thinking, and that minds trained to this task would soon arise in this country.

Religion faces a New World, writes James Harvey Robinson, author of *The Mind in the Making* in the September *Harper's*. The author sees religious issues gradually shifting from their old moorings. The present revolution may be attributed to increased knowledge rather than theological controversy. It is a common and by no means novel feature of our times for those who have lost faith in the older tenets to construct a new religion in its place. Some have embraced Marxism, and some are suspected of taking Science for a new religion.

The writer quotes from a tiny volume entitled *Troasm* by a (nameless) Middlesex schoolmaster, that: "There can have been few periods in the world's history when the need for a religion that would stabilise and comfort mankind was felt more deeply or more universally than now. Organised creeds seem to the majority of men to have had their trial, with almost everything in their favor, for so long a time that their failure to influence even the surface of the conduct of mankind places them out of court as possible foundations for the religion of the future." Mr. Robinson comments: So it seems that religion is something fundamentally essential to human welfare and that those dissatisfied with current beliefs must find some substitute. But what is religion?

He reviews and dismisses all definitions of it from Seneca to Martineau, as individual as portraits of the men who forged them, but admits that European and American people, religious and irreligious, would concur fundamentally in Dr. Martineau's view that "Religion is a belief in an everlasting God; that is a Divine Mind and Will, ruling the Universe and holding moral relations with mankind".

Mr. Robinson sees a general disagreement throughout the world on the definition of religion, and condemnation by many writers of all the existing forms of religion, while yet recognising that true religion (which none of them seem able to define) is essential to civilisation.

But his search is for that "new knowledge which has placed the matter of religion in a setting so different from that in which it was conceived fifty years ago".

An account is taken of the wider knowledge by American and European scholars than was possible half a century ago.

"With the mastering of Samskr̥t, Pali, Chinese, Egyptian hieroglyphics, Mesopotamian cuneiform and of Pahlavi, an incredible addition was made to the scanty stock of information upon which previous estimates of religion had been formed. . . . For the first time, Christianity (he probably means in Western minds) took its place in a large group of still more ancient forms of belief, each with its venerable wisdom and teachings in regard to man's duties and fate." . . . i.e., "The comparison and interplay of other religions than our own."

A second and rather unexpected contribution to the understanding of religious scruples, emotions, and aspirations, has come with the recognition of the overwhelming importance of childhood; not merely the so-called childhood of races, but the childhood of each and every man and woman, summarised as—"The reckoning with the survival of childish impressions."

Other factors are "the recognition of highly primitive elements in all religions," "the possibly pathological nature of mystic experience," "the historic trend toward secularisation," and "the weakening of the old belief that religion is essential to right conduct in a worldly sense".

Mr. Robinson concludes in "the hope that with the increase of human knowledge and imagination as over against ancient dogma . . . an effort will be made to engineer life in the light of already existing intelligence," "as holy a task as any hitherto assayed by saint or martyr".

M. V. S.

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In *McCalls Magazine* (August) Lady Simon points out that there are still four million slaves for sale in the world and almost half are in China. Perhaps it would be well if more of us who believe in and love freedom above all things were to add our strength to that "little band of statesmen and humanitarians in Great Britain who have kept alive the anti-slavery cause". She would like to see slavery in all its forms abolished within this generation. She, like others, was shocked to learn how much of it still existed in Africa, in Sierra Leone, where the right of recapture of slaves by owners had to be legally upheld.

It was Lady Simon herself who made the initial effort which resulted in the freeing of 215,000 slaves in 1927. She aroused public opinion—the vital factor in all reform movements.

THEOSOPHICAL ACTIVITIES



SUMMARY OF REPORT OF THE FEDERATION OF NATIONAL SOCIETIES IN EUROPE

The Council of the Federation of National Societies of the Theosophical Society in Europe met three times during the ninth Congress of that Federation held in Brussels from July 27th to 31st, 1928.

Mr. E. L. Gardner acted as Chairman, 23 countries of Europe were represented, 12 of which by their General Secretaries. Altogether 44 voting members of the Council were present, 2 past General Secretaries (advisory members) and 4 delegates of countries outside Europe as guests.

The Chairman after having transmitted the President's regret not to have been able to attend this Congress on account of her illness, opened the sittings and welcomed all present.

The following proposal was carried :

"A Congress shall be held if possible annually within the limits of the federated Societies."

The Chairman infers from the result of an enquiry as to how many members are likely to attend the World Congress in America, that that Congress will not affect the holding of a European Congress. He therefore asks for proposals to be made *re* place and date of next year's Congress. It is decided that next year there will be an extended Convention of the T.S. in Hungary, at Budapest, at Whitsun ; that the Federation will meet its expenses which are above ordinary Convention expenses. The annual meeting of the Council of the Federation will take place during that Convention.

A Dutch proposal was considered and it was decided to send the following declaration to all the Sections :

"With a view to clearing up any possible misunderstanding in regard to relationships between the Theosophical Society and organisations sometimes referred to as 'allied activities' the Council of the Theosophical Society in Europe, Federation of National Societies,

draws attention to and re-affirms the statement issued by the General Council of the Theosophical Society entitled 'Freedom of Thought' and published monthly in THE THEOSOPHIST."

The French translation being worded as follows :

" Dans le but de dissiper toute confusion possible concernant des rapports entre La Société Théosophique et les organisations partielles mentionnées comme 'activités alliées', le Conseil de la Société Théosophique en Europe, Fédération des Sociétés Nationales, attire l'attention sur la déclaration donnée par le Conseil Général de La Société Théosophique intitulée 'Liberté de Pensée' et publiée mensuellement dans THE THEOSOPHIST, et confirme pour sa part la susdite déclaration."

Miss Dykgraaf, the General Secretary of the Federation, gave a report of her visits to various countries in Europe during 1927 and 1928. Miss Glen-Walker and Miss Elsie Lazar accompanying her on some of her visits. The countries visited are: Czechoslovakia, Poland, Austria, Hungary, Roumania, Bulgaria, Yugoslavia, Switzerland, Belgium, France, Portugal, Spain, France once again, Italy, Greece. Miss Dykgraaf spoke 45 times, everywhere in French. Spain and Italy do not allow public lecturing.

The subject spoken on generally was the "Relation between the various spiritual movements of our time".

In some countries the difficulties for the members to overcome were greater than in others; but everywhere was a warm welcome and enthusiasm. Miss Dykgraaf says of her visit to some Lodges:

"Some of the meetings there were very amusing, as they wanted solutions for all kinds of important questions, from the choice of another Vice-President to the proving of Krishnaji as the World-Teacher."

And about Italy :

... "Mussolini does not allow foreigners to speak in public. Even at the Annual Convention in Venice it was not allowed and the police are present at all meetings. Through the tactful presentation of Mr. Greenham who was presiding over the meeting, he got the police to allow me to give one lecture."

In Greece Miss Dykgraaf was able to help in the formation of their National Society :

... "I was very happy to help them overcome some difficulties so that on the day of the Wesak, we actually formed the Greek National Society of which I am the proud godmother. I think that this new Society may do much in co-operation with the other Sections in the Balkan to form a strong centre for peace and brotherhood and thus to counteract the unrest and agitation that has so often caused trouble in Europe.

... "My total impression is that in all the countries I visited the Theosophical spirit is an actual reality.

"A few countries are left to visit the coming year; I think that I shall then have gained a splendid picture of the different pieces that form the beautiful Theosophical mosaic in Europe. All different, yet together forming a striking unity."

Bishop Wedgwood gave the opening and closing address at the Congress, besides the address which we publish elsewhere in this number. Other speakers were: Professor Marcault, Mr. Gardiner and Dr. Cousins.

If space allows these may be published in THE THEOSOPHIST in due course.

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Mr. P. J. Foster writes from Manchester, England, that Ward Hall was opened on July 25th, 1927 by Dr. Besant, as a Theosophical Centre. The City Lodge of the T. S., the Fellowship club, a vegetarian café and nine residents find a home in Ward Hall, while other societies also use the premises. The Young Theosophists make good use of it and the public seem to appreciate the Fellowship Forum.

"Now, after twelve months' existence it is, though only just, a paying concern."

We bear in mind some words which Dr. Besant spoke at the opening ceremony: "Make this place a blessing to Manchester."

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Mr. Manuk, the Presidential Agent of the T. S. in China, opened the Society's new premises in Hongkong on October 1st. He addressed the members and their friends, gave diplomas to new members and distributed prizes to the students of the three Theosophical night-schools. Mr. Manuk referred to the assistance given to the Society by Mr. and Mrs. Ruttonjee and added that but for their kindness and generosity, the Society would not have been standing where it did. Mr. Manuk mentioned that it seemed a peculiar coincidence that the day was also Mrs. Ruttonjee's birthday.

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Captain L. Partlow sends us the programme of the first annual Convention of Oklahoma Theosophists at Oklahoma, U.S.A. held in September.

The Theosophical Federation of Oklahoma was organised, their main effort to be to assist in the organisation of new Lodges. The new Federation pledged its loyalty and support to the President of the Theosophical Society and to the President of the American Section.

J.

Chile.—The following telegram sent on the occasion of Chile and Peru resuming diplomatic relations will be read by all Theosophists with pleasure: "Thanks for fraternal greetings on occasion resumption diplomatic relations. Anxiously desiring sincere union both countries based on Theosophical Principles. President of Lodge H. P. B."

Mexico.—The Theosophical World University Association in Merida, Yucatan, has started its work with a series of interesting lectures. We hope that the enthusiasm and capacity of those at the head of the local Group will draw into the Association all who are interested in education, and in its methods in the coming New Civilisation.

Portugal.—Jazz-music, according to students of Occultism, is a disintegrating vibration, which cannot be endured by evolved persons—says Isis,—and disturbs the harmony of the surroundings, and the astro-mental equilibrium of those who listen to it. It appeared during and after the war as a result of the coarse emotions—others maintain, that as a necessity for shaking up some people from the lethargy—produced by the war. Well, jazz is about over, it is to be hoped that no such waking up from lethargy will be needed now.

Puerto Rico.—The newspapers have reported the terrible hurricane which recently swept away several villages of this island, killed hundreds of people, and made thousands homeless. We have as yet no direct news from our brethren there, but wish to express to our Theosophical family there, as well as to the people of Puerto Rico our sincere sympathy in their calamity.

We learn from the *Heraldo Teosofico* about a Theosophical School established in San Juan, P.R., which is composed of the General Secretary as its President, of the Vice-President, of two Secretaries, and of all the T.S. members who are willing to give a help for the realisation of the objects of the school. All answers to the questions of the students of Theosophy have to be prepared by a committee, and discussed and approved in a meeting of the members of the school.

Uruguay.—Dr. Carlos Stoppel, General Secretary of the Argentine Section, recently paid a visit to Uruguay. He believes in the benefit of international intercourse, and leaves no opportunity for such to pass unused.

The work done by him and others in this line in connection with their Theosophical work is well appreciated in the countries they have respectively visited, *i.e.*, Uruguay and Chile. The great facility of the common language used in all the South-American countries, except Brazil, is as yet far from being effectively utilised for the realisation of the "United States of South America". It is useful that our members are taking their share in this work.

AN APPEAL FOR INTERNATIONAL AID FOR THE THEOSOPHICAL SOCIETY IN GENEVA

THE city of Geneva has become the centre of a unique effort on the part of the Inner and outer Governments of the world to achieve World-Unity in the service of World-Peace. Fifty-five nations send their governmental delegates here to the Assembly of the League of Nations. Representatives of forty nations are now residing continuously in Geneva as members of the permanent staffs of the League Secretariat and the International Labour Office. 60 International Societies have their Headquarters in Geneva. Thousands of men and women come here yearly from all parts of the world to study the working out of a new co-operative system of international relationships. Geneva is the outstanding experiment at creating World-Brotherhood through the political, economic and social administration of the world as a single human family. Its ideals, however, need the supplementing force of the spiritual influences from which the true Source of Life can alone flow.

It is particularly necessary that the Theosophical Society in Geneva should be adequately equipped to fulfil the very special responsibility that lies on it to convey Theosophical influence and spiritual ideals to all these International residents and visitors. It is impossible for the Geneva T. S. Members to bear this international responsibility unaided, though they are doing their best. At the European Federation of Theosophical Societies in Brussels in July an International Committee was formed to secure help for the Geneva Lodge both as regards extra financial support and the services of extra workers particularly for the international aspect of the work in Geneva.

The first necessity for the expansion of the Geneva Lodge influence was the removal of the Lodge into larger, more central and more attractive premises than they were occupying. A suitable Local has been found and taken on a three years' lease. This necessitates the collection of a Fund of at least £300 in addition to the amount available from the Geneva Lodge and donations already received from two generous non-Genevese Members.

This is an Appeal to each T.S. Section, to individual Lodges and to individual members to send Donations for this International Fund for subsidising the Geneva T.S. work.

Replies and Donations should be sent to Mrs. M. E. Cousins, c/o Madame Rollier, President, Geneva Theosophical Society, 15, Rue de Saint Jean, Geneva, Switzerland.

MARGARET E. COUSINS

PHOTOGRAPHS

HEADQUARTERS HALL, ADYAR

1. North Entrance, Masonic Symbol and List of National Societies.
2. Library.
3. Entrance to Library, Mohammedan Symbol and Gateway leading upstairs.
4. Buddhist and Christian Symbols.
5. Centre of Hall (see November THEOSOPHIST).
6. Hindu and Zoroastrian Symbols, Gateway leading upstairs.
7. Southern Side Entrance.
8. Main Entrance, Statue of Founders, Statue of Dr. Subramania Aiyer (see November THEOSOPHIST).
9. Part of South Side of Hall showing three Symbols.
10. Headquarters from the River.
11. View of Statue in Centre of Hall and Entrance to Reading-room.
12. Headquarters from Garden side.
13. Statue by H. Diderichsen in Centre of Hall (see November THEOSOPHIST).

These photographs have been made by Messrs. Klein & Peyerl, Madras.

They can be had in three sizes :

Size	Unmounted	Mounted
6½" × 4¾"	Re. 1-4.	Re. 1-8.
8" × 6"	Rs. 2.	Rs. 2-4.
10" × 12"	Rs. 2-12.	Rs. 3-4.

To be ordered from the T.P.H., Adyar, Madras, India. Please state number and size wanted.

REVIEWS

Krishnaji: Light-Bringer, by George S. Arundale. (Theosophical Publishing House, Adyar, Madras. Price As. 4.)

The above is the title of the first of a series of booklets of which the others are—*The Joy of Catastrophe, Go Your Own Way, Fanaticism—Wholesale and Retail, Shadows and Mountains*. All striking titles, and the contents of each and all do not belie the vigor of them.

Krishnaji is a cognomen which lingers lovingly on the tongues of many thousands to-day—the delicately tender, but wholly insufficient label for “the very wonderful force he is, or of which he is the channel—which you will,” as says Dr. Arundale.

He reviews three special points which he found people stressing: “(1) Krishnaji is the World-Teacher; (2) When he speaks the World-Teacher speaks; (3) Those who do not accept these statements are rejecting the World-Teacher.”

With regard to the first Dr. Arundale says that it is foolish to be dogmatic about it, and it would be best and simplest to go straight to Krishnaji *via* none, and look him, his Gifts, his Truth and his message straight in the face and do the best one can with them.

As to Krishnaji’s teachings—here each one must learn for himself. He is LIFE—and “this knowledge must come to us too”—and we must ask the Real for ourselves.

Dr. Arundale points out that “there is no question of accepting his teachings or being damned”. The only thing that really matters is that we should throw wide all our own gates, doors, windows—whatever our barriers are—and let in the Light. And when the Light has come in then build again, but this time listen to the words of the master-builder, and then build according to your own wise plans.

In *The Joy of Catastrophe*, Dr. Arundale says: “Truth must be as restless as Life,” “Change is the Life’s blood of Truth,” and “holding Truth lightly, delicately, for Truth is of to-day, yesterday,” to-morrow, yet eternal, then upon one’s Truth let storms assail of all

and every kind. They are welcome. Flowing with this changing stream of Truth nothing imprisons or hinders, forms of every kind are there for a moment and then all gone, through them all one steers one's own Eternity, rejoicing because it is unhampered life.

Go Your Own Way, urges us to consider how much in us is second-hand, that is, what we have not made our own, in some way or other. We can borrow or create. "There is no question of originality. Not even Nature, perhaps, is original. Was God original when He 'created' the world? There is a Plan, and that Plan may be full of detail." He suggests that we are "supremely original to the extent to which the Plan is born, grows, unfolds within us". This theme is happily and tenderly elaborated. And at the end Dr. Arundale illustrates how each travels his own Way and yet there is but One Road—the Road Within.

In *Fanaticism—Wholesale and Retail*, Dr. Arundale reminds us that the danger of fanaticism exists to-day—as always. He shows us various kinds of fanaticism. (1) "X says. I accept." Here is a terrible bludgeon for those who do not accept. "X" is any sort of orthodoxy, anywhere. We have all suffered its deadly effects. (2) "This is the truth. There is no other." How the world has been tortured by this form of fanaticism all history, particularly religious history, shows. (3) The top-dog fanatic. We all know him, or her. Dr. Arundale appeals to us to cut all these ugly things out of our hearts, and to cultivate their beautiful opposites.

"We are all destined to greatness," begins Dr. Arundale in *Shadows and Mountains*, "for the simple reason that we are all of the stuff of which is made any greatness that we reverence or worship." We play with the shadows, but the great thing, the "triumph of Life is Light playing the Game of the Shadows". There are ways of doing this. One is by the way of abandonment; another is by being the Ascetic, Power-drenched Peace. A wonderful phrase! Both are explained. Through all the pages runs a passionate plea to us to be a "Master of Shadows because you are a King of Light".

"Let us get rid of the outworn," says Dr. Arundale in *Some Intolerable Tyrannies*, and "let us begin with books". The books that have something fresh, new, vigorous we welcome, but he turns his wrath upon the average text-book, so many are wrong, and only the best people should write school and college text-books. Then the dull average book on philosophy or history. A few books that help—yes, but the rest? Well, he does not regret the Alexandrian Library! Then the tyranny of ideas. Here what is called "public opinion" is

challenged and the individual again invited to think for himself. Then various chief things in our lives are taken and our usual views on them questioned. Death, marriage, morality, justice. Stand up against all tyrannies, he urges. Wear what you like and what suits you; believe in what you will and change it when you find something better.

All the books are refreshing in their candor and directness and we can well take them and with the aid of them revise with advantage much if not all in our own lives.

J. R.

Old Diary Leaves. (Second Series), by Henry Steele Olcott. Second Edition. (Theosophical Publishing House, Adyar, Madras. Price: Cloth Rs. 5-8; Paper Rs. 3-12.)

Many will be glad that the T.P.H. has decided to reprint this book, which has not been available for many years.

This volume covers the period 1878-1883, giving an account of many travels in India by the Colonel.

The text is the same, illustrations have been omitted except for the frontispiece showing the Colonel sitting in the Adyar Library as it then was.

First Book of Theosophy (in questions and answers) compiled by P. Pavri, B.Sc. (Published for the author by the Theosophical Publishing House, Adyar, Madras. Price Rs. 2-8.)

The compiler in the Preface says that this book is an abridgment of *Theosophy Explained* which being somewhat bulky is not so suitable for translations and for beginners. The book contains various illustrations and diagrams from well-known Theosophical books. An extensive table of contents and index render it easy to find some information about the subject required.

It is to be hoped that those who turn to this compendium will be spurred to search for themselves.

The Link, A Quarterly Journal. (Published by the London Lodge, T.S. Price 6d.)

We welcome *The Link* into the field of contemporary magazines. It is a quarterly journal devoted to the study of superphysical science, psychology, philosophy and mysticism. It is edited by S. L. Bensusan,

The flaw in the book is the unscientific acceptance of Dr. Richard Hodgson, and his wholly onesided attack on H. P. Blavatsky, as true, when it never was accepted by the other authorities she quotes. It shows lack of true investigation, for Hodgson later became a believer in the reality of the phenomena. At the very end Dr. Hude returns to the charge and states dogmatically a lot of her own opinion as to Theosophy, which again belies the depth of her power as a seer, and her perseverance as a explorer in scientific Mysticism and Occultism.

It is the book of a beginner in the Archane Science, and the evidence of many more beginners coming soon.

A. F. K.

Politics of the Aryan Road, by Capt. A. G. Pape. (The C. W. Daniel Co., London. Price 3s. 6d.)

Capt. Pape is an anthropologist of rare acumen and has more than one book already to his name. His bid for fame lies in his keen analysis of the values by which man shall value himself on the one hand and gauge his fellow-man on the other. In this book he brings out "A clear-cut race policy," showing us first a scheme of mental and spiritual faculties that each race is exponent of; and secondly a scheme for the future, showing mankind as a whole, as a symphonic orchestra, playing for a common cause and for a common end.

As "an answer to presentday political questions" the above-mentioned scheme is brought in to show the value and place of each race in the past; how it makes each race important in the present; what each race contributes, and must have of freedom and space for its very life. This is all shown in the most terse and accurate terms, logical and exact to the fullest degree. It is therefore for the educated and discriminating reader, not for the casual time-killer. The literary style is of the best, and the whole book purports to be the clever discussion and witty argument of a group of Cambridge men who gather together after some dozen years of experience in the outer and unreal (illogical) world of men. Thus they compare a vast variety of experiences and ripened thought, and the result is this handy little book of most sane comment on a world riding for a fall, where no such fall is necessary.

Needless to say the book shows us a way to live out our best without slaughter of the other races.

A. F. K.

Speech by Lord Buckmaster, issued by the Madras Neo-Malthusian League. (Theosophical Publishing House, Adyar, Madras. Price As. 2.)

This most eloquent speech should be read by all who are interested in human welfare here on earth. One may agree with the methods suggested for "birth-control," one may be undecided or one may be violently opposed, the reading of this pamphlet will make people think about the question and in the long run the thoughts must lead to a healthy solution. The time is past to keep these questions in a box with the lid firmly closed; they should be brought to light to be considered in a wholesome manner.

Three Minutes' Talks about Children, by Estelle Cole, L.R.C.P. and S. (The C. W. Daniel Company, London. Price 2s. 6d.)

The title discloses the contents and the following words of the Preface explain the purpose of this small book: . . . "the dissemination of certain fundamental psychological facts in popular form to reach all women".

A useful little book for all mothers and fathers.

V.

BOOKS RECEIVED

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

Socialism and the Bible, by Jean Ouvret; *Politics of the Aryan Race*, by Captain A. G. Pape (C. W. Daniel Co., London); *As Above So Below*, by J. B. Tomblison (Williams & Norgate Ltd., London); *What is Buddhism?* Compiled and Published by The Buddhist Lodge (London); *Old Diary Leaves (Second Series)*, by H. S. Olcott (Second Edition); *First Book of Theosophy*, by P. Pavri, B.Sc., L.C.E. (T.P.H., Adyar); *Bode Dharma*, by T. L. Vaswani (Ganesh & Co., Madras); *Prophet Muhammad*, by Ahmad Shafi, and Ahmad Shafi (G. A. Natesan & Co., Madras); *Busy People's Bible Course*, by Charles H. Morgan, Ph. D. (Oxford University Press, New York); *The Next Rung*, by K. S. Venkataramani (Svetarajya Ashrama, Mylapore, Madras).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Messenger (September, October), *League of Nations Summary*, *The Canadian Theosophist* (September), *Bulletin Theosophique* (September, October), *Modern Astrology* (October), *Kirjath Sepher* (October), *The World's Children* (October), *News and Notes* (October, November), *Theosophy in New Zealand* (September, October), *Light* (October), *The Indian Review* (July, August), *El Loto Blanco* (October), *The Humanist* (October), *League of Nations Journal and Verbatim Record* (September).

We have also received with many thanks:

Teosofisk Tidsskrift (August, September), *The Beacon* (September, October), *Theosophisch Maandblad* (October, November), *Pensées Theosophiques* (October, November), *The American Co-Mason* (August), *Ek-Klesie* (October), *Boletín T.S. en el Uruguay* (August), *El Loto Blanco* (September), *Theosophy in India* (October), *The Cherokees* (October), *De Theosofische Beweging* (October), *De Ster* (October), *Stri Dharma* (October), *Buddhist India* (June, 1928), *The Safi Quarterly* (September), *Triveni* (July, September), *Isis* (June), *The Vaccination Inquirer* (October), *Bhārata Dharma* (October), *The Eastern Buddhist* (October, 1927—March, 1928), *Revista Teosofica Cubana* (September), *Theosophia* (October), *La Revue Théosophique*, *La Lotus Bleu* (September), *Rural India* (September), *Theosophical Directory, England* (October, November, December), *The Link* (January), *The Madras Christian College Magazine* (October), *The Kalapaka* (November), *Teosofia en el Plata* (August, September), *The Vedānta Kesari* (November), *Kaemaradam Theosophie*, *Solo* (October), *The Occult Review* (November), *The Blavatsky Press Bulletin* (November), *The Maha-Bodhi* (November), *Bulletin of the Museum of Fine Arts* (October), *Sirius* (May, June), *Toronto Theosophical News* (October), *Vivir* (Extra No.), *El Sendero* (August), *Teosofi* (August).

Registered M. 91

THE THEOSOPHIST

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EDITED
BY
ANNIE BESANT, P.T.S.

January, 1929



UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY



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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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ON THE WATCH-TOWER

By THE EDITOR

ANOTHER year, by the Christian Calendar opens with our present number. January 1 is New Year's Day for Christendom, although the Greek Church does not recognise the heresy of the equinoxes, and so differs by about a dozen days from the Roman. The difference, however, does not convulse Christendom as did the acceptance of the Filioque by the West, while the East stood immovably on the ancient dates. Science has always been a revolutionary force, and it will be remembered that the Christian teachings were "to the Greeks foolishness". The Greeks did not argue about them, merely "looked at them and passed on". Their modern successors look at the teachings of Science in a similar way, but the way has a profoundly different significance. The significance now is ignorance of the inviolability of the Laws of Nature, that are the expression of the One Life on the physical plane, without "a shadow of turning". We may misunderstand those Laws; if so, they remain unchanging, and we break our heads against their stone walls. And this inviolability of Law is our only security; if day and night did not succeed each other, we could not order our lives; if a heavy body rises into the air, we do not deny the law of



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ON THE WATCH-TOWER

By THE EDITOR

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attraction, but seek for the opposing force which has overcome it. Thus, when the dead frogs' legs kicked, hanging on Galvani's balcony, he did not deny the fact that they kicked, nor the fact that the frogs were dead; he wisely accepted the apparently contradictory facts, and said: "They call me the frogs' dancing master, but I know that I have discovered a new force in Nature." That calm wisdom has made possible the modern wonders of the galvanic current. Never deny an apparent fact, but examine it; if it be an illusion explain it; if it be a fact recognise it, and seek for its place in Nature.

* * *

The Theosophical Society is once more faced by a call from its real Founders, the Chohans Morya and Kutbum, who ever work together, the first in the field of Nations, the second in the field of Education including, of course, Religion. In the work of ruling and guiding, so far as possible, the course of Nations, He is, since He sent me into Indian politics in 1877, working for the Freedom of India, His Motherland. Indeed He had tried to begin such a movement through the Theosophical Society in its early days, by urging the starting of a paper in Bengal, called *The Phoenix*. When the members did not care to bear the burden, He withdrew, H. P. B. wrote, in "deep displeasure," from all attempts to guide and help, foiled by the indifference of the members. The movement was recommenced—under the guidance of the Rshi Agastya, whom we call the Regent of India, who is the Guru of the Chohan, and resides in Southern India—in 1913. (Oddly enough, *The Madras Manual* mentions His meeting with Shrī Rāmachandra, when the latter was on His way to Lankā—Ceylon.) The signal was the course of lectures on Social Reform in the autumn of 1913, delivered by myself at

His wish, and published as *Wake Up, India*. In January, 1914, *The Commonweal* began.

* * *

The programme was given to me at Shamballa, whither I was called, and has guided me ever since. Among its phrases are: "Claim India's place among the Nations." "Be firm, but not provocative." "The end will be a great triumph; take care it is not stained by excess." Liberty for India, but within the British Federation, was the goal for which I was to work. The link between the two Nations is needed for the friendship between Asia and Europe, for the getting rid of white domination, for the prevention of a War of Colour. It will be remembered, perhaps, that in 1917, as President of the National Congress, I spoke on "the Awakening of Asia"; it has become, thanks to white aggressiveness, the Revolt of Asia (see the book under that name). Dominion Status, the basis in the Nehru Report, gives exactly what is wished—Independence within India, with an equal and friendly link with Britain through the Crown.

* * *

New India, which I had to make a weekly for lack of funds, but need now as a daily through the last stage of the struggle, was restarted at the wish of the Regent of India. If members of the Theosophical Society in India supported it as they should, the daily would be safe. But it seems they will do as their predecessors did with *The Phoenix*. Our admirable Government, being silly enough to think that I want to break the link with England, steals money sent to me from abroad, so money to aid the Chohan's work here should be sent to my London Bank. Underhand intrigue is best met by frank speech. I have nothing to hide. My work is in the Nehru Report and its Supplement, and I have presided at eight

All-Parties Conferences in different parts of India since October 1st, as well as giving a number of lectures on the Report itself.

* * *

The Congress is in a peculiar position. Its creed is: "Swarāj by peaceful and legitimate means." Clearly Independence cannot be gained by such means, so the resolution is out of order. I hope the All-Parties Conference will be made a permanent body, with its object the gaining of Dominion Status and then working it. Then we shall know where we are.

* * *

I have been reading over the Tragedy of *The Phoenix* in 1885, and from this it is clear how much the power of the Masters to help is limited by the karma of India, karma caused chiefly by her shameful social conditions. The terrible treatment of our brothers, the so-called "untouchables"; those who treat human beings as untouchable by their birth, are themselves rendered truly untouchable by their own pride and silly arrogance. These fill the aura with the colours which indicate their evil temper, and ward off the good influences which would otherwise penetrate into their bodies, permeating them with healthy forces. Our disregard of the Law of Brotherhood in our treatment of these comes back upon us in the similar disregard of it in our rulers in their treatment of us. What right have we to complain of injustice and tyranny when we pour out the same deadly forces on those who are helpless to defend themselves against us? The blood of our brothers cries out to God from the ground, and draws down on us the curse of subjection to foreign rule. One of the greatest obstacles to our Freedom will be cleared away when we recognise our brotherhood with the untouchables.

* * *

The tragedy of *The Phoenix* in 1885 was worked out during the cycle of twenty-seven years from that date. It ended therefore in 1912, and the Home Rule League began its work in 1914. Now, in 1928, the Theosophical Society sits with folded hands, indifferent, while *New India* struggles for its life, though it was restarted at the wish of the Guru of one of the Inner Founders of the Theosophical Society. Well, if people won't help they won't, and that is all we can say.

* * *

I have received the following interesting letter from the Chairman of the Adult Education Section, Mr. Donald M. Solandt.

DEAR FRIEND,

We are writing you in the name of the W. F. E. A., which organisation was formed for the purpose of helping to bring about world peace through education. At the last World Conference, held in Toronto, Canada, August, 1927, with an attendance of almost 4,000, the enclosed Resolution was passed.

Believing that your organisation is heartily in favour of the ideals of this Resolution, would you assist us in our preparation for the next Conference by sending to us as full an answer as possible to these two questions :

1. What has been done by your organisation to further consciously the ideals contained in this Resolution, among your members ?
2. Have you any plans formed or in process of being formed to carry out such ideals among your members ? If so, would you please give us details ?

We are making this request from different organisations throughout the world in order to prepare adequately for a report on adult education or world peace for the next general World Conference. May we depend on your having these questions discussed by some of your official bodies, and the result sent to us ? Or will you yourself be good enough to answer the questions as comprehensively as possible ?

Believing that your organisation is deeply interested in the question of world peace we unhesitatingly depend on your co-operation.

With most kindly regards, I am,

Yours sincerely,

D. M. SOLANDT

As the chief object of our Society is Universal Brotherhood, our members are necessarily in favour of Peace.

* * *

My Presidential Address will be in our February issue.

* * *

These are political matters, and *The Theosophist* is not a political journal. But India is a World Problem, not a local one. If India fails to win the Freedom which is within her grasp, she perishes, and remains only as a wonderful memory of what a spiritual Nation can accomplish intellectually and materially. H.P.B. warned Colonel Olcott, when, despairing, he wished to abandon the presidency of the Theosophical Society, that if he did so, India would become a Nation of hybrids, and would perish.

* * *

The Congress has ceased to be a meeting of delegates of political organisations and is a gathering of those who are persuaded to pay, or who have paid for them, the sum of annas four. It is thus brought to some extent under the influence of capitalists, and a prize, "the Congress shield," is given to the man who collects the largest number of four-anna coins. To that level is sunk the Congress of Pherozeshah Mehta, of Dadabhai Naoroji, and Gopal Krishna Gokhale! It once represented the flower of the Nation. What does it represent now? Active collection of coins. A few of the old leaders remain. It votes for Independence. Without an army, without a navy, it proclaims Independence! And those who proclaim it go on practising in the King's Courts, take the oath of allegiance "with a mental reservation," a lack of morality at which Lala Lajpat Rai made his last furious speech. What will be the end? The end will be Freedom, because it is so decreed, and the Will of the Power that

makes for Righteousness will be wrought out, despite the follies of men.

* * *

It is very pleasant and encouraging to hear from the T.S. in Ceylon, that the Society has been able to purchase a piece of land for its future Headquarters, for which land was paid Rs. 8,200. The Co-Masonic Order in Ceylon has loaned the money in lieu of the use of the Hall for Co-Masonic Meetings. The Brotherly sympathy shown in this action is a bright spot in these difficult times of party feeling and disunion. The T.S. in Ceylon is to be incorporated, so as to make it possible for it to own property, and to receive legacies.

* * *

Dr. Cousins writes from Geneva :

Since my wife and I left Adyar in April last we have had a very busy time scattering news of realities of Indian life and culture, through talks and exhibitions and lantern slides, in the south of France, Geneva, Holland and Belgium. After a very blessed month at Eerde and the Camp, we were separated by the wish of the European Federation of the Theosophical Society. My wife was sent back to Geneva to establish a living international Theosophical Centre to link the Theosophical movement on to the many other movements that are located in this wonderful vortex of activity for human uplift. After three months' work, not always free from setbacks, she has managed to get a fine suite of rooms opened in a prominent thoroughfare, and already many worthy activities have been begun with a view to applying the Theosophical ideal and imparting the Masters' power and blessing to all efforts for the helping of Their world. The local T.S. has heartily joined with the International Committee of the European Federation, and have made the new rooms their central quarters. You would be delighted with the new vivid life that is sweeping through the members, carrying away (we hope completely and finally) the obstructions that previously troubled the work.

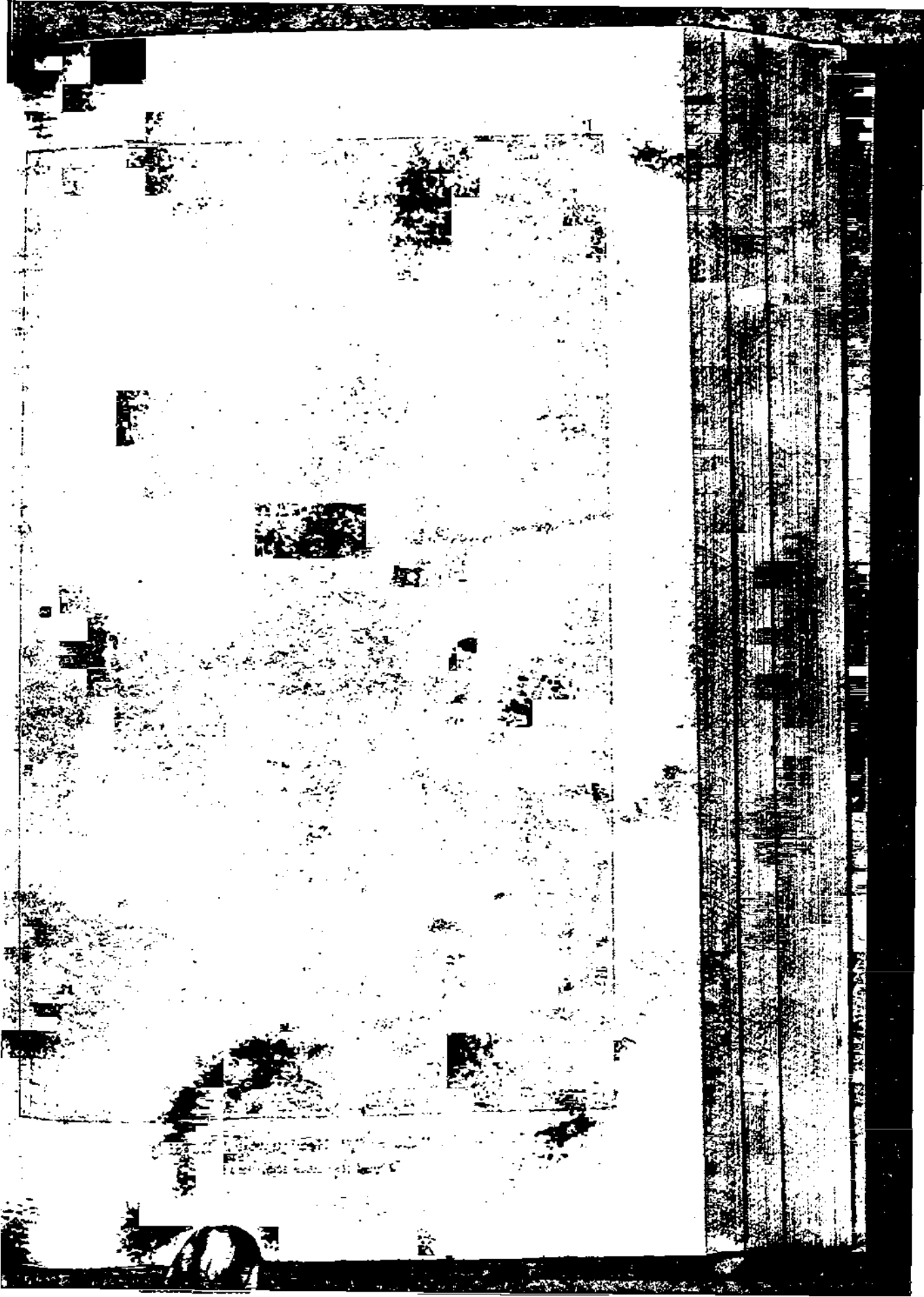
While Mrs. Cousins was thus engaged, I went to Ireland and England. I joined Bishop Wedgwood in a tour in Ireland opening new Co-Masonic Lodges and premises in Dublin and Belfast, and T.S. rooms in Derry. The work there goes splendidly. I helped in a

Theosophical school for some days at Kiplin Hall, and gave a month's course of lectures on the literary criticism of the future for the World-University Centre in London. Then, as my wife must remain in Geneva to complete the work and get its rhythm established, I returned to Geneva to a nice little study in the flat of Madame Baur, where my wife has been living, and here I am putting my lectures into book form. I have almost completed what will make a book of about 120 pages to be called "Shelleyan Studies". This includes a general survey of Shelley's poetry, and also a detailed exposition of "Prometheus Unbound". I have brought out the extraordinary spiritual wisdom of Shelley, and shown its Theosophical and Upanishadic affinities. I have had much illumination and interior help while doing this work. When I have it in final form I shall send it to the T.P.H., Adyar, in the hope that they may be able to publish it as another number of the Brahmavidya Library, to which nothing has been added for three years. I should also like them to publish Knudsen's valuable study of Geology and the Secret Doctrine. These books, and others in preparation, will be of service as texts when the World-University comes into being, and meanwhile are useful applications of the Theosophical vision to literary criticism and geology. My larger book on literary criticism in general will come later.

We have not yet had our vacation, but look forward to a rest in country Ireland before and after Christmas. Then we shall return to London for a fortnight's intensive work for India, and proceed to America somewhere about the end of January. How this is done by "paupers with possibilities" is something of a miracle! But it gets done. Friends say we scatter light and blessing; and we have great joy in the scattering.

• • •

Dr. and Mrs. Cousins do fine work as ambassadors from Adyar, carrying far and wide the message of the Wisdom to the world. They have their own methods and angles of vision, and thus are peculiarly useful, reaching people who would not be attracted by those who had not the special poetic and artistic gifts possessed by our poet and our musician, to say nothing of the Keltic warmth and friendliness that takes a welcome for granted, and thus secures it.





On "the roof," Headquarters' Building

Adyar, November 16th, 1928

KRISHNAJI AT ADYAR

By N. R. DEOBANKER.

A CROWDED hall, hushed and expectant, with a little bustle at one end, and presently Krishnaji appears on the scene. He takes a graceful deference over a snow-crowned president and Krishnaji make their way to the dais together. "Won't you sit down here, Mother," says he, pointing to the seat on the dais, and she walks straight ahead. But "mother" she does not call. She looks up once more with a radiant smile and sits at his feet, amidst the congregation, with a peerless serenity. "I hope you see the humor of it," says Krishnaji to the audience after a moment's pause, accepting the situation with a resignation.

The audience is very solemn. Krishnaji notices the long faces and tries to dispel the gloom, but a desperate he tries and there is all his success. How can it be otherwise? It could always carry an overflowing joyousness and a sparkling vivacity, what would be left for him to do? Out of those who come to listen, many are up against life's riddles as they are individual or national relations, and seek a new remedy. They come to him as to a dentist for a painless extraction of their teeth he condemns. Some perhaps expect a cure for their ailments, but objection to pick up a ready-made liberation. Some are attracted by sheer curiosity, some by the prevailing excitement. Krishnaji's own diagnosis is that we come to him for a bargain. "You fear I may be right, and I may be wrong," he said, on one occasion.



roof," Headquarters

Admiral, November 1944

LAUR

KRISHNAJI AT ADYAR

By N. R. DEOBANKAR

A CROWDED hall, hushed and expectant,—after a while a little bustle at one end, and punctual to the minute Krishnaji appears on the scene. The tall figure is bent in graceful deference over a snow-crowned head, and the President and Krishnaji make their way to the platform, conversing together. “Won’t you sit down here, Mother?” says he, pointing to the seat on the dais, anticipating her purpose as she walks straight ahead. But “mother” is not to be deflected. She looks up once more with a radiant smile and sits at his feet, amidst the congregation, with a peerless serenity. “I hope you see the humor of it,” says Krishnaji to the audience after a moment’s pause, accepting the situation with shy resignation.

The audience is very solemn. Krishnaji notices the long faces and tries to dispel the gloom, but a desperate smile here and there is all his success. How can it be otherwise? If we could always carry an overflowing joyousness and a sparkling vivacity, what would be left for him to do? Out of those who come to listen, many are up against life’s riddles as met within individual or national relations, and seek a new remedy. Others come to him as to a dentist for a painless extraction of beliefs he condemns. Some perhaps expect a miracle and have no objection to pick up a ready-made liberation. Some are drawn by sheer curiosity, some by the prevailing convention. Krishnaji’s own diagnosis is that we come lest we might miss a bargain. “You fear I may be right, and hope I may be wrong,” he said, on one occasion.

As prophesied by him, the questioners are rarely satisfied with his answers. He said it would be so, since people want immediate enlightenment and want it free of cost. The discourses have been for the most part either too vague or too profound for the common understanding. The wisdom of his pregnant sentences may sometimes dazzle the head, as the President says.

What have I brought home from the fair to which I thronged with the rest? I have brought no new wares, yet I have come back measurably richer; Krishnaji has helped me realise that I have enough possessions—perhaps a few too many. It has come home to me that these must be arranged anew, and those that have lain under the dust of habit must either be put to better use or cast away as junk. One thing more I claim to have understood, *viz.*—most of the things we are worrying over are un-understandable, and furthermore, many of these can safely be left un-understood. The measure of our love will be the measure of our enlightenment. Conduct must bear out convictions. “Give me understanding and I will keep Thy law.” Woe unto him who, having understanding, keepeth it not. The path of realisation is strewn with the wreck of Scribes and Pharisees of every age and every type. “Jargon,” as Krishnaji points out, is a treacherous foe to understanding and a new jargon already threatens to eclipse the old.

“You must be in love with life.” “Individual problem is the national problem.” “Perfection can be attained at any stage.” “Sacrifice is waste of time.” “Life should control you and not be controlled by you.” These are some of the teasers with which Krishnaji’s talks seem to bristle, and which a thoughtful student will neither swallow nor reject wholesale, but will ponder over as Mary did of old.

The key to any teaching lies not intrinsically in the particular instructions, but in the attitude towards life which

they express. When a plant is drooping the gardener does not tinker with the leaves, but attends to the roots. A sane person does not attempt to cover the world with leather but goes about well-shod, achieving the same end. The distinctive attitude of a teacher that a hundred of his instructions fail to bring out is often revealed in a flash by a glimpse of his own battle with life. It must be with this object that those who live in intimacy with Krishnaji occasionally narrate their impressions of his outlook for our benefit. The student, however, must have experienced something of what he is studying or interpreting before he can make the best of it. Even Rebecca's account of the battle, quaint and incoherent as it was, conveyed much to the wounded Ivanhoe because he had figured in many a siege. The campaigner in him read truly into her narrative and followed the approaching deliverance with a fair accuracy.

But the place to choose at a rescue is where the blows rain hardest, as coveted by the chafing Ivanhoe. The assault may be led by a gallant prince, but one must be one's own deliverer by doing one's share of the fight. Likewise, one must choose one's own weapons of attack and defence. The mace may work wonders in the hands of a Richard the Lion, but he would expect his comrades-in-arms to emulate him only in his unflinching bravery. If one has not failed therein—what matters the rest, even whether one arrives at the falling gates, spent and bleeding? That is a warrior's luck and of no account. But a warrior's honor—ah! that is all that matters. And what better motto was ever coined than *Timoris nescius*¹ to herald such an adventure? Krishnaji is a master-painter who would fain emblazon that motto on one's shield, dipping his brush in the abundance of his love.

N. R. Deobankar

¹ Ignorant of fear.

THE WORLD CRISIS TO-DAY

AND NINETEEN CENTURIES AGO

By HELEN R. CRANE

TO-DAY'S world crisis is perhaps the most important one that has ever been faced. Nations are recognising it as such and in a national and individual way everything conceivable is being done in an effort to insure our safe passage through these dangerous straits.

There are councils of arbitration between nations and there are international organisations for the abolishment of wars; justice for the working man; the advancement of women; care and protection of children; betterment of the condition of prisoners; upliftment of less evolved races; protection of animals, *etcetera*. The work of these councils and organisations is realised to be so vital that the different Governmental heads stand behind them in one way or another.

It is not difficult to behold the Masters at work in all this, endeavoring by so many means to help the race to mend its bark and set its sails to catch the winds of progress. There are the thoughts behind it all but, as vital as these movements are, there is a Star shining over the dangerous straits before whose magnificence and brilliance everything else pales, and that is, the Presence of the Teacher in the world.

The Lord has come again to the aid of His people in their dilemma and His Presence is indicative of the fact that

humanity has earned an opportunity, at this time, of tremendous advancement in its evolution. Two thousand years ago such an opportunity was given the race and it is interesting to note how similar were world conditions then to those of to-day and wherein the people failed that other time to make the most of what was offered them.

Regarding the world situation now, the outstanding features are first, the economic conditions; second, the breaking down of class-distinctions; third, the advent of women into public affairs; and fourth, the rebellion of youth and the so-called "juvenile crime-wave".

The present situation appears to have been brought about by the world war, of course, but we know that that event was but the boiling over of the kettle that had been set asimmering in eons gone by, and that the kettle boils over every few centuries because of the fires of ignorance and hatred men kindle under it.

The whole economic condition of the world has been changed by the recent boiling for there has come about a different distribution of wealth. Thousands of men who, under ordinary circumstances would have never left their farms and villages, found themselves suddenly in big cities. They met people different from those whom they had known before, or could have known back on their farms. They saw new things and learned new lessons which deepened their understanding.

When these men were discharged at the close of the war it was quite natural that a majority of them should refuse to return to the humdrum existence that had been theirs prior to enlistment. They had been adventuring and the excitement of new things held them. The influx into the cities, was then increased manifold.

Several years have passed since that happened and the influence of it is evident in the redistribution of money.

Thousands of men and women, instead of earning small salaries in the country, have learned trades and professions which net them higher salaries and they are demanding the more complex things of city-life.

And, because of their contacts and experiences they have lost their old awe and reverence for authority, and this brings us to our second factor in the world situation, the greater levelling of the classes. Everywhere throughout the world this is happening. The barriers between the workers, the capitalists, and the aristocracy are melting away. It is so even in America which likes so much to think it has never had a caste system. Countries too, that did not participate in the great war could no more escape its influence than those that did participate and all of them are facing the same conditions.

These details are, we know, well-known, but we must give them at this point in order that we may parallel them with the ancient Roman ones. The third item mentioned above was the advent of women into the different fields of endeavor. This was caused by the war directly, but indirectly it was the result of opportunity. War flung opportunity at their door. Much of the change in world conditions is due to this "awakening" of the women (they were never asleep, by the way, but that does not concern us here).

Now they have learned what they can do, and all the old restrictions that have bound them because of sex they have passionately cast aside—it is the same with the women of the Occident and the Orient alike—and they have proven that whether the field be that of mechanics, commerce, exploration, invention or art, their work is as acceptable as that of their brothers.

The fourth item is the precocity of the young people. Their present spirit is one of rebellion; rebellion against the superstitions of forms and dogmas and the general inanities

which have held the thinking of men in thralldom. They, the youth of to-day, cut clean, they strike true, they look you straight in the eye and tell you what they think. Possibly what they do think is not worth their taking the trouble to tell it but at least it is what they have figured out for themselves and is not the handed-down, moth-eaten ideas of their fathers.

This attitude of restlessness and the lack of experience which would bring balance, discretion and an appreciation of justice, causes thousands of them, naturally, to get into difficulties. Then their elders who would probably show the same lack under the same circumstances, hold meetings and discuss the "juvenile crime-wave."

Here is a brief glimpse of the stage upon which the Teacher steps to-day; the sociological conditions everywhere in turmoil, cataclysms of nature hurling millions of people into such miseries that organised relief must be sent them; and everywhere men asking the meaning of it all and resenting the changes they think are being forced upon them. And all the while they are hanging crepe on the future.

Now for a glance at Rome. According to the Church calendar Jesus was born during the latter part of the Augustan reign and whether it was at this time or some fifty years earlier, during the reign of Julius Cæsar, as is sometimes stated, it makes little difference with regard to world conditions of that period, but for the sake of clarity we will accept the date of the Church.

We must now go back a century before He appeared. We find the people of Rome spread over a vast territory with little communication between the different districts and little commerce bringing them together (in fact, commerce between sister-districts and cities in the Roman state was at one time forbidden by law.)

Since the beginning of its settlement Rome had been a country of small farmers, of peasants tilling the soil under the

patronage of the nobility. The people made practically everything they needed in their households and raised their food upon their land so the need of intercourse with their neighbors was not great.

The times were more or less peaceful for the masses of the people. Wars were fought by the aristocracy and the landed proprietors. It was a great privilege to be allowed to go to the wars, for each soldier expected as a natural course of things, to bring home all the booty he could carry, and sometimes his general would be magnanimous and sell him many of the conquered men and women for almost nothing, and that meant slaves to do his farm-work.

But, as time went on the wars increased and there were not enough nobles to fight satisfactorily so the coveted privilege was extended to the common people. This meant breaking down the customs of antiquity—it meant taking the men off the soil—men whose progenitors had perhaps, with rare exceptions, never been more than a few miles from their own hearthstone.

Now it came to pass that these farmers returned with booty and decorated their homes with foreign vases and rugs and lamps. They also brought back with them the important realisation that the cosmos was not bordered by their immediate olive trees, and that life outside their little fields offered more allurements than it did inside them. They contracted for more wars. They left their womenfolk and the children at home to run things as best they could and off they went.

Before this Rome had conquered Greece but it was not until about the time these things took place that the beautiful culture of that land began to permeate the barbarian country of the West. Schools for the first time were opened up and all classes of pupils were admitted; even women could attend, much to the horror of some of the citizens.

The women now seemed to have awakened suddenly to new activities; their men were away and they had to do many things and they learned to do many more besides. They dabbled in politics, in art and philosophy, they discoursed on women's rights and the equality of the sexes. They travelled about a great deal and were not always to be found making curds in the dairy as in the "good old days". They even began using some of the strange foreign dyes in their clothes and were accused of being quite giddy.

Then, the youth of the land heard tales of the glamor of the world beyond their turnips and cabbages and they deserted the old farms and went up to the magical city of Rome where all things could be seen and done and learned. Some of them studied trades and became artisans of all kinds. Some of them became money-lenders and helped in the institution of that tremendous system of usury that almost ruined the nation at one time. Some of them became bakers and painters and gladiators, and others, either because they did not know what else to do or because their natural inclinations prompted them to feel they were most capable along these particular lines, became thieves, murderers and paid rioters.

Rome had never had juvenile delinquency and had no laws for dealing with it. Under the old order of things the householder was supposed to administer justice to his children as he saw fit, and the city now found itself with a new problem on its hands, and there were meetings held among the elders to discuss the "juvenile crime-wave".

And so, at the time of the Advent of the Christ, the great Roman world had entered upon a dramatic and critical period of its existence. The desertion of the small farms, despite all the government could do to prevent it, had brought about a situation of large landholders, of a few landlords with immense holdings and thousands of slaves controlling all the soil.

Everything became changed. Instead of the family unit where practically all the clothes, utensils, furniture, and so forth, were made by the members of the group, things began to be produced in wholesale lots. The labor of manufacture was done by slaves, and workshops and bakeshops appeared. These were the forerunners of the factories of our day. Along with these changes we find the calamity-criers weeping over the past and trying their best to force the new life that had come upon the people back into the old familiar channels of expression.

This was Rome at the time of the Christ. She had passed through tremendous revolutionary experiences and had changed from a community of small farmers—of peasants who were honest and highly moral according to the standards of their day, and of an aristocracy not highly cultured, into a country of urbanites, of big businessmen, profiteers and exploiters, all more or less cultured and quite inclined generally to be full of vices. (Even the large landholders did not live on their estates but controlled them through their managers, from Rome.)

There were also many cataclysms such as floods, earthquakes, and fires, and the government instituted charitable organisations to raise funds for the relief of the sufferers.

It was a period of upheaval—of change and stress—a time when the barriers of class distinctions, so insurmountable before, were now being cast aside for political, economical and cultural reasons—a period when the youth of the country were in revolt against restraint and the women were demanding something they called “rights” and that had never been heard of before.

Virgil was hired to write poetry extolling the happiness of life on the farm, but it was of no use, the people would not go back. Rome’s daily journals told of the laws and petitions and bribes contrived by the Emperor to stop the race-suicide

which his statisticians told him would cause the fall of the Empire, and they gave accounts, also, of his efforts to help the masses to meet the new order of things that had come upon them. It is open to question if his bureaux of charity with their daily dole of corn did not do more harm than good by encouraging idleness and shiftlessness, but it was the only way he knew of relieving their suffering.

The Christ appeared in a small outlying province of the Empire. It is said He never went up to the Capital but contented Himself with teaching a small group of students, and His teachings were so simple that none but a few understood them. He seemed at the time not to have done a great deal; then He went away, but He had brought something which this little group of His carried out over the Empire. Up and down the great highways that Rome had built to carry her warriors went the disciples of the Messenger of Peace.

But Rome was not big enough for the message; she could not adapt herself to the great possibilities which lay before her in new directions and so it was destined she should fall into confusion and her people be scattered over the face of the earth.

To-day we are re-enacting the first acts of that great drama. There is no phase of to-day's situation which was not experienced in a similar form at that time, and we have the same reluctance on the part of the majority of people to realise the necessity of heeding the urge of progress which has again come upon us with such force.

This reluctance is due to mediocrity, say the psychologists. Now, mediocrity is, according to them, the result of the lack of adaptability in a man—the inability to adjust himself to the possibilities which lie before him. He is held by the bondage of the herd-instinct, the urge for imitation, and therefore, the distaste for any change from the old and familiar.

History is not made by the few great events one reads about in the story books; it is made by the small, inconspicuous circumstances which lead up to the great events, and it is made by the great, voiceless, mediocre masses of humanity in a brief moment of activity.

Out of their suffering is born a rebel-soul, a thinker who revolts against the traditions of his people and blazes a new trail into the future. He cries to the masses, who do not understand him and generally slay him before they get through, and they follow him for a time, and come out of their ruts in a revolt against those small, inconspicuous circumstances whose tedium and long persecution threaten their existence. Their leader stands out in history as the personification of the event, but he was not the cause of it. The cause was in the masses themselves.

But the specific gravity of mediocrity in the masses soon causes them to ask whither they are bound, to regret their old familiar life and fear the unknown experiences which lie before them. That is the answer for their continual discouragement in time of change and stress; it is their inability to see a possibility of good in the unfamiliar.

A world crisis is brought about by the incompatibility between the old methods and new conditions—between the old ways of thinking and new necessities. The new conditions, the new necessities are thus made a climax in evolution. There would be no world crisis if the people could pass calmly from the old order into the new.

Every few centuries the race faces such a climax. All the days and years—all the small, inconspicuous happenings of the workaday existence have been leading up to it. The masses bring about the change but they do not realise what they are doing. They want to step directly from their suffering into some City of Happiness without paying for that happiness by trudging along the difficult path up the hill to it.

When they have torn down their old and familiar surroundings and they find they cannot plunge immediately into what they conceived would be their happiness, they cry out for the old, and will not believe it can never return to them.

Mediocre people are without vision, without imagination; they will not realise that the City of Happiness must be built by themselves. They expect to find it already built by somebody else and they are just to step in and enjoy it.

The climax that faces the race each time this situation arises is of such grand possibility that only the most courageous and visionary dare dream of it. It is, also, the hour of responsibility, for its problem *can* be resolved at that time into the harmony of fulfilment, but, if the note of mediocrity is too strong, the whole symphony is ruined and there can be no resolution of the many chords of experience, and the race must go back again and work up to another climax.

Change means growth, monotony means stagnation, and the great change that has come upon all world conditions means a glorious opportunity if the race is big enough to overcome the inertia of mediocrity.

The Christ has come again. He has met the same situation as before and in the same manner, that is, in a teaching of the utmost simplicity. As in those olden days He talks not only to the people of His time but to those of ages to come and therefore, He speaks in principles rather than in applications. There is no principle, of course, for which an application cannot readily be found, but applications are individual and for particular instances, so He takes no heed of them.

In the Roman days His teaching searched out and found the souls that were ready for it—the souls that were ready to take the next step forward in evolution—men and women willing to cast away their complicated prejudices and ignorances for the simple beauty of Truth. It found strong souls—the flower of that day. It will do the same again.

Rome fell, but the teaching of the Christ went marching on. Had the Roman civilisation been big enough to accept the gift offered it the world history would have been differently written. Our civilisation may fall, but the teaching of the Christ given in our day will go marching on.

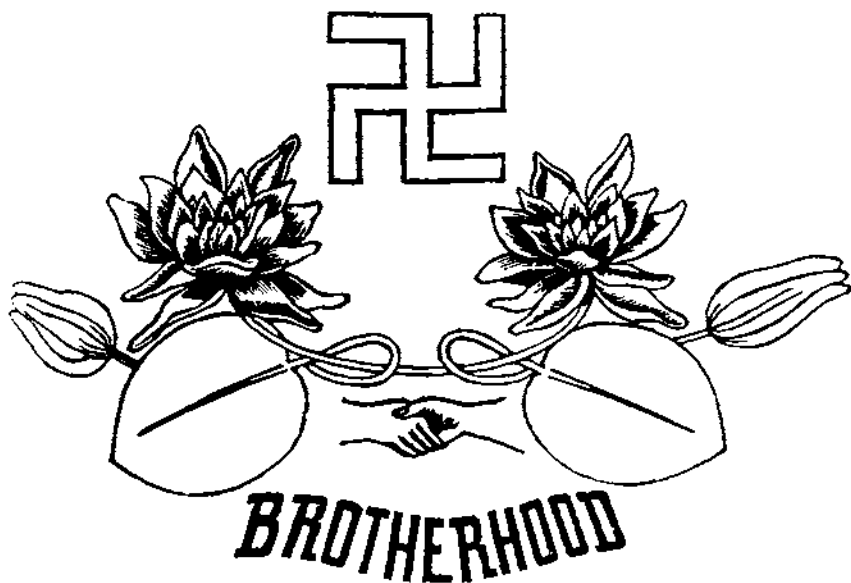
Unless we show the same wilful stubbornness that was met before, our civilisation is not likely to fall. It would be uneconomical to build up such a high type and then destroy it if it will fulfil its destiny, *i.e.*, furnish the means of progress for its masses. Nothing happens accidentally and this climax is by cosmic intent.

To-day there is a general standard of morale higher than that of two thousand years ago; one of the fruits of the last Visitation. It was the Christians who caused the abolition of the gladiatorial shows—those fearful games that were doing so much to keep low the sentiments of the Romans. It was the Christians who banned war, and slavery in the Empire, and who built the first hospitals in the city and taught brotherhood and immortality. They purified, to a great extent, the old Roman foundations upon which our civilisation was later to be built.

In the event our civilisation falls, the teachings of the Christ will still go marching on, for He never fails, and that is all that matters. We are not made by our circumstances, we make our circumstances. If a sufficient number of men and women over the world will adjust themselves to the new possibilities—will answer the new call and set their faces towards the light of the new day our civilisation will pass into the next step before it, the next piece of dharma in its path.

If many of the people will take up the cry of Doctor Besant: "I had rather be blinded by the Light than sit wilfully in the twilight or in the dark," our bark will pass through these dangerous straits into the open sea of the future.

Helen R. Crane



IBSEN'S GREAT SOUL-DRAMA

EMPEROR AND GALILEAN

By ISABELLE M. PAGAN

WHEN studying the works of an author as a whole, with a view to apprehending the most essential part of his message, it is well to note what the man himself considered his highest achievement, and to examine that in the light of his own comments, ere we weigh the verdict of the outer public, or even that of the critics of his own day. Yet, by most of the writers on the recent Ibsen Centenary, the author's own deliberate judgment on the ultimate value of his dramas, has either been ignored, or dismissed as a matter of no moment;¹ and the vast majority of the articles that appeared,

¹ An exception is the reference by Mr. Ellis Roberts in *The Bookman* of March.

made no reference whatever to *Emperor and Galilean*, the work to which he devoted at least seven years of thought and toil, and which he felt best fitted to carry out; the task of which he spoke as having been *laid upon him by the hand of God*, that of arousing his countrymen, and *leading them to think great thoughts*.

The actual writing of the dialogue was only started in 1869, but completed in 1873; as far back as 1864, he was making notes on the subject, and in 1866 articles published in a Danish journal, interested him so strongly in the Life of Julian, the hero, that five years later he wrote begging for a loan of them, at the same time complaining that a German book he had consulted only contained "foolish arguifings and preachifings, which I can supply for myself". At times he was moved to write expansively to his friends about his work, but twice at least he either checked the impulse, or destroyed the letter. None the less, turning over his correspondence of that period, we find sentences here and there clearly showing the big place this drama held in his heart and mind, and how much he yearned for sympathy and understanding; among them the following :

I am steadily wrestling with JULIAN, and have the greatest longing to pour myself out to you about this play; but I feel I cannot do so without exposing myself to the risk of being misunderstood.¹

The work I am bringing out will be my Masterpiece . . . The play deals with the conflict between two irreconcilable forces in this earthly life; a conflict bound to renew itself in all periods.¹

Do not let the fact that it is entitled: *A World-Drama*, alarm you. The title is quite proper to it, for it deals with heaven as well as with earth.²

I have kept strictly to what is historical. I have seen it all happen, as if actually before my eyes, and in like manner I have given it out again. And yet there is a great deal of self-analysis in the book.³

¹ To Brandes, May, 1872.

² To L. Dase, February, 1873.

³ To Hegel, February, 1873.

⁴ To Gosse, February, 1873.

There is to be found in the character of Julian, as in most of what I have written in riper years, more of my own spiritual experience than I would altogether like the public to realise; but at the same time it is a complete whole, and a thoroughly realistic creation. I have seen these figures pass before my eyes in the light of their own day, and can only hope my readers will do the same.

This piece has been for me a Herculean task; not in the working out, for that has gone on easily; but in the labor I had to spend on making myself enter into the spirit of a period so foreign, and so far away, and carrying into it a fresh, living and intuitive perception.¹

To these quotations may be added a reference made in a speech to the workmen of Christiania, who in 1887 gave a feast in his honor. In that address he protested against the prevalent impression that he was a pessimist, declaring that although he saw the human ideals of his own time disintegrating, he was none the less convinced that they were tending to what he had indicated in *Emperor and Galilean* as "The Third Kingdom"; and that he could claim to be an optimist—looking forward to that which is to come.

In view of the emphasis thus laid by the author on a passage which most readers pass over as too fantastic to be taken seriously, it is worth while examining its setting and thinking it over; and those who only know Ibsen as the author of *Hedda Gabler* and *The Doll's House* will be surprised to learn that the scene in question is chiefly concerned with the psychic impressions received during a séance by the hero-prince, afterwards Emperor of Rome, and popularly known as JULIAN THE APOSTATE. The said séance is most carefully conducted by Maximus, a skilled occultist, who omits nothing that might favor the temporary awakening of clairvoyant and clairaudient powers in his royal pupil, who is the leading character in both parts of this colossal drama. As Maximus was one of the most interesting and influential of the many philosophers to whom Julian was attracted, a bigger place is

¹ To Hegel, February, 1873.

rightly given to him by the author than to any of his rivals, and his is a magnificent acting part.

Several of Ibsen's other letters suggest that there was a very strong wish in him to make his readers feel that despite the old-world setting of this play, he was dealing with important questions of his own day, and not with dead and gone historical ideas on religion or philosophy; and one of the most up-to-date elements introduced is to be found in this particular scene. Spiritualistic phenomena aroused recurrent interest in Rome during Ibsen's life-time, the Brownings and others in successive coteries there inquiring into it; and inevitably Ibsen would hear reference to the subject at the club which he attended while staying there. He certainly knew what he was about when tackling the topic, for the scene is not only extraordinarily effective when staged, but psychologically accurate. For instance, scant sleep and a certain amount of mental fatigue favor receptivity and full-fed men do not, as a rule, see visions. Hence Julian is prepared by vigil and fasting for this new experience; after which he is practically hypnotised by the rhythmic movements of the dancing-girls who enter the moonlit courtyard at the back of the stage, and whom he is commanded to watch with close attention, during soft music. After this, the Magus further resorts to means of which no modern Theosophist would approve, giving him a cup of wine that has in it some drug that deadens sensation, stops constructive thought, and leaves the consciousness open to dream-world impressions. Maximus apparently sees and hears nothing of the astral visitants, but Julian at once becomes aware of shadowy forms, and of a slowly materialising *Face in the light*. From all of these come forth oracular utterances—bewildering but yet significant—telling us, in ordered succession, something of the three Kingdoms or stages into which the author divides the evolution of humanity. The ghostly visitant who typifies

the First Kingdom, has the colossal form of Cain, magnificent in manly strength and beauty, but with the brand upon his brow; and it is easy to identify that Kingdom with the barbarous and primitive struggle for existence, with "Nature red in tooth and claw" as its background; a stage in which the best man—physically—survives, while the diseased and the weak are as ruthlessly weeded out as in the case of the brute creation. The Second Kingdom is typified by Judas, with the rope about his neck; Judas, through whose treachery the sacrificial work of the Christ had actually been carried to its completion. The First Kingdom, we are further told, was founded on timber hewn from Adam's tree, "the tree of the knowledge of good and evil," that grew in the garden of Eden. The Second Kingdom has its foundations laid on timber hewn from the Tree of the Cross. The Third Kingdom is to be founded on both these elements combined; and it is announced as "even now at hand". Who is to be its founder?

We share the agonised expectation of Julian as Maximus labors to obtain a further materialisation. He fails, and giving up the attempt, declares that the task has been given to one already in incarnation—and actually present! Julian recoils and rebels—as who would not? To be the third in such a trio! Cain!—Judas!—and then yet another victim of delusion, whose crime will make possible the emergence of a better state of things by bringing about some access of zeal that shall carry humanity forward once more, through heroic obedience to the great occult laws that these tragically chosen types of blundering and misguided souls have defied. It is a strange conception, and difficult to grasp when the scene is merely read; but, when played, the mournful, unseen speakers, with their broken bits of speech, obscurely phrased and dying away in sighs, hold the attention of the audience, and grip it strongly. When Julian's agonised protest is at its height,

the sudden arrival of the Emperor's embassy announces the death of the former's brother, Gallus, and his own appointment as Governor of Gaul—a post of danger and of tremendous responsibility, in which the historic Julian proved himself one of the greatest generals and finest administrators that the world has ever known. The curtain falls on his decision to accept the appointment, but not before we have seen the acute distress that acceptance causes to his two friends Basil and Gregory—afterwards, in history, Fathers of the Church. Both are already sorrowing over the corrupt rule and low moral standards found among the nominally Christian officials of the nominally Christian Emperor; and Julian's governorship seems to them to range him on the side of his Imperial cousin, Constantius, whose court was a byword for iniquity.

Biographers tell us that Ibsen never lacked warm friends; the perplexity and concern that certain of his writings gave to them now and again, together with the above admission that Julian's inner experiences were his own, give to the scenes in which that Prince debates questions of the day with his College companions—and especially with Basil and Gregory—an added interest. The following extract from the Athenian scene in Part I shows the vigor and go the author put into these discussions, and gives Ibsen, the Critic, a congenial chance to show his quality.

Julian and his two friends have just learned that in Cappadocia corruption in high places is rife—even among leaders of the Church; and Gregory, who is rougher-tongued than the gentle Basil, has been urging Julian to leave his researches into the Mysteries of Ancient Greece, and come boldly forward as a reformer to save Christianity. Julian's reply is one of the many hot-hearted speeches that make this portrait of him so human and so vital.

What is the meaning of these voices, calling to me from the East and from the West to save Christianity? And where is this

Christianity that is to be saved? Is it with the Emperor, or with Gallus Caesar? Their own actions cry aloud that it is not! Is it to be found among the powerful and the nobly born? Or among those emasculated and sensuous creatures of the Court who fold their hands over stomachs full to satiety, and pipe out speculations as to whether the Son of God was created out of nothing or no? Or is it among the more enlightened, among men like ourselves, who have drunk in learning and beauty from the Pagan sources? Do not the vast majority of our brethren incline to the Aryan heresy at present so much in vogue with the Emperor? And the whole unruly mob that runs riot in the realm—all those who rise in fury against the Temples, slaughtering the Pagan worshippers and all their kindred! Is it always for Christ's sake?

Whom among them all would the Christ be willing to acknowledge as his own if he came to earth again?

Forward with the lantern of Diogenes! Light up the darkness of the night!

Where is Christianity?

Basil urges closer study of the writings of the saints, but is set aside by Julian with an impatient counter-thrust:

Were the eyes of Paul opened by a book? Was it not rather a flood of light that met him on the way? A vision, a voice that smote? I am groping like Saul in the darkness. If the Christ wants anything of me, he must speak out plainly. There *must* be a new revelation—or a revelation of something new. The time is ripe.

And then comes the despairing exclamation:

The old beauty is no longer beautiful, and the new truth is no longer true.

Never was a finer acting part conceived than this of the Greco-Roman prince; but its very greatness, and the colossal proportions of the drama itself—written for readers rather than for the stage—have hitherto discouraged its production. "Cutting" is emphatically necessary. Each of the two distinct plays into which the author has broken it, would take about five hours to act, and many of the scenes are cumbered by conscientious scholarship in a way that would have told less heavily against it, had Ibsen been able to work from the original writings of his characters. To embody in the dialogue extracts from polemical dissertations, was bad enough; but

when we realise that these extracts had been translated into Norse from German translations of Greek, we understand why, in this play alone, Ibsen's style is sometimes heavy and unnatural. People do not speak as they write, and the omission or clipping of these speeches is most emphatically indicated; but wherever the dramatist lays dry-as-dust documents aside, and "lets himself go" as a creative artist, he rises to his very best; and there is much of dramatic worth and significance that tells powerfully on the stage, further the drama should be played, as he intended, as two distinct and complete plays, and never telescoped into one, in the way I have heard suggested even by a quite competent manager. If nothing else made such vandalism impossible the fact that there is a curious break in the composition, would make division on Ibsen's own lines imperative. He was interrupted suddenly while writing it; and the result is that the Julian of Part II is not the same man as the Julian of Part I; and no actor could ever succeed in welding extracts from both conceptions, into a coherent whole. The break is hardly to be wondered at; for when Ibsen, settled in Dresden for the writing of this piece, had got well into the midst of it, the outbreak of the Franco-Prussian War upset all his plans, set him wandering again, and turned the current of his thoughts into quite other directions. Some of his remarks in letters and other writings of that date, are worth quoting.

. . . What is now happening in the world is occupying a great deal of my thought. The old illusory France has been smashed to bits; and when this new actual Prussia has been smashed likewise, we shall enter with one bound into the New Era. Hey-day! How ideas will come tumbling about our ears; and to speak sooth it will be indeed time they should. All that we have been living upon up-to-date, have been mere crumbs from the revolutionary banquet of the previous century; and we have been chewing and chewing away at the cud of it long enough. Our ideas need new substance and a new exposition of it. Liberty and equality and fraternity are no longer what they were in the days of the blessed guillotine. That is what our politicians will not understand; and that is why I hate them. People only want specialised revolutions—in externals in politics

and so on. That is all balderdash. What is really worth while for humanity is a spiritual revolt.

Elsewhere he says that Moltke had "killed the romance of war"; and probably the keen realisation at that time of what modern warfare, logically carried out by militarists, actually meant in terms of human suffering, made these few weeks of it a nightmare—even viewed from a neutral country. In the above letter we note his conviction that this "new" Prussia would have to be broken, before the New Era could actually begin; and one of the results of his pondering on these matters was that in certain scenes in Part II of his play, he makes Julian fanatically militarist—which, in truth he never was—and demonstrates the futility of militarist methods when brought face to face with religious conviction and enthusiasm. Still, fanaticism is shown on both sides, and though the author sometimes loses sight of the historical Julian, even representing him as unbalanced to the point of insanity in certain scenes, he is faithful to fact in showing his tolerant attitude at the beginning of his reign. Two points on which the historical Julian was especially keen were, firstly, the restoration of ritual acknowledging and honoring the heavenly hierarchy, the very existence of which was ignored by many Christians of his day, although as he pointed out, the same teaching made part of the Jewish faith, on which they, to some extent founded their doctrines: and secondly, the renewal of the worship of the maternal side of deity as "The Mother of the Gods". Both of these elements were ultimately incorporated in modified form into the Roman Church; but Ibsen ignores Julian's insistence on them, accentuating instead the fact that he tried to restore animal sacrifice, and exacted the customary offering of incense to his own bust, as a symbol of obedience to and "divinely appointed" Imperial authority.

The animal sacrifice efforts may have been associated with Julian's interest in psychic matters; for "materialisations"

may be obtained by that very undesirable method of freeing etheric matter from the dense physical body; but as he was also keen on the food problem, he may likewise have considered it legitimate to return to an ancient way of making the rich provide feasts for the poor—who got what was left by the priests of the carcasses offered! Often we feel the distaste—and sometimes the non-comprehension—of the Northern poet in dealing with such elements in the story; but other passages, such as Julian's speech after his failure to restore the joyousness and beauty of the old Bacchic procession—idealised by him from what he had read in the poets, or seen on Greek vases—show real sympathy and understanding of the keen but inevitable disappointment of the eager young enthusiast, who comes in, sick at heart, asking himself:

Was there any beauty in that? Where were the reverend seniors with their silver beards? Where the innocent maidens with the fillets about their brows, moving with gentle dignity, modest always, even in the gaiety of the dance? . . . Out upon you, strumpets! Where has all the beauty gone? Cannot even the Emperor command it to return, and in such a way that it *must* return? Fe upon all this loathsome obscenity! What faces! Every kind of depravity thrusting itself forward in that unmannerly train . . . The Seer of Nazareth sat at meat with publicans and sinners. How is there so great a gulf between that and this?

The outcome of the efforts to restore animal sacrifice have an equally undignified result, and for a time sorrowful brooding and depression hang upon the hero; during which he has a marvellous dream-vision of the Cosmic Christ "suffering and dying and conquering—from one world to another"; and then a series of unforeseen calamities follows—treachery, blunders in generalship, and even earthquakes defeating all his plans, until the tale of misfortune is completed, on the hurling of the fatal spear by a rebellious Christian in his own camp, and he is carried, dying, into the royal tent.

Julian's death has been compared by his contemporaries to the death of Socrates, and Ibsen rises to wonderful heights

in his representation of it. Ammian, the soldier, Priscus, the philosopher, Maximus, the Occultist and Basil, Julian's friend of earlier days, with his gentle sister, Macrina, are present when the stricken hero recovers consciousness; with royal courage he tries to master his pain and give necessary orders for the day, but a chance word reveals to him that his hour has come, and with equal courage he faces the inevitable end. Basil, thinking of his friend's apostasy, wistfully asks Julian if he has nothing to regret, and Julian answers in the negative, adding:

My own heart bears testimony that I have used the power which circumstances gave into my hands and which was, in itself, a manifestation of divine power, according to the best of my ability. I have never wished to do wrong to anyone. This present warfare had good and weighty grounds for it; and if anyone should feel that I have not fulfilled the general expectation, it is only fair to remember that there is a mysterious power beyond our control, which, to a large extent, over-rules all human endeavor.

Strength ebbs, and the last murmured words are broken references to the loveliness of life upon earth, and the assurance to his friends that none should weep for him, for he is *mounting to the stars*. Maximus, in an outburst of sorrow laments over the worthlessness of human endeavor in a world in which, while all seems hazard and chance, our wills actually have to bow before the Will that compels us to will; but he prophesies that, none the less "The Third Kingdom shall come". Basil and Macrina marvel at his outburst—somewhat horrified by its rebellious phrasing—and speak together sorrowfully of the mystery of predestination, and of the Scriptural saying that one vessel is moulded to dishonor, and another to glory; but a light breaks in upon them as they stand beside the body of him who, shattered and broken—had yet been an instrument for the glory of the Lord, a scourge for Christianity in appearance, but a scourge that brought about its resurrection, purified; and Macrina's last

words, addressed to the dead Prince, who had, she owns, been "dear and dearly loved" close the drama:

And you, erring human soul! If you were compelled to err, then surely that error will be accounted to you for righteousness on the great day when the Mighty One shall come in the clouds to judge the dead—who are alive! and the living—who are dead.

Isabelle M. Pagan

TO ANY TEACHER, WHEN A LOVED PUPIL
LEAVES HIM

GRIEVE not; grieve not; look far beyond thy pain
Into the Future where all ways grow plain.

You worked for him: you loved him: be thou sure
No work, no love is ever spent in vain.

Grieve not; grieve not; you helped him on his way:
He learned his lesson from you. Can he stay?

He must press on whither his fate decrees.
Would you then hinder him, and say him nay?

Grieve not; grieve not; be glad that he must go
To learn from others things that he must know:

For there's no golden link that Love hath wrought
Which Memory's sun sets not again aglow.

F. G. P.



TWO GREAT DESIRES—AND A THIRD¹

By GEORGE S. ARUNDALE

I HAVE two great desires for the youth of India, whether young Theosophists or not, of which I feel able to write, and a third great desire of which I do not quite feel able to write. My first great desire is that the youth of India shall feel tremendously moved by the life of our President in their midst, not moved to echo her words or to imitate her actions—in any case they could do neither the one nor the other—but themselves to be supremely responsive through the example of her life to the wonderful and beautiful opportunities for happy and strenuous life open with little difficulty to every Indian youth. In the history of India never has there been such a time as the present, never such a time for practical devotion, never such a time for rejoicing in being a son or daughter of the Motherland. Whoever a youth may be, wherever a youth may live, whatever a youth may be doing, whatever may be the obstacles and difficulties, there is great occasion for acts of joyous surrender to the larger Self of India. There is always and everywhere something that an Indian youth can do to-day in honor of his Motherland. Even if every other avenue be blocked, he can at least long, perhaps with a passionate longing, to be near to her heart and active in her welfare. This itself is service, and the service of activity may well be no greater. At such a time as this, those who are

¹This article was written for the *Indian Young Theosophist* but the two great personalities of which Dr. Arundale speaks are universal, and are an inspiration to the youth of every other country, as well.—ASST. ED.

indifferent are traitors, those who put their personal convenience before India's convenience are traitors, those who subordinate India to the dictates of their smaller selves are traitors. Indifference is a crime. Eagerness, even though it may not be able to be expressed in action, is the barest duty.

There is no excuse for indifference. India herself cries aloud for help. Only the deafness of lack of growth or the deafness of selfishness can leave her voice unheeded. In most eager response to her cry come her great servants to her aid and live among her children as every true son and daughter should live. Only eyes short-sighted through ignorance or blind through indifference will fail to perceive the great examples in their midst, will fail to gleam with fiery purpose. Cannot you who read these lines call to mind many noble servants of the Motherland who, during the last fifty years, have heard her cry, have come to her aid, have guided her a step or two, maybe many steps, on her pathway to Freedom? Think of these, and then look at yourselves, not to see if you have served as they have served—how could that be?—but to see if in you is the deep longing to join their splendid company, to see if you have, where opportunity has offered, translated this longing into such service as may be appropriate to you.

Young Theosophists will, of course, turn their thoughts in special measure to the great President of our Society. Is she not one among those noble servants who have come to India's aid? Has she not guided her not one but many steps on Freedom's pathway? Is not she too a Young Theosophist as you are Young Theosophists, of you all the youngest in heart and in zeal? And is she not the truest Indian of you all despite the color of her skin and the birth-place of her body? What does a mother care for the color of her child's eyes, for the shade of her child's skin? Her children are not distinguished by color nor even by their birth-place, but by the love for her which dwells in their hearts.

According to Indian calculations our President entered, on October 1st, her eighty-second year, and I have never seen her more full of fire, more full of ceaseless energy, than now. I have never seen her more splendid. As an example she is, of course, a Star in the heavens—far off, unreachable, but at whose glories we may amazedly marvel if we gaze through the telescope of aspiration. And thus gazing there may flash into our consciousness the fact that we too are stars, stars of microscopic magnitude, yet stars as she is a Star, and to become some day as she is, to shine as she shines. We cannot be as she is, but we can try, because of her, to be all that we can be, and this is indeed enough. Because she is all that she can be, let us try to be all that we can be. Such is our greatest homage, our truest reverence. How does she live? What does she do? How, then, do you live? What, then, do you do?

My first great desire, then, is that you shall cause our beloved President to shine upon your pathways with her glorious light.

My second great desire is that the youth of India, boys and girls, young men and young women, shall know in Krishnaji a splendid Indian, born on India's soil, burning with love for India, a fearless warrior in the army of her regeneration. We need fires without to remind us of our own fires burning within. Is he not, as is our President, a Fire whose flames leap gloriously into the air, shedding their glow far and wide, driving before their advancing rays all gloom of darkness? I myself have in a humble way loved, and worked among, the youth of India for the last quarter of a century, and I can say with a thankful heart, so far as this part of my work is concerned: "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy Salvation." Not that I was ever a leader, but I tried to help. And now there is Krishnaji, and I would venture to say that the tradition, which

had, he said the other day, lost its soul, has found its soul again in him.

My second great hope, therefore, is that the Fire of Krishnaji shall cause your own Fires to leap up in joy and happiness, dispelling the darkness, burning away the dross. So shall India become the sacred Fire upon the Altar of the world, into which all peoples shall plunge their torches and carry to their homes the Flames of Burning Aspiration.

The third great desire? Of that I will not yet write, but it is a desire to which shall come no less glorious fruition.

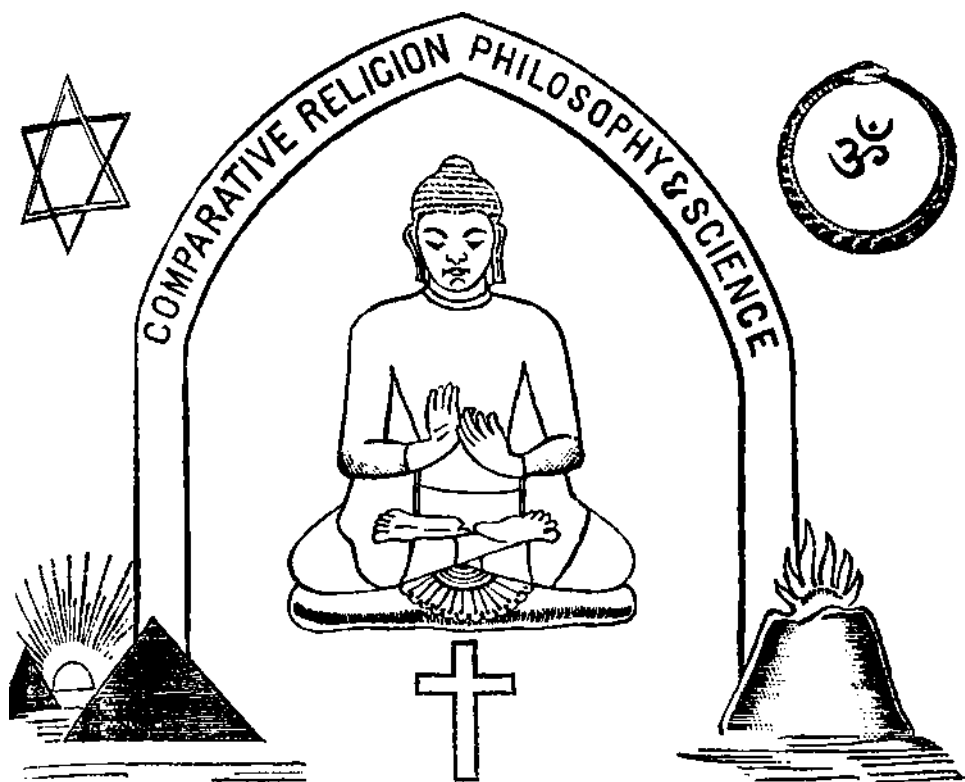
BIRTHDAY MESSAGE

NOT selfish pride of thought or of feeling, or of speech or of deed, not self-satisfaction neither self-complacency. But tremendous, fiery, happy, uncalculating keenness about everything we think and feel and say and do: tremendous sincerity, tremendous loyalty. And it may hearten us to remember that keenness is the sure seed of capacity and genius.

We shall continually change, for we need to change—often radically. Thank God for change, however revolutionary, since change alone saves us from petrifying futility. We look forward to change. We invite change. We are utterly unashamed of change. But what changes come in thought, feeling, word or deed, each change, however much it may savor to the undiscerning of so-called inconsistency—the “hobgoblin of little minds,” will be change for the better, provided that in each change we find occasion to remain splendidly, unswervingly constant to that fiery, pointed keenness which makes each expression of ourselves worthy and happy, be it what it may. And let us always be absolutely sincere about ourselves, absolutely loyal to ourselves.

December 1st, 1928

GEORGE S. ARUNDALE



THE THREE TIMES

By J. E. MARCAULT

FOR the student of evolution, the presence of the World-Teacher among us brings such a stupendous opportunity for observation and study—if such a view may be admitted without irreverence—that no amount of previous teaching could illumine history as does the glorious actuality of His presence. He is living history; He is the creator and guide of human progress. As He has revealed to us the divine past, He reveals to us the divine present, He holds all future revelation in Himself, for He it is who, at the dawn of every

sub-race, brings into the world of men the pure essence of the consciousness which that race is to unfold in the succeeding centuries.

Suppose that, the evolution of plant-life not being yet at an end, a learned botanist were to infer from its past stages the characters of the species hereafter to appear, could his prediction do justice to the new creation, or represent it with any degree of accuracy as compared with the testimony of the living plant, when out of the depths of Life the new power has burst forth, and the actual stem and leaves and blooms are to be perceived in the objective reality of shape, color and scent? Would not all our knowledge have to be readjusted in the light of that living actuality, which yet confirms its foresight as no amount of reasoning could have done?

Similarly can we say that the presence of the World-Teacher confirms the Theosophical science of race evolution at the same time that it compels us to a revision of our anticipations on some, even important, points. One particular instance which will serve to introduce the subject of this article is the realisation that the Theosophical doctrine, together with the occult knowledge on which it is founded, may belong more to the future than we had imagined, since apparently it no more forms part of the Lord's teaching for the sixth sub-race than it did for the fifth. It seems as if the Teacher, this time again, were not to include reincarnation in his Message. He denies it indeed no more than did the Christ, but because for almost the totality of His race, it can be nothing but a doctrine and a belief, not a matter of experience, He leaves it in reserve for some future time, when the possibility of the experience coming to the race will demand a definite corresponding call in the Message of the Race Founder. Experience, *i.e.*, the immediate consciousness of life in the very act of its manifestation, whatever degree of evolution may have been attained, and

apart from the intermediation of social values—thought, feeling, or action, in a word, intuition, seems to be the core and kernel of Krishnaji's teaching, an Absolute truly. But what appeal except that of the Absolute could awaken the divine, dormant in the depths of man's heart, and call forth to manifestation a further outpouring of its life?

Yet that buddhi, the immediacy of life's experience, whose realisation the Teacher now brings to mankind, He Himself appears to limit, with ruthless exactness, to such degree as can find expression in the higher-mind, the conscious centre of our fifth sub-race, in other words to the unity of the individual ego. So far we do not find it extended in the teaching, to that buddhic consciousness which the sixth Root-Race will develop—the oneness of life with all beings, human and non-human, and with all the worlds of our present universe. That reincarnation will become an integral part of science in Krishnaji's race I have no doubt, nor do I doubt that it will be the task of the Theosophical University to make it a scientific doctrine. But its general acceptance will await the maturity of the age. The consciousness of a new race is first brought by its Founder as an inspiration, it is then accepted as law, ultimately to be objectivised as science. Thus the social sense, sown by Christ into the fifth sub-race as the religion of fellowship and love, became in the course of time the law of Church and State to find expression as sociological science only in the last century. So the inspiration to self-realisation which the Teacher is now sowing into the soil of human consciousness will doubtless grow into the science of the evolving ego—reincarnation. But that science will, I believe, be mainly speculative, as sociology is to-day; that is, reincarnation will be accepted merely as the hypothesis which best covers the facts of human evolution as they are revealed by psychology. In other words, it will express the buddhic unity of the higher-mind, not

the full consciousness of buddhi, for it will not yet be open to experimental knowledge and verification. Reincarnation, to become a matter of experience, needs the cosmic sense of the sixth Root-Race, for if it presupposes experience of the inner causes that determine life after life, it must include also that of the natural processes in the invisible worlds whereby suitable substance is provided for the subtle bodies, which will express those causes in each succeeding life. And the double experience seems to be the prerogative of sixth Root-Race consciousness, if not of a more advanced cycle altogether. Whether such considerations explain the absence of reincarnation from the positive Message of the Teacher I do not know. But they might help us to understand another fact, *vis.*, that the Leaders of the Theosophical Society, who have prepared Krishnaji for his mission, and a number of devoted workers to help him, hold reincarnation as one of their basic doctrines. To them, and to a few others, Krishnaji of course among them, reincarnation is a matter of experience because their buddhic consciousness is actually that of a later cycle. The starting-point of the sixth Root-Race being contemporaneous with that of the sixth sub-race of Āryan stock, the Theosophical teaching, within whose frame of doctrine both races are to grow, must include reincarnation, nay within that broad frame, as the so-called "subsidiary activities" of the T. S.—Church, Masonry, University—have already shown, all future races of our earthly evolution have to be prepared for, and ultimately to develop.

Yet it is no less true that to the great majority of Theosophists and still more to the world at large, reincarnation can only be part of a metaphysical doctrine, calling for belief or unbelief according to individual experience and culture; a structure of thought, presented ready-made, within which the mind feels happy or unhappy. And it is that slavery of the mind towards outer forms that

the Lord wishes to destroy. He wants the living self to be disentangled from the beliefs that have held it prisoner, and to know itself as the life of the ego, the creator of all systems of thought and emotion, of worship and activity. The Teacher comes to call mankind to the experience which is now accessible to all men—their absolute truth at this stage of their evolution—and that, so far as we can judge at this early period of the Lord's Message, seems to be the experience of self. He makes possible for every member of the race, the realisation of the conscious ego as the experiencer, whatever be the medium through which it gains its experience: philosophical, moral, religious, æsthetic, practical. In this concluding period of its cycle, the Āryan race is called to a direct knowledge of that principle which it has been its mission to develop, *i.e.*, the higher-mind or social sense. It had organised its consciousness with the physical body in the first sub-race, with the activity-body in the second (Egyptian-Semitic), with the emotional in the third (Irānian), with the formal mind in the fourth (Keltic), and expressed itself as the social sense in the fifth (Teutonic). The higher mind is now to become conscious of the immanent life, a stream from above, which pervades and uses its own complex activities, one also in all men. Therefore the belief which attaches that life to one or other of the "varieties of experience" is a fetter which must be broken: Experience—immediate self-realisation, not its objects or instruments, is the truth.

This long introduction was necessary, I think, before coming to the real subject of this article—the light which Krishnaji's teaching, so far as it has been given, throws upon one aspect of fifth-race evolution, namely the consciousness of Time.

The consciousness of Time, as Kant has conclusively shown, belongs to the higher mind. The eternal consciousness of buddhi, appertaining as it does to the solar system as a

whole, pre-existent to our planetary chain, and destined to outlive it, as it descends into the animal personality evolved on our earth, flows down into it through its own manvantaric vehicle, the causal body; and the awareness of that flow in the higher-mind is the consciousness of Time. A full development of the Time-consciousness should be the prerogative, then, of the fifth Root-Race, and we should expect to find the stages of its evolution open to psychological investigation. Such a problem exceeds, of course, the limits of an article, or even of a volume, implying as it does a minute analysis of that particular progress in the various categories of the higher mind, and in the structure of language, from era to era and from nation to nation. But it will sufficiently serve our purpose, I think, if we examine from this point of view those great landmarks in the spiritual evolution of our Race—the successive religions which have brought to it the seeds and the archetypes of its consciousness. We shall be excused if we leave aside as minor problems the various questions of chronology and consider only the religions of the masses and the popular teaching of their Founders.

Hindūism in its popular form is specially devised for a race in its emotional stage. As we see from its earliest scriptures, the Vedas, originally collections of chants and rituals, it links every emotion—whether joy or sorrow, desire or gratefulness—to the world of the divine. As innumerable as the objects of our emotions in the objective world, so in the world of Causes are the gods, the immediate and all-powerful originators of man's joys and sufferings. Hindūism then teaches its people to approach the gods through appropriate ceremonial, specialised for each god and for each need, and as the Hindū prays for relief or offers thanksgiving, the idea of the Divine is permanently linked to the cravings of the desire-nature, and prevents them from seeking unhallowed satisfaction. Thus is effective training given to the emotions,

together with the lesson that no satisfaction is to be sought without the offering of some sacrifice.

Psychologically interpreted, emotion represents the "present" aspect of the Time-consciousness. The universal life of buddhi, flowing towards its objects through desire, seeks immediate satisfaction, and rushes out to secure it. Whether we enjoy the actual object of our desire or only its image, whether we fight or flee in hate or fear, we live in the present, a present which endures as long as the emotional mood lasts, and of which longing and regret are the tortures. Within the emotional bubble in the emotional period of the race the other faculties are held in prison; past and future vanish.

Hindūism therefore represents a scheme for the education of the emotions, a training for the "present" aspect of the self's spiritual time.

With due recognition of differences we find similar schemes in other emotional races or race-periods. The Purity-religion of Zoroaster, the Beauty-religion of Greece, the Social-religion of the Christian Church in our own Middle Ages, can be analysed in the same way, with identical results. In our Social-sense race, the Church represents the objectivised ideal of the Social-sense and it is to her (especially in the Sacrament of Confession) that the emotions are immediately related for their training.

Passing from Hindūism to Buddhism, we leave a religion of the emotions for one of the lower—the analytical—mind, and pass from the training of the present to that of the "past" aspect of the Time-consciousness. We could not hope to find a more accurate psychological document, a clearer definition of the spiritual change that Buddhism introduces, than the popular legend of the Lord Buddha's life. With dramatic suddenness the Founder of the New Age is faced with the mental problem he has to solve: the understanding—from

the point of view of the mind—of sorrow, typified by disease, old age and death. In vain does he consult the sages of the preceding age. They postulated an ego as the immediate cause of action, as the popular faith postulated the gods. "There is mind," he said, "There is sensation and thought, and there is truth; and truth is mind, when it walks on the path of the law; but there is no second ego—soul outside or behind the thought of man." Of the priests officiating in the temples he said: "Ignorance only can make these men prefer ceremonies and vast meetings for sacrifices. Far better to revere the truth than try to appease the gods by the shedding of blood . . . Rituals have no efficacy; prayers are vain repetitions; and incantations have no saving power." And he went "in search of a better system". Forced to make his own research into the causes of sorrow, deepening his analysis of the "chains of causation" within the world of causes, at last he solved the problem of his New Age. With what scientific precision the Four Noble Truths formulate that solution: The existence of sorrow—the cause of sorrow—the cessation of sorrow—these three compose the theoretical science of Life, and the fourth is its practical application: the Path to liberation.

Wrong is it to seek for the causes of our sorrows or joys in the immediate will of an ego or of a god; it is in our own past that these causes are to be found. Ceremonies, therefore, are useless to bring them to an end: knowledge of the causes, the science of our past, is the remedy. By knowing the law which brings us again and again back to the world of objects and through desire of them to immediate joy or sorrow, and by applying that law to our present conduct (dharma), we free ourselves from our past, and step out of that past into the eternal. A religion of the past, as we see, training that aspect of the ego's time-consciousness which finds expression through the lower-mind.

To similar psychological needs, other races answer similarly. The religion of the Jews, as reformed by Ezra in the fifth century B.C. is at once a religion of the past and a religion of law. The ideal of the Jews was pinned to their patriarchal past, they looked back to the Covenant which the great Ancestor had made with God in the beginning, to the code of conduct which the "God of law" had given to His chosen people. Their endeavor was to remain true to that glorious heritage, thus making the present worthy of the past. The religion of the Romans laid equal emphasis on imitation of the great ancestors, making it their ideal to act *more majorum*. Jupiter was to them also a God of Law, organising his Providence as minutely as the Senate organised the administration of the city. Roman jurisprudence still exists to prove how fully they expressed that consciousness of law which is the mark of a lower-mind race in its lower-mind period. Another instance is the well-known fact that almost all the fourth Race people of Asia professed Ancestor worship before they adopted Buddhism.

Space does not allow our leaving the field of religion for that of science, to follow the Time-consciousness there, but it is a fact that we ever find mechanism—the conception of a world fully made in the beginning and continuing by its own law of inertia—a characteristic of such periods and races, as indeed the science of our classical times and Newton's "Universal Mechanic" confirm. The "efficient causes" to whose discovery the lower-mind's analysis normally leads, recede into the past, and are the natural ground for mechanism.

With the Christian faith, which opens the cycle of the higher mind or social sense, we come to a religion of the "future" aspect of the Time-consciousness. Not in the past must we seek for God and truth; the true explanation of life lies neither in the transcendent or immediate, nor in the efficient or past, but in the final causes. The present is not

the last link in the chain of the past, but the first in the chain of the future. On this one life, eternal salvation or condemnation will depend. Repentance, then, is called for, repudiation of the past, faith and hope for the future, with a rebirth in love—the social sense absolute—in the present. Thus alone can we “reckon ourselves alive unto God, through Jesus Christ, our Lord”. Thus may we “know that we have passed from death to life, because we love the brethren”. “For,” saith the Lord Christ: “He that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come to the condemnation, but is passed from death to life”.²

Reincarnation is not taught, because on that momentous decision to which the soul is now urged, to leave “the flesh” and “put on the spirit,” the fate of the ego is made to hang, a faint reflection in this fifth sub-race of the fifth Root-Race of the Greater Day of Judgment, in the fifth Race of the fifth Round, when the Lord of Love will return to judge between “the quick and the dead”. The ego, in fact, cannot be left to enter into possession of the powers of life which the buddhic period will offer him, unless he has mastered the personality in the moral struggle of the social sense period, in other words, until he has mastered the “causes” inherent in the Causal body.

Race psychology makes it plain that in the special field of our survey the Christian civilisation has added to the present and the past aspects of spiritual time, that of the future. In emotional periods, the final causes are fused with the immediate and the efficient and are felt as a motionless transcendence, like Plato's Ideas, or the Universals of our Middle Ages, an abstract eternal present, a static model which Nature labors to bring into concrete manifestation. In lower-mind periods, the efficient causes are brought into objectivity,

¹ I. John, 3, 14.

² John, 5, 24.

they pass from the world of transcendence into that of natural phenomena, and form the basis of mechanistic science. In the science of evolution, which is the distinctive creation of our fifth sub-race, objective knowledge of the final causes is added to that of the efficient; for here the true object of science is neither classification nor mechanism, as scientists in our own day are beginning clearly to perceive, but the direction, tendency or meaning of progress, *i.e.*, the end.

There should, therefore, be no surprise, still less disturbance, when in the unflinching sureness of His divine wisdom the World-Teacher calls us to a realisation of spiritual time as a whole in the unity of immediate experience—the buddhi of the higher-mind. We are not to remain the prisoners of the three times, because we now reach the end of the higher-mind cycle to which the unfoldment of the three times belongs, and the synthesis of the time-consciousness is within our reach. The three causes, immediate, efficient and final can be seized at one grasp if we realise that we are the creators of present, past and future, the immanent life or consciousness whose flow we have called present, past or future, according to our position in relation to its stream. Floating upon its surface and carried away by its rush in the emotions, we knew it as present; turning our backs to the sea and seeking whence it had come to our standing-place, we knew it as past; following it from spring to sea, we have known it as an endless flowing towards the future. But let us cease to be tied to a particular position on the bank of the river; let us know ourselves as the waters which indeed flow from spring to sea, but also return from sea to spring. Let us know ourselves as the water of life, abide within its living experience, and spring, stream and sea are united for us at every moment of our existence—a liberation truly. And what does it matter if we reach that experience as rivulet or mighty river? Is not life, whatever its

stages of evolution, present in everyone and open to experience?

In the gospel of experience, or of immanence, as we might also call it, we find then a clearer definition of fifth-race consciousness than even the magnificently broad outlines of Theosophy, the science of spiritual evolution, could picture for us, but one that confirms Theosophy with infinitely greater power than the most elaborate analysis of doctrine could have done. Other parts of the gospel of experience might be analysed in a similar way and lead to the same conclusion. The World-Teacher brings to the fifth Race consummation of its own consciousness, to the ego the realisation of self-unity, the one form of life-experience to which the fifth Race can aspire. The buddhi, whose consciousness the sixth Root-Race will slowly unfold through sub-race after sub-race will be not merely the experience of life human, but of life universal; not only, to keep our simile, the knowledge of oneness with the river of causes in the higher mind, but with those waters of life by which all beings are quickened, whose filtering into tissue of crystal, plant, animal and man is growth and evolution. And the buddhi of the seventh Root-Race will be the consciousness of oneness with the Divine Unity above from Whom all life has sprung, the Cause of causes, the timeless Root of Time.

J. E. Marcott

WHAT IS THE MATTER WITH LECTURING?

By ALEXANDER HORNE, B.Sc.

IN *Harper's Magazine* for July, Dr. Harry Emerson Fosdick, an eminent American preacher, contributes a brilliantly illuminating article under the caption, "What is the Matter with Preaching?" In this article he not only analyses the situation with deep psychological insight into the mainsprings of human thought and emotion, but—and this is far more important—he furnishes us with a recipe for remedying the ailment, based on a lifetime of practical experience. Now the situation in which modern preaching finds itself is so similar to that surrounding the Theosophical lecture platform that Dr. Fosdick's prescription should be of interest to every Theosophical worker, and it is for his benefit that we give the following condensation of the article in question.

THE DIAGNOSIS

Dr. Fosdick says:

One obvious trouble with the mediocre lecture,¹ even when harmless, is that it is uninteresting. It does not matter. It could as well be left unsaid. It produces this effect of emptiness and futility largely because it establishes no connection with the real interests of the audience. It takes for granted in the minds of people ways of thinking which are not there, misses the vital concerns which are there, and in consequence uses a method of approach which does not function. . . . The lecturer is starting at the wrong end. He is

¹ I have in many cases substituted the word "lecture" for the word "sermon" as used by Dr. Fosdick, and "audience" for "congregation," in order to make his paper applicable for us.

thinking first of his ideas, original or acquired, when he should first think of his people. . . . He is starting with a subject, whereas he should start with an object. . . . Nothing that he says on any subject, however wise and important, matters much unless it makes at the beginning vital contact with the practical life and daily thinking of the audience.

To illustrate the author's idea from out of our own lecture-topics, we might say that a talk on, say, the planes of nature or the powers latent in man is destined to fall flat from the point of view of the enquirer or beginner in Theosophy, unless at the very beginning it is pointed out to him just what significance the Theosophical viewpoint on these subjects has on his own particular life. Every man comes to Theosophy with the query, expressed or unexpressed: "What can Theosophy do for *me*?" And if the enquirer leaves a lecture hall without the feeling that the lecture has done something for him personally, then the lecture has been a failure.

THE REMEDY

Dr. Fosdick emphasises:

Every lecture should have for its purpose the solving of some problem—a vital, important problem, puzzling minds, burdening consciences, distracting lives—and every lecture which tackles a real problem, throws even a little light on it, and helps some individuals practically to find their way through it, cannot altogether be uninteresting. . . . One way or another the audience should see that the lecturer is engaged in a serious and practical endeavor to state fairly a problem which actually exists in their lives, and then to throw what light on it he can. Any lecturer who even with moderate skill is thus helping folk to solve their real problems is "functioning". He never will lack an audience.

The author then goes on to make a significant remark.

The Bible is a searchlight, not so much intended to be looked at as to be thrown upon a shadowed spot.

The same illuminating statement might well be applied to whatever authority or belief the speaker may be basing his Theosophical lecture on, whether it be *The Secret Doctrine*, or the theory of reincarnation, or what not. What we must

ever bear in mind is that it is not a scholarly analysis that interests the public. What they want to know is, how can these things help them in their daily life? In other words, not a discussion around a book, an idea, a belief, or a personality, but a practical application of any of these things to practical problems.

MAKING THE AUDIENCE THINK

The object of Theosophy is not to make a man accept a philosophy or a doctrine, but to make him think for himself. That much is generally conceded, no matter how we may vary in our conception of what "Theosophy" constitutes. In the words of Mr. Jinarājadāsa, every man must discover for himself his own Theosophy. This fundamental truism applies to the subject of Theosophical lecturing in the sense that we may consider a lecture as having been successful, not when two or three dear old ladies have come up to the lecturer with the remark: "I want to tell you how much I have enjoyed your lecture," but, rather, when it has made the individual auditor *think*.

Dr. Fosdick points out two fundamental types of speakers, in illustration of the above. One type is dogmatic, assertive, uncompromising.

He has settled the matter concerning which he is speaking, and is not asking our opinion. He is telling us!

The minister's conclusions in this connection are worthy of very serious consideration, for we sometimes have this type of lecturer in our midst. Says Dr. Fosdick:

This method has long since lost its influence over intelligent people, and the future does not belong to it. The future, I think, belongs to a type of lecture which can best be described as an adventure in co-operative thinking between the speaker and his audience The speaker takes hold of a real problem in our lives and, stating it better than we could state it, goes on to deal with it fairly, frankly, helpfully. The result is inevitable: he makes us think

Here, too, we are dealing with lecturing in terms of good pedagogy. The "lecture" method of instruction is no longer in the ascendent . . . More and more, good teaching is discussional, co-operative . . . From the desire to use some such method in religious instruction has come the forum in modern churches, and the questionnaire group after the sermon, where those who wish can put objections and inquiries to the preacher. . . . The principle behind such methods is psychologically right. We never really "get" an idea until we have thought it for ourselves.

In Theosophical circles an attempt, such as this to get the audience to take an active part in the lecture, has resulted in the opportunity of asking questions at the end of the lecture. This is good practice, not only because answering these questions puts across additional information to the audience, but because the listener, thinking he may have a question to ask later on, will be more on the alert, and will follow the speaker's arguments with greater attentiveness. He will tend, more and more, to think for himself. Being in an active frame of mind, it will appear to him as if the talk is aimed directly at him and his own particular problems. This is as it should be.

A wise speaker can so build his talk that it will be, not a dogmatic monologue, but a co-operative dialogue in which all sorts of things in the minds of the audience—objections, questions, doubts, and confirmations—will be brought to the front and fairly dealt with. This requires clairvoyance on the speaker's part, but any man who lacks that has no business to speak anyway.

Recently, in a school chapel, so I am told, the headmaster was only well started on his sermon when a professor mounted the pulpit beside him and offered a criticism of what he was saying. Great excitement reigned. The headmaster answered the objection, but the professor remained in the pulpit, and the sermon that day was a running discussion between the two on a great theme in religion. To say that the boys were interested is to put it mildly. They never had been so worked up over anything religious before. It turned out afterward that the whole affair had been prearranged. It was an experiment in a new kind of preaching, where one man does not produce a monologue, but where diverse and competing points of view are frankly dealt with.

The application of this novel idea to Theosophical lecturing is obvious. While the actual duplication of such a double-barrelled lecture, so to speak, might be impracticable in most

cases, the principle is worth bearing in mind. Let the composite mind of your non-Theosophical audience furnish you (in imagination) with your objections and counter-arguments, and you will have much in your lecture that will be of vital interest to them. At the same time, all danger (and it is a grave danger) of talking "over the heads" of your audience will be definitely done away with. Dr. Fosdick illustrates this method of lecturing and points out that the lecturer

must see clearly and state fairly what people other than himself are thinking on the matter in hand. He may often make this so explicit as to begin paragraphs with such phrases as: "But some of you will say," or: "Let us consider a few questions that inevitably arise." . . . Such lecturing when it is well done always possesses an important quality. It is not militant and pugnacious but irenic, kindly, and constructively helpful. How much the churches [and our lecture platforms] need such discourses! . . . Lectures that try to face the people's real problems with them, meet their difficulties, answer their questions, interpret their experiences in sympathetic, wise, and understanding co-operation—what a dearth of them there is!

One criticism Dr. Fosdick frankly applies to church sermons we might with equal frankness apply to one type of lecture we unfortunately find it difficult to do away with altogether.

We have endless sermons of sheer propaganda where preachers set out by hook or crook to put something over on the congregation.

There is a tendency, in other words, to be jesuitical, and this tendency must be watched. The Theosophical lecturer should be certain, before he embarks on a topic, that excess of zeal, or depth of conviction, does not cause him to overstep the bounds of fairness, truth, and strict accuracy. It is so easy, for instance, to take a quotation out of its context and give it a meaning different from that originally intended, or at least, a meaning more or less far-fetched, or exaggerated. We see this done so often with Scriptural texts. (The devil can quote Scripture to his purpose, says Shakespeare.) Equally easy is it to use a line of reasoning that is not strictly logical, and,

either through intellectual carelessness or lack of absolute sincerity, impose it on the audience in such a way that it will appear reasonable. This method may succeed in "proving" an argument, but it will never call forth that egoic response on the part of the listeners that should be the real goal of a Theosophical lecture.

That the "project" method which Dr. Fosdick puts forward has many dangers, the author frankly recognises. Such a talk

can be offensively personal, practically trivial, and narrowed to the conscious needs of mediocre people. But these perversions are the fault of just such unskilled handling as would wreck any method whatsoever.

What Dr. Fosdick insists upon is that preaching and lecturing to be effective, must be creative.

A true preacher is creative. He does more than discuss a subject; he produces the thing itself in the people who hear it. As an English bishop said about Phillips Brooks: "He makes one feel so strong."

And to be creative it is not enough to play with ideas; we must play on motives, the main-springs of human action. As Dr. Fosdick points out:

There is where much of our modern preaching fails, the old preachers at their best did know where the major motives were: fear, love, gratitude, self-preservation, altruism . . . I often think that we modern preachers talk about psychology a great deal more than our predecessors did but use it a great deal less.

Often one reads modern sermons with amazement. How do the preachers expect to get anything done in human life with such discourses? They do not come within reaching distance of any powerful motives in man's conduct. They are keyed to argumentation rather than to creation. They produce essays, which means that they are chiefly concerned with the elucidation of a theme. If they were producing sermons they would be chiefly concerned with the transformation of personality . . .

Lecturing becomes thrilling business when it successfully achieves this definite direction and aim. A lecture, then, is an engineering operation by which a chasm is spanned so that spiritual goods on one side are actually transported into personal lives upon the other.

To speak Theosophically, we would say that a good lecture is a bridge reaching from the heights of the Himālayas down to the depths of people's hearts.

There is nothing that people are so interested in as themselves, their own problems, and the way to solve them. That fact is basic. No lecturing that neglects it can raise a ripple on an audience. It is the primary starting point of all successful public speaking, and for once the requirements of practical success and ideal helpfulness coincide. He who really helps folk to understand their own lives and see their way through their spiritual problems is performing one of the most important functions in the modern world.

Alexander Horne

EVERY man hears only what he understands.

* * * * *

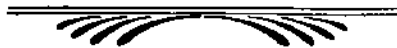
The greatest need of all ages is to induce people to think for themselves. Thinking is the only process by which one can become free from dogmas and creeds.

* * * * *

As soon as you can say what you think, and not what some other person has thought for you, you are on the way to being a remarkable man.

* * * * *

Liberty of judgment is everyone's right, yet how few there are that make use of this right. For the use of this right depends upon self-improvement by meditation, consideration, examination, prayer, and the like. These things are antecedent and pre-requisite.



THE PHILOSOPHY OF ISLAM

By NADARBEG K. MIRZA

II

Lailah Illallah!
There is no God but God.

That is the simple yet profound creed on which the mansion of Islām rests. It is technically known as the doctrine of *Tawhid* or the blessed Oneness, and is usually taken in its literal sense to mean that there is in the universe only one God. Strictly speaking, however, this is not a correct rendering. It really means that there is nothing but God in the whole universe; that everything that exists, whether animate or inanimate is He. The one is merely a belief in the Oneness of God while the other is its realisation. The realisation is reached in four stages: First comes the belief, next follows seeking, then comes knowledge, which is finally followed by the realisation of the Oneness.

It is as well to follow these stages from the lowest to the highest. The elementary teaching of Islām commences with the belief:

Qul huwa 'llahu ahad.
Say, the Lord is One.

This teaching is again and again repeated in several verses in the *Qur'ān*; but the following quotations bring out the fact clearly enough.

Wa ilahukum ilahum wahid.
And your God is one God.

Allahu La ilaha illa Huwa.

God! there is no God but He.

Wa ma min ilahim illa illahun wahid.

And there is no God but one God.

A glance into the history of Arabia when Islām was revealed, shows the necessity for such a doctrine which aimed at unity. The condition of Arabia at that time must have been very similar to the state of affairs in India now; Hindūs fighting with Muhammadans, Muhammadans fighting with Christians. As now, so then, religion was the greatest dividing factor. There was not only a difference of religion but also a difference of sects in every religion. There were the innumerable gods of Egypt and Greece, to these were added the gods of Hindūism; there was sun worship and idol worship. Long before the Christian era people had entirely lost sight of the great God of the Universe and were worshipping either His creation or His attributes. The Lord Christ was the first to realise this fact. He preached the Fatherhood of God and did a great deal towards turning people's thoughts to the One God. But even Christianity, though it reduced the number of gods considerably, still left the doctrine of the Trinity—the Father, the Son and the Holy Ghost. And, as was natural, in a very short time again there was confusion which gave rise to division. Then came Islām with its doctrine of *Tawhid* (Oneness) which hoped to unite all by their contemplation of the one Object instead of the many.

“God! There is no God but He.” As has been said: had there been two gods in the universe, the whole system would have collapsed.

However ignorant a Musalmān may be, he recognises the eternal existence of the one God from whom he emanated and to whom he is ultimately to return. He knows himself to be part and parcel of God, who therefore becomes the centre

of his existence. This, of course, does not mean that a Musalmān thinks he is God. As has been beautifully put by a poet :

*Adam ko Khuda mut kaho, Adam Khuda Nahin,
Laikin Khuda Kay Nur say, Adam Juda Nahin.*

Say not that man is God for man is not God,
But man has no separate existence from the *Nur* of God.

That, practically speaking, is the general belief of the average Musalmān: though he is not a God, he has no separate existence outside his God. "In Him (or in His *Nur* or *Aura*) he lives and moves and has his being."

One can easily understand how difficult it must have been for the people to give up their concrete gods at once, and to realise the idea of an abstract God. Not that the other systems had any inherent defect in them. The defect lay in the understanding of the people themselves. In worshipping the various aspects of God or His creation, they lost sight of God Himself. To get over this difficulty Islām endowed God with ninety-nine names, each describing one of His attributes. God is the Merciful, the Compassionate, the Just, the Generous etc., etc. In all these attributes lay food for contemplation for all natures of men. Whether it is the attribute of mercy or compassion which attracts him the most, an aspirant has the widest scope. Taking a concrete example of any attribute of God, he can meditate on it all his life without losing sight of God to whom that attribute is attached. It is possible to meditate on a single attribute so long and so completely as to lose sight of the attribute and realise that Oneness which is God.

Moreover in Islām all the prayers and meditations have been so arranged as to direct the attention of the disciple to an abstract idea of God. The very first essential of prayer in Islām is a sense of the presence of God.

Yet, with all the ninety-nine names, the first name is *Allāh*, which denotes the idea of an abstract God. And

at the end of the list of names appears the significant passage :

Ya man taqqaddasa 'ani 'l-ashbahi datuh wa tanazah 'an Mushabati 'l-amthali sifatun.

O Thou! whose abstract nature is free from illustrations and whose attributes are beyond examples ;

i.e., whose attributes are beyond description and cannot adequately be even conceived by a human mind.

Mr. Quari remarks :

The belief that He knows, implies that His knowledge is His own peculiar knowledge which cannot be compared to our knowledge . . . He exists, in a sense, by Himself, and all attributes exist eternally in Himself.

If a disciple is sincere enough, he very soon develops a desire to KNOW the God he is worshipping, and on whose attribute or attributes he has so long been meditating. By slow degrees this desire grows and takes root, and the disciple definitely enters upon the second stage towards the realisation of God—which is that of the search.

Peculiarly, in Islām, the search begins in a negative sort of way. Having learnt to discriminate between the right and the wrong, the disciple makes a definite attempt to advance from the unreal to the real. By a number of practices he is taught the lesson of desirelessness. Again and again he tries to wean himself away from the objects of the senses which have attracted him so long. One after another he drops his attachments which have held him in bondage.

Moderation as the means of controlling passion, prayer as the means of fanning the sacred fire, and charity as the means of overcoming all selfishness, are made the guiding principles of a disciple's life.

Thus, step by step, the disciple's attention is turned from the objective to the subjective and he is aware of a new awakening, a rebirth, as it were, into a life which is larger and more holy.

Quoting again from Mr. Quari's essay on Islām:

Wealth, which has all along been regarded as a possession and an achievement, becomes the mistress of charity and is freely spent in the service of humanity. Woman who has hitherto been regarded as the emporium of passion becomes the temple of divine adoration and helps the spiritual growth. All crookedness disappears, all thorns are turned into flowers and lo! hate loves and pride becomes a worshipper.

For the time, however, this search leads nowhere. Often the disciple is dejected and downcast. Having once turned his back upon them, the pleasures of the world attract him no longer. He has finally passed the outer gates of the unreal, but the real is yet nowhere in sight. Between the two he wanders hopeless and forlorn. He feels lost. He has nothing definite to lean on except a blind faith in God's grace and mercy. His faith is his only passport. This is the stage in which the disciple begins to realise his own individual helplessness. "I am humble," "Without His grace I am nobody," are the cries of this stage of the search. Now God becomes the father, the mother, the teacher and the Guru. He is all in all. "He" now begins to dwell where "I" was so long the master.

It is but natural that having become so entirely dependent upon God the disciple begins to develop a keener desire to know Him. With a concentrated mind, therefore, the disciple renews his search and with every breath, with every thought, word and deed he thinks of his God. And gradually, as if in answer to his constant prayer, the Divine Mind vibrates with compassion and the doors of knowledge are let open to the seeker with the divine call:

Ya ayyatuha 'l-nafsu 'l-mutma 'innatu 'rji 'i ila rabbiki radiyatun mardiyah fa 'dkhuli 'ibadi wa 'dkhuli jamuati.

O peaceful heart! O restful Soul! return to thy Lord satisfied and accepted. Enter into the circle of my chosen ones and the garden of the blessed.

The knowledge which is now his, opens for the disciple the doors of his intuition. The differences in Nature disappear

and all is harmony. Everywhere, in everything he discerns the image of God. Knowing God, the disciple begins to know himself. The individual existence ceases, all limitations vanish and he sees the One eternal existence running through all.

As the disciple progresses, his knowledge grows; the mysteries of names and numbers become known to him and in all actions he sees God as the one Actor. Darkness disappears and light becomes visible and his existence becomes one with the existence of God. It is at this stage that the disciple loses sight even of the attributes of God and stands on the threshold of realisation.

With regard to the stage of realisation of the Oneness of God, I cannot do better than to quote from Mr. Quari's essay:

The state of realisation of Oneness, in which the knower and the known, the subject and the object are reduced to what may be termed One, although conveying no numerical meaning, is hardly within the province of description. Suffice it to say that . . . when the disciple reaches the spiritual realm of the absolute, where there is neither addition nor subtraction, where he has reached "nowhere," although he has reached "somewhere," he finds himself exactly at the point, where the soul in its true abstract nature reigned before incarnation. He is soul, he is knowledge, he is intelligence, he is happiness. "He is" is no more to be asserted. The Qurān alludes to this state in the following verse:

Hal ata 'alal-insani hinun min al-dahri lam yakun shay'an madhkura.

Has man realised that state when he was what could not be described?

Having once realised this Oneness, the master of Oneness (*Muwahhid*) now lives to lead a life of practical harmony. Having crossed out all selfishness, he now lives entirely in purity and divine love, only caring for others and ready to make any sacrifice, however great, in the service of humanity. Knowing now fully the mystery of life and love, he becomes all life and love and who could be more useful than he? . . . With knowledge and realisation power is gained and this, smoothening the path of usefulness and service, completes the circuit of life and man is declared to have fulfilled his mission.

Inni ja-ilum fi'l-ardi khalifah.

We have our representative on earth,
is worked up to and man now truly represents God.

I have deliberately quoted at some length to show the similarity of thought and expression in the philosophical literature of Theosophy and Islām. Truly, after a certain stage the differences lie only in the seeming.

Though all the instructions in various schools of philosophy in Islām are based on the teachings of the *Qurān*, each school has a system of its own. But they all lead to the same goal. I have the details of several systems before me as I write. It is not necessary to go into them here. It may however interest Co-masonic readers to know that one of the fraternities work up to the text :

Kullu shay'—in halikun illi waghahu.

Nothing but the radiance of His light shall endure.

These fraternities also hold that involution and evolution are but two phases of the One Eternal Existence. All the varieties in nature are said to be the reflection or manifestation of the same Oneness. Life is one though the forms be many. Or, to put it in the language of Islām :

Al haqqu mahsusun wal khalqu ma' qulum.

God is involved and the Universe is evolved.

Nadarbeg K. Mirza





THE UNIVERSAL MYSTERY

"HOMAGE TO THEE, RA, THE INVISIBLE LIGHT!"

By A. KAMENSKY

IN one of the MSS. found in the tombs of the Kings of Thebes, there is a prayer addressed to the God of the Invisible Light, Rā. He is called "the Lord of the hidden spheres, from which the essence of all is born", the "scarabée, who closes his wings before the sunset", and also "the God, crowned with the golden Disk". His Face is the "Unseen Reality". He is compared to a "Great Lion, who creates

¹ From an ancient Egyptian prayer.

heaven and endows with the gift of speech"; he is "the Head of all the Powers of the Holy Sphere". He is "the Lord of Light, illuminating all hidden things"; His Face is the "Face of the God of Light".

Rā leads Osiris, the Lord of the visible Light, in the sacred House of Silence, and Osiris becomes Rā.¹

The sun has ever been the symbol of Logos. He also symbolises the Sons of God, His Messengers, in the same way as an ambassador represents the king. Thus the Great Initiates, who incarnate on earth as men to fulfil a great mission, are symbolised by the Sun, for they are representing him. And each one of them being a reflexion of the Logos, manifests on earth something of this world-activity, in the same way as the visible sun reflects the light of the Unseen Sun.

The drama of the Logos and of His Messengers is expressed in the sun-myth. In the ancient times it was represented by the priests, initiates in the Temple, and was called "the Mysteries". The descent of the Logos in matter was first the subject of the Drama, His victory over darkness and His radiant Resurrection. Then—by analogy—the descent of the human soul into matter, the suffering in the prison of flesh and the resurrection by recognition of its divinity and union with the Spirit Immortal. The neophytes had a long time of preparation before they could be admitted to the Mysteries and by their participation they became "initiates," for the "Sons of Osiris" had acquired power over life and death. Each one of them became thus a "Messenger of the Sun".

It is interesting to note that in the Mysteries the same symbols were used in different countries. The lower nature (earth, water, air, fire), had to be overcome first, then the astral element (the rushing waters) and the mental element (the

¹ It is noteworthy that in India also there were two Suns, to whom homage is made by the Vedic poets: the Lord of the Invisible Light, Savitar, and the Lord of the Visible Light, Sūrya.

tower struck by lightning). After those victories, the neophyte was led into the Inner Temple and over its portal he saw the shining "Star of Initiation". Another symbol was revealed to him in the Inner Temple: the crown of the sage (the diadem of the mage). It symbolised the last degree of the ascent, which synthesised the whole trodden Path, showing the perfect union of knowledge and love: the flame of devotion was to be renewed and refreshed in the springs of Wisdom; the burning heart was to be lifted by the golden wings of deep knowledge and infinite tolerance, for the "son of Osiris" had become the "son of Rā". The initiates greeted him with the salutation: "We greet Thee, the representative of the King. Thou and Osiris art one. Thou hast become the son of Rā!"

And the new initiate answered with a proud joy: "I have attained the land of Truth. I am resurrected, as a living God, and I shine amidst the legion of the heaven-born Gods, for I belong to Them."

Thus, the Mysteries revealed the great Truth that the immanent God becomes the Messenger of the transcendent God, in his capacity to manifest on earth His Love, His Will, His Wisdom, and His Joy. Thus the things which were hidden, have become visible. The Unseen Sun has illuminated the world of the visible sun, and the Mystery of the Star has become one with the Mystery of the Sun.

It is for the fulfilment of this great Mystery that Heavenly Messengers come on earth, for the destiny of humanity is to become divine. Each son of man must grow to know himself as a "Son of Light," and to unite with "Osiris". In this "Divine Union", he becomes so to say "Osiris Himself", and enters "Rā", the "Invisible Light".¹

A. Kamensky

¹ The Peace and Glory of Nirvāṇa.

GLADIOLUS

IN my garden, sauntering solus,
Came I on a gladiolus—
But, before I bent my knee,
Something strange occurred to me.

What had been a flower now glowed a
Crimson-lanterned peaked pagoda,
Sacred to the More-than-Man
In the islands of Japan.

On my garden fell the mood a
Painter puts about a Buddha :
Inward sight where sorrows cease ;
Power at poise with radiant peace.

In my garden knelt I solus
At the shrine of gladiolus,
Lit, to pleasure more than sight,
By and for the Lord of Light.

JAMES H. COUSINS



METHODS OF SPIRITUAL TRAINING

By BISHOP J. I. WEDGWOOD

(Concluded from page 305)

WE are told that there are three main divisions or groupings in the Hierarchy of the world, and I am inclined to think that we can best envisage the subject of diversity in spiritual training if we study the activities of these three groups. At the head of each group stands an official—the Manu, the Bodhisattva, and the Mahāchohan. There is a further division into seven rays, but we need not concern ourselves with this for the moment. You will remember that in some of those excellent diagrams which figure in our Theosophical literature, the Procession of the Son and of the Holy Spirit from the Father is shown. Each successively “steps down” a plane beyond the other. This gives an indication of the nature of the work that is to be expected from neophytes belonging to these three groupings respectively. Those belonging to the line of the Mahāchohan are likely to be given work of the most concrete character. It is not a question of one type of work being higher or lower than another, but only of their occupying different places in the economy of the world.

In mystic tradition three Paths are spoken of, which range themselves naturally under the three great Heads. In this case there is difference of dignity. They are to be trodden successively by all. First, the Path of Purification or Purgation

under the Holy Spirit; next the Path of Illumination under the Son, and thirdly the Path of Union coming under the Father aspect. These three Paths represent phases in the spiritual life of all aspirants. The first leads one to the Portal of Initiation, and through that we enter upon the Way of Illumination. At a higher stage we enter upon the Way of Union.

If we can reach some understanding of the work and duties of the three great Officials who represent in the Hierarchy the Persons of the Blessed Trinity, we shall better be able to grasp the real unity which lies behind the different phases of the work of these three lines. In dealing with such high Personages, we cannot hope to grasp what is the nature of Their work except in the most superficial sense. But we are given to understand that whilst the Manu and Bodhisattva are largely concerned with planning for the future, it is the special task of the Mahāchohan "to carry on" with things as they are. For instance, the Life of the Bodhisattva continues to sustain the various religious institutions for which He is responsible, but in His office He may be seen rather as the great centre of Wisdom and Love, and as fulfilling the part of the Prophet, whose task it is to disclose new aspects of Truth to an advancing world. The Mahāchohan is, on the same basis of thought, the typical Priest who maintains the established order of things, so that no help may fail along the lines which the Divine Wisdom has planned for the world-at-large. He is Head of the great department of administration, and His workers are concerned largely with the concrete and practical. In occult training it would be their method to help people towards "the next step forward," rather than to lift themselves out of the world of activity and to dwell upon the abstractions of the Spirit. The Holy Spirit is as "a rushing mighty wind" and He manifests Himself in tongues. The Second Aspect breathes

rather "in the Silence". His is not the way of activity, but of spiritual illumination. His voice is "the Voice of the Silence". The work on this line and the methods of training are again different. Great attention has to be paid to the control of the whole nature, so that the voice of intuition can make itself heard in the stillness of a tranquil personality. Ideals are to be held up before the world, and the workers of this group must be radiating centres of love. There is not much that can profitably be said here about the pioneers of the first group. They are often like fish out of water in the physical world, because their ultimate work has to be to channel the power of the Spiritual King for the carrying out of His archetypal plan. They have to be trained to self-dependence, to great doggedness and perseverance. Their life is often lonely because their true *habitat* is the steeps of the mountain—the atomic consciousness. It is only the more developed ones who can be trusted to bring down their powers to the physical world. They generally have stormy lives, and H. P. B. is reputed to have said that during several incarnations they often die sudden and perhaps violent deaths. Their training is not unlike that of the boy who is taught to swim by being thrown into the river and told to find his way back to the bank. They conquer by the sheer power of the will within them.

As time presses, I will take up just one other aspect of our subject—one which is often greatly misunderstood at the present time. It is the question of training through ceremonial. Spiritual training cannot be considered from the point of view of the individual alone, it has also to be studied from that of humanity, or groups of humanity, collectively. No aspirant to spirituality can afford to disregard his neighbor. We are all inter-dependent the one on the other, for we are all knit together in the fellowship of the One Life. This is a point often overlooked by mystics. The teaching that the

external world is to be disregarded logically implies the exclusion of our fellow-men. And there is a sense in which our fellow-men represent the God exterior to us, with whom the God within us has to make relation. (Of course the same idea applies to Nature, and to the whole of the phenomenal world, which also is instinct with the Divine Life.) One of the rays, the Seventh, is frequently called the Ray of Ceremonial. People seem sometimes to think that those on that ray spend all their time doing ceremonies. That is, of course, a silly misconception—though quite true in one sense, in that every modification of our consciousness, physical, emotional or mental, reacts on matter, and involves therefore the use of form, which is ceremony. We might get a larger and more adequate appreciation of the ray if we were to call it "the Ray of Right Relationship". It is sometimes called "the Ray of Order". It is the Ray *par excellence* on which we make a study of the use of form. And let me point out in passing that the right use of form is a thing which has to be acknowledged and recognised, though people seem to talk and think a great deal more about their abuse. So long as we are in manifestation, we are wedded to form and therefore to ceremony. There is the fundamental duality of Life and Form, Spirit and Matter. The good folks who glibly tell you that they intend to simplify their lives and divest themselves of "all forms and ceremonies" have only one resort—a rather difficult one at our present stage—namely, to escape from manifestation. But to come back to our subject—we have only to watch the behavior of people in the street, to see how little conception they have of "right relationship" to one another in life. Some friends meet in the street—they stop dead on the pavement, as though it were their own exclusive property, and start kissing each other and talking, oblivious of the other passers-by. You have the beginnings of a sense of collective action in some countries. In England we have a

very public-spirited habit of lining up in *queues* at a bank or ticket office. Some countries have this, some have not. But to watch the battle to board a London bus on a rainy day, you would think that you were living amidst a troop of savages.

The fact is, we have all been in the habit of thinking first and foremost of ourselves. This has been necessary for our development in the past. It has become a habit and instinctive with us. This self-interest lies at the root of all our troubles and sorrows. A man who is more interested in people bigger than himself (from whom he can learn); or in people of his own level or lower (whom he can help); or who is more interested in the big impersonal events of life than in his own petty pleasures and moods—that man remains undisturbed amid the storms and turmoil of life, for they cannot seriously affect him. Self-disinterestedness, in regard to the lower self, is the foundation of all occultism. And as a man grows to be outward-turned by habit and instinct, he forms gradually for himself a code of his relationship with other people, because he feels himself to be part of the one whole. The true occultist is a perfect gentleman. And the "manners" of the gentleman are the natural expression of his relationship to his environment.

There is no better training-school for this work than the traditional ceremonial institutions. Physical right relationship is learned from drill or eurythmics. But we have also to consider emotion and thought. I have given a great deal of attention to this kind of collective work in the Church and in Freemasonry, and I have found that by proper training people can be brought into the self-realisation of a collective consciousness which is that of the group—larger and infinitely grander than the imprisoned consciousness of the personality. Added to this, we have the tremendously expansive influence of the angels and of those Great Ones who stand behind these

institutions, and use them as a channel for the helping of their members, and through those members of the world around.

The moral that we can draw from the study of these different ways of spiritual training is that the world's great work has to be carried out in many and diverse ways. As we grow in experience of the spiritual life things tend to simplify themselves before us. Behind the multiplicity of phenomena we see certain principles, which seem to gather or group up in themselves this multiplicity, and enable us to deal with simpler factors. But we should never forget that at his present normal level man has still to deal with diversity. The ordinary man is not a simple product and the "simple life" cannot meet his needs. The physical body in itself is a highly complicated piece of machinery. He can, of course, liberate himself from a number of superfluous accessories in life; but he does on the whole need a rather complex environment, with forms of art for emotional education and also scope for intellectual development, to minister to his complex nature—a complexity built up through many incarnations. Spiritual training has to be applied to the undeveloped man in many different ways because of this diversity of temperament and of this wealth of experience in the past. But these differences of method are all complementary to one another, and they find their reconciliation or right relationship when looked at from the standpoint of the unity of the One Life.

J. I. Wedgwood

ECHOES FROM THE PAST

PRECIS FOR COLONEL OLCOTT

Testimony of Various People about Phenomena, October, 1882

Ramaswamier, 15th October, 1882 :

I met my Guru on horseback in Sikkim. Recognised him at once from his great resemblance to the astral body seen in Bombay some months ago by myself and five others, and also to a portrait in Colonel Olcott's possession, which I had seen.

Ross Scott, Mrs. Scott, Olcott, Blavatsky, Damodar, Bhavanishankar :

Astral body resembling the portrait in Colonel Olcott's possession and believed to be that of his Master, seen by persons named above.

Prof. Smith :

Saw a letter dropped, containing message to him written on N. W. P. Government paper, in the same handwriting as letters previously received, and believed to be from one of the Mahātmās and referring to words spoken by him immediately before, under circumstances which in his words "precluded the possibility of fraud".

H. H. Thakore Saheb of Wadhwan and O. R. S. :

Saw a letter fall, addressed to him, asking him to hand over an enclosure to Colonel Olcott to be forwarded to Mr. Sinnett.

TESTIMONY TO SIMILAR PHENOMENA UNDER
CIRCUMSTANCES APPEARING TO THE WITNESS
BEYOND THE POSSIBILITY OF FRAUD

GIVEN BY

K. M. Shroff
Hurri Sinji Roopsinji
Gunpatrao of Wadhwan
Bharucha
Martandrao
Bal Nilaji

V. Cooppooswamier :

Saw an astral hand appearing out of solid wall and dropping a letter, addressed to one of the company present.

Subramanier :

Saw Sreenivasa Rao, in broad daylight and in the presence of several persons open the Shrine, take out the silver bowl which was empty, and then shut the doors of the shrine, and after five minutes opened it and found a letter in the bowl, in the handwriting of Mr. Sinnett's correspondent and containing currency notes for Rs. 500. The witness examined the cupboard and the surroundings, and found nothing to suggest the possibility of fraud or deception.

Dr. F. Hartmann :

Certifies to appearance of writing always connected with Colonel Olcott's Master, on a blank space in the MSS. of an article by Dr. H., while the MSS. were locked up in his satchel.

Appearance of a letter from the same Master in his drawer in his own room where he was alone. The drawer was quite empty when he took out a pair of pincers therefrom ; the letter appeared as he was going to shut it.

Mohini M. Chatterji :

Had relations with Mr. Sinnett's correspondent before joining the T. S. Heard His voice at Darjeeling. Heard of Him from a Brahmachāri. Heard His voice while alone in Calcutta in his own house. Saw astral body at Headquarters, Bombay and Madras. Cannot speak of other Masters.

General Morgan :

But phenomena.

Damodar :

Great Riddle solved.

Read Damodar's letter to Sinnett.



ON HOWTH HILL

AN EPIC OF THE SUN

By F. H. ALDHOUSE

SUNSET

SLOWLY the gold is fading in the west,
 Now to the eastward burns the silver ray
 Of the fair star that smiles farewell to-day.
 The clouds in saffron and in purple dressed
 Veil the sun passing to his nightly rest:
 A thrush is singing his last plaintive lay.

FULL MOON

The earth is silvered by the magic beams
Poured in a flood of splendor by the moon :
Faintly there sounds, then fades, some night-bird's tune.
Silver reflect the clouds, the sea, the streams,
Built all of silver are the night's bright dreams.
The moon and stars rejoice in their high noon.

SUNRISE

Pale crocus of the dawning, changed to rose,
Expands, till crimson petals deck the sky :
The gulls on snow-white pinions upward fly
Leaving the sheltering rocks of their repose.
The sun beams forth, and on his journey goes
And all the birds break into melody.

REFLECTION

The Hero of the Universe, the Sun,
In birth and death and struggle, has for stage
The boundless azure ; and his pilgrimage
Is for an æon, our short journey's run
Reflects his splendor, as the moon's pale light
Lit from his glory, makes earth's darkness bright.

F. H. Aldhouse

RICHARD WAGNER'S "TANNHÄUSER"

THE MINSTREL KNIGHT

By ECLECTIC

(Concluded from page 316)

THE second act of Tannhäuser opens showing Elizabeth in the Singers' Hall in the Wartburg. In her great joy at Tannhäuser's return, she sings:

Dear Hall of Song once more I greet thee!
Glad greetings take, beloved friend!
Once more his songs shall echo through thee
And my sad dreams shall find an end.

When first he left thee lonely,
Thy pleasures died for me;
All calm from me departed,
All brightness fled from thee.
But now, my heart, with joy o'erflowing,
I see thee glorious as before;
A radiant light o'er all is glowing,
Now he returns once more.
Dear Hall of Song, dear Hall of Song,
I give thee greeting, greetings of joy!
Greetings of rapture, dear Hall of Song.

At this point we might go somewhat fully into the position of Tannhäuser and the other minstrels, for Wagner shows how the Minstrel Knights are concerned with the divine plan for guarding and helping humanity.

The order of Minstrels, Troubadours, Love-Singers or *Minnesingers*, as they were called in Germany, is one of those secret or private orders that have existed throughout the ages. Their mission is to uphold truth, right wrongs, proclaim and preserve the records of the laws of the spiritual life, teach love for humanity, and train their members for these purposes. They step in and play the, sometimes, losing game of assisting the weak when they are wrongly oppressed, put right the ignorant or selfish corruptions that ever creep into divine affairs when left for long in human hands. They also prevent life from becoming stagnant by being pioneers into the hitherto undiscovered realms of knowledge. Many members of the Theosophical Society are vitally interested in some of these movements existing in the present day and in a present-day form.

Wolfram von Eschenbach, the chief Minstrel in Wagner's opera belonged to the Order of the Knights' Templars. It was he who wrote the "Parsifal" poem from which Wagner drew the material for his opera of that name. Dante also was a Knight Templar and he often wrote in praise of the Troubadours.

The members of these Orders were called bards and *skalds* in Scandinavia, minstrels in England, troubadours in Southern France, and *guillari* in Italy.

Prester John, the Eastern King of the Grail Brotherhood, was the Chief of the entire Order. St. Francis of Assis was a member, as also were many kings and princes, and it appears that King Arthur and his knights formed part of this great movement and had a closer connection with the history of England than most people imagine. Only "Perfect Knights" were members of the Round Table.

Most of the names and terms in their songs had a symbolical meaning as it was necessary in those troublous times to be extremely cautious in the giving of any unorthodox

teachings. Their songs about Love and Woman refer to a purely spiritual love of humanity and to their secret teachings, and their lodges had female names, "Maria" being a favorite one.

Fully initiated knights received the title "Perfect," a golden cup—Symbol of the Grail, a horse, which signified a community to lead, and a kiss of a most beautiful lady, which meant communion with brother initiates.

The following fragment from a poem, by one of the celebrated *Minnesingers* of the time shows, the spiritual character of their mission :

Love is neither man nor woman,
Soul it hath not, nor yet body,
And no earthly sign or token ;
Though the tongue of man hath named it,
Never mortal eye hath seen it.
Yet without it can no creature
Win heaven's pitying grace and favor ;
Nor where love is will there linger
Aught of fraud or baseness ever ;
To the traitor, the false-hearted,
Love hath come not, cometh never.

We read that the great feast of the *Minnesingers* or Troubadours was Pentecost, as representing inspiration, after which they started on their travels.

The whole of these movements are inspired by "The Great White Lodge," the fountain-head of all spiritual and ordered life on this planet, the existence of which the Theosophical Society has revealed to us, and to which all earth's divine Teachers and Lawgivers belong. It is to two members of this Great Lodge that the Theosophical Society owes its existence. I do not refer to Madame Blavatsky and Colonel Olcott—they were its outer founders, the mouthpiece of the two Masters of the Wisdom who were its true founders.

After Tannhäuser's year of absence, it was the unflinching love of the saintly Elizabeth, that first persuaded him to rejoin

his brother initiates. Wolfram informs Tannhäuser that she has absented herself from all their gatherings since he left them, and in the interview with his fellow-knights, we see the deep ties of brotherhood that link the members of this order together, though the deepest import of their bond only those within may know. It is a love-tie deeper than all other ties, and in the Hall-of-Song contest we see the spiritual nature of this bond. The singers refer to an "Exhaustless silver Fountain" that only the pure in heart may drink from—those spiritual waters of Life Immortal belonging to the world or state of Unity and Boundless Light.

Wolfram in his song at the contest sings :

And lo! aloft there springs a wondrous fountain,
Whose silver light my gazing spirit awes;
From that pure source a stream of rapture wellet
Wherefrom my heart divine refreshment draws.
Oh, ne'er may I profane that well's pure waters,
Nor stain with impious hand that silver flood;
In lowly devotion I kneel before it,
Contented there to shed my heart's last blood.

Tannhäuser sings :

To me too hath my fortune granted
A vision, Wolfram, keen as thine;
Who does not know that magic fountain?
Loudly I praise its powers divine!

These words reveal to us that Tannhäuser had reached a considerable spiritual development, though he has not firmly established himself in it yet.

Walther sings :

The fountain that our Wolfram honors,
I too have watched its waters flow:
Would'st thou possess that fount, yet not destroy it,
Then must thy heart, and not thy sense, enjoy it!

This is the Nectar of Immortality of which mystics have been telling mankind throughout all time. They symbolise

it under many guises, as they needs must, for each must for himself climb the spiritual mountain and drink the life-giving waters. It is called the Air of Olympus, the Grail's Wine, the Ambrosial Waters, the Nectar of Immortality, and so on. I suppose we, Christians, would call it heaven, but it is a state beyond even the 7th heaven—what Theosophists call the buddhic or even higher worlds. In Western lands we mix all the inner worlds into one—excepting the imaginary high-temperature place—but there are many worlds besides earth, heaven and purgatory. The veil that hides this sacred Mystery of Consciousness may be rent only by great love, by heroic endeavor in the service of humanity, for Service is the Master-key that opens the door to the wonderful experience.

In the next scene Wolfram enters the valley in front of the Wartburg and discovers Elizabeth praying before the shrine of the Virgin. He sings:

Here, deep in prayer, I find her,
 As I so oft have seen her, when alone
 At close of day, down through the valley I wander.
 The wound deep in her breast still burning,
 For him she prays with ceaseless yearning,
 Pleading with heaven night and day—
 Oh, perfect love, that nought can slay!

From Rome the pilgrims soon will be returning,
 The leaf is sere, they cannot long delay.
 Will he among the pardon'd ones return?
 Long hath she pleaded, long hath striven;
 Oh, grant her pray'rs, ye saints in heaven!
 Though still unheal'd remains the smart,
 Shed holy comfort on her heart.

At this point the happy song of the absolved pilgrims is heard. Elizabeth raises herself and sings:

That is their song! 'tis they, they have returned!
 Oh, Heaven! show me now Thy will,
 And make me worthy to fulfil it!

The pilgrims pass in view of Elizabeth who is anxiously looking among them for Tannhäuser; finding he has not returned, she masters her painful emotions and most sadly but resignedly sings:

He will return no more.

Elizabeth now kneels and prays before the wayside shrine of the Virgin.

In the final stages of our human journey, all the outside helps and loves will fall away from us and we shall be driven to the only resting-place for the soul of man—our own inner Spiritual Nature, for it is that and that only which is permanently linked with the Eternal; in fact *is* the Eternal. Both Elizabeth and Tannhäuser have been driven to this refuge, this Nectar of Immortality which is boundless joy and liberation from all sorrows and longings.

Then follows Tannhäuser's recital to Wolfram of his journey to Rome and its results; we see him staggering upon the scene, haggard, and in weather-worn, tattered garments, utterly crushed in body and soul. This recital is surely one of the most powerful presentments in the realm of art of the emotions of a strong soul in the grip of established but misused authority, and the sometimes soul-searing effect upon the human being that meets with it, but it is an instance of Wagner's clear vision that pierces all things and reaches to the pure fundamental compassion of the divine when he causes the Pope's staff to bring forth leaves.

It is the ever-repeated saying of every Savior, if not of Their followers, that: "All His sons shall one day reach His feet however far they stray."

Rome is a symbol of one of the spiritual centres of Being; I say *one* designedly, for the Christ, the World-Teacher, said

He had other folds than the Christian one, therefore, Rome should be *one* of the centres where wrongs could be righted—where the harassed soul goes for healing and light in its difficulties. Wagner, in this opera, does not hesitate to state that in some respects she had fallen from her high estate, as revealed in the fact that Tannhäuser's shortcomings are regarded as outside the pale of redemption, since he is turned away without hope of salvation, being told that his soul is lost, beyond recall in fact.

Firstly, we must emphatically state that no soul is finally lost—being a part of the Divine it cannot be—it cannot go outside the realms of the Divine love. Secondly, no one organisation in the hands of man can on any true foundation claim to be the final arbiter of human destiny; the Pope's staff bringing forth the leaves symbolises the truth of the Eternal forgiveness of true repentance, of course followed by right living, as all true repentance is.

As ever with Wagner, it is always a spiritual, sacrificial love that is the redeemer, and always does the sway of the senses, materialism and selfishness come to grief in the end, and such is the universal experience of mankind.

Tannhäuser has a nobility that at the moment the other knights did not seem to see; amidst all the subtle changes going on in him, it is his love for Elizabeth and not self-love that moves him to his destiny. Wagner remarks that Tannhäuser is never little, but big in everything he does; the saying: "The greater the sinner, the greater the saint" fits his character well.

It was his utter singleness of purpose, his love for another and his desire to wipe away Elizabeth's tears that he undertakes this journey to Rome with its fearful sufferings, it was to hide himself from his "angel's" eyes and to find some measure of relief from his acute agony that he sought the Venusburg again, rather than desire for pleasure. What

nothing else could do, the love of Elizabeth had done, for the power of her death through love settled his heart and mind and placed him for ever on the way to self-redemption.

Every great Spiritual Teacher has stated that Divine Love never ceases, that Immortal joy awaits each child of God and man ; that all the time the music of God is sounding behind the veil, all shall hear it when the clouds, that are the valleys of evolution, have been lifted. Sorrow and difficulties are but passing lessons to reach the consummation that admits all to the Heart of Being.

In the final scene of all, Wagner shows that the Venusburg itself will be redeemed, and that all elements—soul and senses, God and His garment, Nature, unite in a chorus of joy brought about by all-hallowing love.

The pilgrims sing :

High over all the world is God,
His mercy is not sought in vain,
The grace of God to the sinner is given ;
He too, shall dwell with the blessed in heaven.

Eclectic



THE SCIENCE OF PEACE¹

PUBLIC LECTURE BY PROF. J. E. MARCAULT,
AT THE BRUSSELS CONGRESS

July 27th, 1928

THE Kellogg proposal for the universal outlawry of war has been accepted by England, France, Italy, Japan. It may be, as its originator said: "the most impressive manifestation of the spiritual nature of man," so far realised (for the Amphyctionic League of Greece guaranteed the safety of the temples of the gods, but not of human life), but it is only: "one more step toward peace." It proclaims that war is outlawed, but there can be no outlawry without law, and no international law exists at all. For what supernational body is there capable of promulgating it? The League of Nations, having no legislative and executive power, is certainly not such a body. Therefore there can be agreements between Governments, valid as long as those Governments care to respect them; and Diplomacy is the art by which such agreements are made. But the Kellogg Pact still recognises the world as a field of battle and merely tries to prevent its becoming a field of slaughter.

Moreover, the peace contemplated by the Pact is only a military peace; the evil it outlaws is merely the loss of life, an evil which former proposals tried to obviate by the reduction of armaments, or prohibition of the deadliest weapons, and their use on non-combatants. But, like its forerunners, it leaves the world open to all other kinds of rivalry, intellectual, cultural, above all economic. Nay, it may even be argued that militarism is outlawed by general consensus because it no longer pays, is too costly an instrument, leaves the victors economically as impoverished as the vanquished, sometimes poorer, because it destroys wealth-producers, men and machines, and handicaps us for economic and other forms of war. And so regarded, the Kellogg Pact, genuine step as it is in the direction of Peace, appears as an "impressive manifestation" not so much "of the spiritual nature of man," as of the materialistic nature of present-day politics.

It is a fact that as soon as the last war was over and the peace-treaties were signed, economic war began again at once among

¹ English translation by Lecturer.

the belligerent nations, allied and enemy alike, each one interfering, or becoming a successful competitor in the fight for markets. The International credit system is evidence of a state of warfare, of which the exchange list is the war bulletin. But how can there be economic peace in the International field while there is economic warfare within the Nation. We have reached, or are reaching, political democracy in National, though we are still far from it in International, life. But economic democracy is still unknown within our National boundaries; how far then are we from economic democracy in International relationships? The League of Nations possesses neither legislative status, nor executive powers, to bring about that state of peace.

Yet even the outlawry of economic war would be but one more step towards a true peace. The Science of Peace is not to be looked for in economics any more than in politics. For the so-called circulation of wealth cannot be the object of a science *per se*, since it is but a corollary of the fluctuation of values, which are psychological factors. Only a science dealing with that psychological reality, and including politics and economics as secondary constituents, could establish that form of democracy towards which politics and economics are only "steps," *i.e.*, *spiritual democracy*. And that would be the Science of Peace, for its object is that which is universal in every individual.

Jurists are now seeking to conciliate individualism and universalism. But one cannot conciliate two opposites; they can only be brought to a synthesis wherein they are necessary parts of one whole. In every individual the true self is universal. There lies the synthesis between individualism and universalism, hence the foundation of true peace.

The Science of Peace is that of the evolution of man's universal consciousness, for its individual expression cannot but satisfy the needs of all. Its application to National and International life, an application to which politics and economics will be made subservient, means spiritual democracy, another name for which is spiritual education. But such a science, linking the individual to the universal, must needs be Theosophical in one form or other.

J. E. Marcand

BEING good is different from doing good, and much harder.

FATHER DIGNAM

THE RE-DISCOVERY OF "VRIL"¹

OWING to the interest that has arisen in spiritual healing in general and my own work in particular, I have been asked on many occasions to place on paper an account of how "Vril" was re-discovered. In the past, spiritual healing has not been definitely associated with any specific force or power; and even in the healing of Jesus very little reference is made to a definite force, except in the case of the woman who touched the hem of his garment, when "He perceived that power went forth from Him". Where results have been obtained by means of spiritual healing it has generally been considered that they were simply the outcome of the faith of the healer or of the patient. Regarded from this point of view, healing could not be taught by one person to another. Once, however, the definite force or power by which the healing is accomplished is isolated, its nature and use can be taught in the same manner as any other scientific subject, by means of lectures and demonstrations.

Many years ago, as a child, the writer was constantly seeing manifestations of colored light, especially on waking in the morning. As time went on a study of psychology and kindred subjects was undertaken, he being especially desirous of understanding the meaning of the phenomena which were ever becoming more and more visible to him. In 1905, when residing at 74 Victoria Avenue, Albert Park, Melbourne, after much meditation of a prolonged character in which the mind was focussed upwards, a remarkable effect took place. From every part of the room in which the writer was sitting, streams of colored light began to pour. It came down in whirling clouds of blue and lilac from the ceiling, the walls flashed out with scintillating showers of it, while from the floor it rose upwards, until the whole room was filled with dense clouds of this wonderful light. For more than two hours these streams continued to pour in, the vibration being intense, as the whirling globules of light swirled and radiated through the room. An account of this particular incident was sent shortly after it occurred to Mr. G. R. S. Mead, now Editor of *The Quest*, a London mystical magazine, and an acknowledgment of its receipt came duly to hand though the article was not then published. Later on, when in London the writer had several talks with Mr. Mead concerning that outpouring.

The effect of the experience was remarkable: one seemed to be filled with living electricity, and its tendency was to rush upwards

¹ This has been sent to me by Miss Mary Rivett, and I publish it as of general interest.—A. B.

through the body and out of the top of the head, and through the fingers. Looking at one's hands at the time, there was a fan-shaped spray of light coming from them which extended for more than twelve inches beyond the fingers. One's clairvoyance was awakened, and this force could be seen as a bluish light by day, and as white rolling clouds by night. It could also be heard, the intense activity of the myriads of atoms of the force, whirling round one's head, sounding like the wind rushing through the trees in the distance, or like the ceaseless hum of an electric engine far away.

During the last twenty-two years, with this force always present, the writer has had an excellent opportunity of studying its effects. At first he had no control over it at all; the force itself made the conditions. It was all round him, there was no escaping it, and it could not be shut off. Even when he closed his eyes and tried to go to sleep he was still in a blaze of light. This light was not physical light, for it did not illuminate physical objects, but it passed right through the walls and through material objects, as though they did not exist. When artificial illuminants were turned out, it was self-luminous, and appeared as a bluish-white mist. This force was right down on the etheric plane, for often when the magnetism was seen, there were no spiritual entities visible. Only by concentrating one's mind could one become astrally or mentally clairvoyant, and see the fairies, angels, or spirits.

After the first surprise at this remarkable and unexpected outpouring, one settled down more or less calmly to investigate it, and to endeavor to find out what it was for and what it could do. My interest became centred in trying to get control of the force. I could see it in the form of innumerable atoms, whirling and darting about with intense rapidity in all directions, and I endeavored to focus my thought in order to build these clouds of magnetism into definite shape, for I discovered after a while that it was responsive to thought. By certain processes I found that I could focus a ray of it upon a given point. I tried to move material objects with it, but it ran right through them, and no physical movement was caused.

Sitting in front of a suspended electric light bulb, for instance, I endeavored to make it swing by focussing a ray of the force upon it, but no movement could be seen.

Then I discovered that though it would not touch material objects, it had an effect both on the mental, and on the nervous systems of other people. I found that it was a vital force, that it would stimulate the nervous system, and that it was healing in its influence. By projecting a ray of it wrapped up in a thought of peace, a crying baby could be made to laugh, even though it were being carried at the other end of a tram-car.

By concentration of the mind upon God, I have discovered that it can be continually drawn down; and one realises that the regular practice of meditation is as essential in keeping one's spiritual balance

as is the partaking of food in keeping one's physical equilibrium. Meditation, however, becomes rather a remarkable performance when one sees the whole pyrotechnic display taking place, as one's mind touches the various keys of thought, and penetrates to the various planes of consciousness. One who has not seen with the awakened vision the marvellous kaleidoscopic changes that occur in deep meditation, can have no conception of what it is like. There is opened up a realm of undreamed-of beauty, and this even apart from actually seeing the inhabitants of the spiritual worlds.

The feeling arising from the downpour of magnetism is indeed lovely, for it sends a wonderful glow through the body, and one is as though bathed in a soft kind of electricity. When one is tired from overwork, or jangled by the day's experience, a few minutes spent in meditating upon the eternal verities fills one with this wonderful stimulating glow, and one feels the nerves straighten out almost as though an electric battery had been grasped.

The latest step has been to develop this force to the point at which it can be demonstrated to others. To understand this demonstration, one must realise that the source of the power is the higher spiritual, or Christ plane. When one taps it there, it descends through the mental and astral planes to the etheric plane, where it mingles with the etheric prāna. What I have called "vril" seems therefore not an astral, but an etheric substance, the ether vitalised by a higher spiritual outpouring. It is, however, not what has been termed "ectoplasm," for ectoplasm is the drawing out of one's own etheric body, whereas this "vrillic" force does not disarrange the etheric double, but enables one to act upon the surrounding etheric substance. The etheric body in most people does its work irrespectively of the consciousness of the individual. With this outpouring the etheric body becomes positive and radio-active.

The demonstration of this force has now reached a stage where it can be definitely heard by others working on my body, when I concentrate my mind. It makes a most remarkable series of sounds upon the chair on which I sit, especially if the chair be of the seagrass variety. Lying down, it can be heard throughout the whole length of the body, by the action it has upon the sofa or mattress. This phenomenon is, however, under one's control. Moreover, I have discovered that it is a comparatively simple matter to assist people to see it, by concentrating a ray of it upon their foreheads. Many people can feel the force at the first attempt, others need to concentrate repeatedly before they can feel it, while a fair average can quite quickly be assisted to see it. A stage has apparently been reached where the force can be demonstrated to the average person, and not only to those who are "psychic".

Vril is, in fact, a spiritual force working on the higher levels of the physical plane, so it is demonstrable to those who have not been awakened astrally. One has therefore gained a power that can help to prove the existence of the soul by a demonstration of its workings.

I have made a whole roomful of people feel the vibrations of peace, or love, or strength, by simply concentrating the mind in this magnetic field and charging it with those emotions. The tendency is to awaken the higher spiritual body of others when they come into contact with it, for it has the remarkable effect of endeavoring to escape back to the so-called Christ plane from whence it came, and if it finds a responsive chord in an individual, it carries him or her with it to that plane, hence causing a gradual awakening of a higher spiritual consciousness.

MY BUSINESS CREED¹

I BELIEVE that every business man worthy of the name is in industry, primarily as a form of service to his fellows, and only secondarily because of the financial benefits that it brings to him.

I believe that no large measure of prosperity can be secured by those who have only a material ambition before them, for finally, life and commerce give back to a man only what he gives to them.

I believe that selfishness has in it the seeds of its own undoing, and that no permanent structure in industry or life can be raised on that foundation.

I believe that trust begets trust, and that even men who are naturally suspicious and unworthy, will respond to the unspoken appeal that they should live at their best. The strike and the lock-out are impossible weapons in a business that is conducted in a spirit of mutual fair play.

I believe that financial prosperity *MUST* follow in the wake of whole-hearted and faithful work done, providing it is not done with that object. Life gives back to man what he seeks, and if his struggle is after the Highest, then through it the lesser things will also be added to him.

I believe that the force of example is the most potent kind of influence. The world is tired of listening to what men say, but is keenly alert (and with the fullest understanding) to what men do.

I believe that envy, jealousy, bitterness and hate are poisons in a man's life that kill him just as surely as any form of disease, while goodwill, faith, courage and confidence have the same healing qualities that are found in fresh air, good food or sunshine.

¹ By kind permission of Angus Watson Co., Ltd., Newcastle-on-Tyne. "Practical Theosophy," from *Our Log*, Spring, 1926.

I believe that a man becomes a prisoner to his habits, whether they be good or evil, and that finally we are all the revealers of our thoughts.

I believe that life is just a school in which we learn lessons to fit us for a fuller and better existence elsewhere, and that the man who lives simply for material prosperity will ultimately leave behind him all that he is.

I believe that comradeship in business is the foundation stone of all its prosperity, and that just as distrust and suspicion are disruptive forces as powerful as dynamite, so goodwill and good fellowship are the cement which bind firmly the stones of the edifice into a lasting structure.

I believe that the profession of business should be as noble as that of the doctor or minister, and that the spirit of self-surrender is as necessary for the man of commerce as it is for that of any other selfless profession.

I believe that the good old days are not behind us, but before us, and that civilisation has a future greater than any of which it now dreams. The Creator made men a little lower than the angels and will not be content until they have come fully into their heritage.

Because amid constant failures I have tried to live life with this outlook, I find it increasingly interesting and full of enrichment as the days go by.

OUR LOG

THOUGHTS, WORDS, DEEDS

THERE'S never a thought you think to-day,
 Though it pass without expression,
 But leaves on your soul for evermore
 A good, or a bad, impression.

There's many a word you say to-day
 Which, at some time, over yonder,
 You'll wish that you had left unsaid,
 Or had said in accents fonder.

There's never a deed you do to-day
 But its ghost will haunt you ever,
 To fill your life with a sweet content,
 Or your soul from joy to sever.

"Whatever we do, do all to the glory of God".

EMILY EDIS

EERDE CASTLE AND ESTATE—A RETROSPECT

By MARGARET COUSINS

AS the beauty of a picture is intensified or diminished by the frame and mount in which it is displayed, as a true judgment of a character cannot be arrived at without a knowledge of the environment through which it has unfolded, so even a slight acquaintance with the historical background of the Ommen Star Camp gives enrichment to the material and spiritual romance which is being enacted around Eerde Castle in these days through the personality of Krishnaji and his expression of the Truth he has realised.

Things do not happen in certain localities just by chance. There is a philosophy of geography. There is karmic necessity in topography! Some languages and nationalities have expressed this fact more than others. But when, as one of a company of eighty, one sits on the rich old carpet of the drawing-room of Eerde Castle listening to the Wisdom of the Way of Liberation affirmed by the deep, musical voice of that young Indian aristocrat of the Spirit, and notices that the famous Goblin tapestries which have hung on these walls for 200 years were designed to tell the story of the birth of an heir to this noble house, one feels that the present moment is their true fulfilment, that they were but prophecies that made ready the way of the Lord, and that the heir of the ages has come into his inevitable home prepared so long beforehand and now so remarkably expressing the union of past, present and future.

As a defined, historical property Eerde Estate dates from early Saxon times and is described as a free homestead of the feudal type, owning all the farms and villages around, and upheld by the tribute in service or kind of the tenants. At a certain period the property was under the protection of the Abbess of Essen, the head of a convent of noble nuns. This religious Foundation claimed so much property that it aroused the covetousness of a neighboring prelate. The Bishop of Utrecht waged war on the Abbess and in 1380 laid siege to Eerde Castle which held out for 125 days but was then destroyed. Probably it was rebuilt in wood after that for we read in the old Dutch Chronicle that the Castle was again destroyed in 1521, this time by fire. It rose from its ashes to change hands a number of times till its destiny brought it into the hands of a woman, one of the

heiresses of the Twickel family who sold her rights to it to Baron Werner van Pallandt in 1706.

This nobleman entirely rebuilt the Castle. A small river meanders up through the meadow at the back of the Castle and it is recorded that a million stones were carried up it to build this solid eighteenth century style, three-storied mansion. It stands up boldly and baldly out of the wide moat of water which surrounds it. It is said to have great wooden stakes as its foundation. A second moat forms the boundary of a wider circle which encloses the spacious walled gardens and the double rows of old farm offices, stables, servants' rooms which flank the entrance emerald lawn. Two handsome bridges over the moats give picturesqueness to the view. Water-lilies, gold-fish and swans give constant interest to the water scene as do the changing colors of the great luscious, herbaceous borders to the gardens.

The indoor decorations of the house remain exactly as they were when the building was completed in 1715, the splendid tapestries dating from this time. That first Pallandt owner must have taken pride in the finesse of the angles at which was planned and carved the wood-work of the notable Louis XIV hanging staircase. Still there are the pewter pots, the old brass lamps, the wooden chests, the old family paintings, though some objects of exquisite art, such as a Chinese ivory Qwan-yin (female Bodhisattva), Japanese screens and figures show that someone had added the joys of travel in the Far East to the homely comforts of the Netherlands.

Though the Castle has remained unaltered in structure and general decoration for the past two hundred years, in emotional atmosphere it has gone through deep changes leading it from "Darkness to Light".

Instead of the crude forms of old sport, new tennis courts, canoes on the moats and volley ball provide exercise and open-air enjoyment without hurt to any "little brother or sister" of the animal family. All marks of the chase have been removed from the Castle. At the house gatherings and at the great Camps of over 2,500 people no animal food is provided.

The mental character and history of the Dutch people has been built, like Eerde Castle itself, through the centuries, without frills or turbelows, steadfast, four-square, sensible, serviceable, trustworthy, free of complications, independent. Caesar recorded that the Batavian cavalry (Netherland's) were his favorite troops. When in Christian times it felt the pressure of sacerdotal dogmatism the Netherlands gave the world a precious harvest of heretics for above all things it cherishes and expresses freedom of thought, both religious and civil. The first brought it Protestantism and the sects of Albigenses, Lollards, Perfectionists, etc. The second gave it long and strong struggles against foreign political domination. It would brook neither foreign Pope nor royal despot. It fought for freedom within and without its borders, under the leadership of the Princes of Orange.

Thus it became the first Republic in Europe in the sixteenth century, a Prince from the House of Orange having the title of Stadholder of the Republic of the United Netherlands. During Napoleon's reign the country was under French supremacy for some years; after Napoleon's abdication the Stadholder, Prince William V, returned and was given the title of King William I, the system of government fundamentally remaining the same.

This strong, positive race has its roots deeply entwined round its great struggles for freedom and liberty of conscience. Its country is a time-tested sanctuary for Practical Idealists, for all who are in accord with that sober temperament of the Dutch people which combines the spirit of righteousness with a vein of idealistic vision.

If one reviews all the countries of Europe there is none which is so much as the Netherlands, in affinity with the new enunciation of the liberating Truth which Krishnaji preaches and broadcasts from its hospitable soil. Its links with India are almost as direct as those of Britain for the people of its East Indian colonies: Java, Borneo, etc., got their religion and their culture from British India. Thus is this country found to be the ideal focal point for joining the Aryan and the Teutonic races, and for the affirmation of the One Life as the basis of all peace and happiness, the solution of all problems if that Life be realised by each individual as it has been by its Liberated One, Krishnaji.

The present fruition of Eerde's past history came about through the generosity of the present Baron Phillip van Pallandt of Eerde, who was early caught in the attractive net of Boy Scouting and its healthy love of camping. The property came into his possession unexpectedly from a childless Uncle. He established it as a Camp training centre for Boy-Scouts and Girl-Guides. The Association of Practical Idealists also used it as their camping ground, later the Pythagorean School was carried on in one of the estate houses by the Theosophical Educational Trust.

In 1923 he formally presented the whole of this valuable property to the Order of the Star in the East on the birthday of the Protector of the Order, Annie Besant. He made the gift as a "Home for the Coming World-Teacher". His vision, faith, practical other-worldliness of munificence have been amply fulfilled in blessing to himself and the world. The faith has become fact, the vision actuality, the Self-acknowledged World-Teacher, the Beloved blesses the gift with his outpouring of Divine Life, Understanding and Love.

Margaret Cousins

A REQUEST

A LOOSE "contents page" is inserted in the copies of THE THEOSOPHIST sent to Lodge Secretaries. Will they kindly place this on the Lodge notice-board?

A VISIT TO IRELAND

By L. Y.

In *The Adyar Bulletin* for June, 1919, Dr. Besant wrote: "The birth of an Irish Section is of great significance to the Theosophical Movement, especially in the West. Ireland is to the West that which India is to the East in particular and to the world in general—the great home of Spirituality. When the rest of Europe was plunged in the darkness consequent upon the destruction of the Graeco-Roman civilisation, Ireland remained the home of learning, and sent her missionaries throughout the Continent. As regards Western Europe, Ireland is the one home in which the denizens of worlds, other than ours, are made welcome, are recognised and appreciated, treated as comrades on life's evolutionary pathway. Celtic Ireland supplies the imagination which Teuton England so conspicuously lacks. Sorely tried in the fiery furnace of great tribulation Ireland will emerge to become once again the purified heart of Europe."

On Monday, September 17th, Dr. Wedgwood and Mrs. Jackson spent a week in Ireland; it was a memorable week. On that evening the Bishop spoke in Dublin on "The Life after Death". The next day was devoted to the consecration of the new Co-Masonic Headquarters for Ireland at Dalkey; the Co-Masonic Order had been founded on July 6th, 1927, when two Lodges were duly consecrated—St. Patrick in Belfast and St. Michael in Dublin—the two ceremonies of consecration having been performed on the same day as an outward symbol of the Unity which characterised the founding of the Order in divided Ireland.

The Headquarters consecrated by the Bishop, is a house in a unique position, a tram-ride from Dublin. It is "tyled" on the East by the sea and rocks, and to the North are the mountains of Wicklow, where the uncatchable leprachaun flies over the hills towards the crock of gold. The consecration of the house was followed by a combined meeting of the two Founding Lodges, for this was "Commemoration Day".

When the Order was started in Ireland Dr. Besant wrote: "I am so very glad to hear of the Foundation of the two Irish Lodges, and I am quite proud to be a Founder; I think the idea of linking divided Ireland is a very fitting one for Co-Masonic work, for we are the only international Masonic body in the World. If we could do something to bring about the realisation of Ireland as a Nation, and to get rid of

the idea that she is two separate fragments unrelated to each other, it will be a splendid piece of work. I am sure the great green Devas will co-operate in the work, and help the ideal of a united Ireland."

Wednesday was given to an expedition to Slieve-na-Mon by char-a-banc. It deposited us at the foot of the mountain, some thousand feet up that sacred mountain of which Mr. Leadbeater writes so graphically in *The Inner Life*. The Bishop felt the influence of those great Devas who guard this sacred mountain, some thirty miles before we even reached the foot of it. Then we started to climb fifteen hundred feet.

Two days later speaking at Belfast, the Bishop said "It would be quite impossible for anyone who had not visited the country to get a forecast of what Ireland is like. I have never found any country where the Life of Nature is so strong, or where there is such a close touch with the Deva Evolution and the fairy kingdom. My own strong feeling is that the work of Co-Masonry (and I might add, that of the Church), will do a very great deal for the future of Ireland, to promote that special contribution which this country has to give to the world. Both Dr. Besant and Bishop Leadbeater have spoken of the great future awaiting Ireland, which is to be an *asile* or home for spiritual training."

Thursday we went to see the Cave-Temples of Initiation at New Grange; they are undoubtedly built in accordance with the astronomical and mathematical lore of the Atlantean priests, for 32,000 B.C. is the date given to the ancient Masonic markings still visible on the stones. The Hill of Tara was then visited, and the valley of the Boyne.

On Saturday a Char-a-banc drive and an early start at 7.30 for the Giant's Causeway, which we reached by one o'clock. Here again we came into touch with great brooding and Protective Devas. And in those curiously formed rocks in the little Bay the Bishop in the "Wishing Chair" and all the party on rocks around him meditated on World-Peace, and on the Unification of Ireland. We each, in turn, sat in the Wishing Chair, and had also a personal wish. From the Giant's Causeway we drove to Londonderry where the Bishop blessed the new T. S. Lodge rooms. Dublin, Dalkey, the Hill of Tara, Slieve-na-Mon, New Grange, Douth, the Valley of the Boyne, Bellifont Abbey, Montespoice, Belfast, the Giant's Causeway and Londonderry, a strenuous week, but we all felt far too happy to be tired.

When *The Doity Express* correspondent recently visited Dublin, and was being shown the sights, a jarvey indicated a line of shattered buildings in O'Connell Street, and remarked that they had been destroyed during the "crossness". "You mean," said the Correspondent, "the fighting." "Och sure," he replied, "it was the crossness I said." Is not this description one of the kindest and most generous and typical of the Irish nature?

NOTES AND COMMENTS

In Anglican circles in New Zealand, a great deal of satisfaction is expressed over the appointment of the Rev. F. A. Bennett, a Maori, as first Bishop of the Maoris. He is to be called the Bishop of Aotearoa. He was born in 1871. His mother was a chieftainess of high rank and his father was a son of the first registrar-general of New Zealand. He had always showed considerable ability and felt called to the ministry.

When he became a curate he assisted with Maori settlements and won his way with the people. Gradually more and more difficult problems were given him, also he edited a Maori newspaper. He is said to be a fluent and impressive speaker both in English and Maori. So his Bishopric is a fitting tribute to his long-continued and devoted efforts for the Maori portion of the Church, extending over 30 years.

* * * * *

Maori women have seemingly played a large part in the development of their people. They take part very fully in tribal customs. In ancient times they are said to have directed much of the village life. They also earned fame for their songs and poetry. Many had commanding personalities and were industrious and brave. A well-known Maori proverb says of them: "Even as the ornamental head-piece of the canoe or the house gable, so art thou, O woman, the very head of the tribes of man!"

* * * * *

During the September Session of the League of Nations at Geneva, M. Hubert (France) spoke some interesting words at the meeting of the International Institute of Intellectual co-operation.

"The work of intellectual co-operation was the most delicate and audacious which had ever been attempted by the League . . . Human intelligence had known no frontiers, and science was above all race and party. To achieve union and a closer connection of interests on the material plane was comparatively easy. The intellectual plane however was ill-defined and unlimited.

"The problem was to bring about a closer union of national mentalities . . .

"Each national mentality was a source of life and light, each possessed its own particular aspects and color and contributed its part

to the grandeur and beauty of the whole, the aim was to cause a closer union, but not a fusion, to create harmony without a loss of personality.

"It was now desired that each people should know, not only the external characteristics of other peoples, their geographical limits, their industrial power, etc., but, what was far more essential, their manner of thinking, for it was on that plane that agreements, though they might be more difficult to achieve, were most fruitful of results.

"To establish peace . . . it was enough to understand each other. That was the dominating object of intellectual co-operation.

"The young people of all countries should be turned to. If the new generations remained hide-bound by the old-ideas, the League's efforts would fail.

"Moral disarmament was the essential condition of peace but only intellectual co-operation could undertake such disarmament."

* * * * *

The Vaccination Inquirer for November writes the following:

MEDICAL VIEWS ARE CHANGING ABOUT VACCINATION, so said Dr. Walter Carr in his Presidential Address to the Medical Society of London. Dr. Carr pointed out how uncontrolled power brings moral ruin on those who usurp it, and what rigid repression such an organisation would exercise upon attempts at innovation, reform or readjustment to altered conditions. He further said:

"Take, for instance, the case of vaccination against smallpox. Are we adapting ourselves to the marked changes in type of that disease which have developed during the last few years . . . Is it not obvious that the present system of registration is grossly inaccurate and that the real mortality from the disease must be almost negligible?"

"An exceedingly mild form of smallpox has now been epidemic in this country for several years . . . we are told that in some districts it is considered preferable to have a pleasant three weeks in hospital with smallpox than to suffer from vaccination at home. Also, if the disease is really not more serious than chickenpox, let us treat it accordingly and not try to prevent it by giving another disease which may cause as much, or more, constitutional disturbance, and in some cases as long, or even a longer period of incapacity for work."

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The Indian College, Montpellier--Montpellier is not so very far from Marseilles in the South of France--is essentially an International College and is gradually building up residential conveniences for students from various parts of the world. Prof. Patrick Geddes is an enthusiast on this matter and has already been responsible for the Scots College--open to all students. Exchange of culture and friendship, and therefore "Service towards peace and goodwill" . . . are the bases of this very attractive scheme.

Dr. Rabindranath Tagore is the College President, the Vice-Presidents are Sir Jagadish Bose, Sir Michael Sadler, Sir Brajendranath Seal. The Mayor of Montpellier is the Chairman of Executive. The Directors are Prof. Patrick Geddes and Mr. E. B. Havell, Dr. G. G. Advani is the Secretary.

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A Dutch paper, *de Rotterdammer*, gives an interesting paragraph about the change in the outlook of Mission-work. It is said to be an acknowledged fact that Christian missions now-a-days represent not only religious work in its narrow sense, but are important from the point of view of education, medicine, sanitation, social improvements, etc. The change is perhaps partly due to financial difficulties which have been great especially since the war, but another cause is that nationalism has grown to so great an extent. Eastern Christianity has obtained a national character. China and Japan have already Christian communities independent of the missions; and this is likely to happen elsewhere.

There is also less enthusiasm in the Western countries which send out missionaries, partly owing to financial difficulties, but principally because the belief in the unique position of Christianity among other religions is diminishing.

The popularisation of historical criticism and of science, which show the unity of the human race and human consciousness, the greater interest in Eastern religions, the increased appreciation of teachers as Gandhi, Tagore, Krishnamurti, Inyat Khan, have given the deathblow to the belief, that the colored adherent of other religions is a "heathen".

And, finally, Christianity, supposed to bring the One Truth to the ignorant, is at present in the eyes of many nothing but a problem, a source of many differences, a plurality of contradiction. Because of all these factors mission-work at present is on a different basis. Leaders and organisations of the countries to which missions are sent, now ask the missionaries to co-operate with them. The Christianity taught by them no longer is the dogmatic, exclusive Christianity of the past.

HUMAN TREATMENT FOR PRISONERS

"The criminal, the insane and the defective are with us." says an American authority, in a never ending stream which passes through Prisons—"state institutions" he calls them. And these unfortunates need human treatment and reasonable comforts like every other human being. Wholesome and productive labor seems to be one of the most useful schemes for these confined and frustrated people. It helps them, and so does a decent wage for their work, as it gives back self-respect.

One of the Wardens in the great Sing Sing Prison puts forward a view concerning criminals which compels one to pause and think. He

says that if we are to understand the question of the criminal we must approach it from the angle that "law determines crime; there would be no crime without law and, by the same token, no criminal without law. A criminal is, therefore, anyone and everyone who commits an act forbidden by law or omits an act commanded by law." He points out that most people have during their lives committed one or more acts which if found out would have landed them in prison. Also that the "big fellow" escapes while the "little fellow" is caught and harshly handled. Prisoners, he says, "often give themselves unsparingly and unselfishly to teaching or social service for fellow-prisoners." Here is one case:

"'Old Jake'—who is a sort of assistant to every worker in the hospital—is now doing his eighth 'bit,' has spent most of his life in prison, and has been a miserable failure from a social standpoint; but in the good that he has done his fellow prisoners by long hours of patient care and drudging labor, he has been a huge success. I don't know, but I fancy that whatever his shortcomings in this world have been, 'Old Jake' will need no judge's commitment to 'get within the walls' of heaven."

Crime is rarely a one-sided proposition, Warden Laws contends:

"Guilt is rarely entirely personal. Responsibility must, in most instances, be shared by society, which takes credit for a man's virtues and should by the same token acknowledge at least some of the blame for his vices. The newspapers and movies must, in many instances, share a good deal of the responsibility of crime, but so too must the schools, the churches, and many thoughtless fathers, indulgent mothers, vain wives, underpaying employers, dishonest politicians, usurious bankers, and grasping money-lenders."

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Many people have tried to tell the tale of Russia since the fateful November of 1918. But the new Russia is usually seen only in bits and few have tried to make the bits into a whole. In a recent book, *The Fall of the Russian Empire*, Father E. A. Walsh, tries to sum up the meaning of the revolution thus:

"It was not merely a revolution in the accepted sense as historically understood—that is, a re-allocation of sovereignty—but revolution in the domain of economics, religion, art, literature, science, education and all other human activities. It sought to create a new archetype of humanity, the 'collective man,' and a new culture adapted to the impersonal 'mass man' who should displace forever the 'soul-encumbered individual man.' It was meant and so proclaimed by its protagonists, to be a challenge to the modern state as constituted, not merely in Imperial Russia, but throughout the civilised world. It was philosophic materialism in arms, the most radical school of thought that has ever come upon the stage of human affairs."

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It is thought that a new spirit of the dance is appearing in Germany and that it will sweep across the world. The dancer has been the interpreter of music, but in this new school, in Dresden, music is no longer essential. Now the story told is the story of the dance itself. It was Havelock Ellis, the noted sociologist, who pointed out how this art is related to life. To-day the dance increases steadily in importance and is used more and more in schools and colleges. It helps to build strong, graceful people, with beauty and poise—and these things make for health and happiness.

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The splendid work of the Musæus Girl's College, Colombo, has long been known to Theosophists. Nearly every member who travels East stops at Colombo sooner or later, and, while ashore, visits this remarkable achievement due to a woman who had vision and wholeheartedly devoted herself to the realisation of it. Forty years ago Mrs. Marie Musæus-Higgins landed in Ceylon, and began her work of educating the Sinhalese Buddhist girls of the Island. Slowly but surely, she built up from humble beginnings, the scheme that now has flowered in this Training College. One of her earliest helpers was Dr. W. A. English who afterwards came and lived at Adyar, and was loved by all who knew him. There were always loyal friends of the School, and none more so than Mr. Peter de Abrew, the Manager from the beginning, who has devoted his time and wealth and energy to the helping of his people. Just recently a large Memorial Hall, erected in memory of Mrs. Higgins, was opened by His Excellency the Governor of Ceylon, and he also unveiled a bust of the School's Foundress and Principal. In his speech, His Excellency reminded the girls that a new era was opening up for women in Ceylon—for before very long they would have the vote. He urged them to the service of their country and so fulfil the hopes of the College, and of the noble woman who had given her life for them.

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The idea behind the International Relief Union, organised at Geneva, deserves the commendation of the world. At a time when national hatred and suspicion are rife it is refreshing to note a tendency among the more thoughtful elements in different countries to lend a helping hand to peoples crushed by disaster. The Union is a sort of international Good Samaritan. Its purpose is to extend emergency relief to large groups overtaken by exceptional disasters other than war.

It is likely that when nations are prompted to extend merciful relief to less fortunate neighbours they will think less of making war on one another. For that reason organised philanthropy may have a wholesome effect on the movement for ordered peace in the world.

J. R.

THEOSOPHICAL ACTIVITIES

WE are very glad to receive the following notes from Mr. G. J. Birks, Secretary of the Anglo-Latvian Lodge at Riga:

It may be of interest to your readers to hear something of Theosophical and kindred activities in Riga, which was once the leading port of old Russia and is now the capital of the new State Latvia, which is a post-war creation.

It is probable that there are about fifty actual members of the T. S. in Riga, a Lettish Group, a Russian Lodge (Holy Grail) and the Anglo-Latvian Lodge, which is international in its character.

There are also study groups which are well attended, and are steadily growing. But more important than all is the fact that the teachings of reincarnation and karma are permeating the thought of Riga. It is especially noteworthy that only a few years ago the Psychical Research Society was almost purely spiritualistic, whereas now, even amongst the spiritualists themselves the ideas and ideals for which we stand are spreading, and nearly half of the members, I believe, lean now in our direction.

The Press attacks us, which is a very good sign, much better than to be entirely ignored.

As regards "Star" work, Frau Pettersson is making good progress, and under the auspices of the P. R. S. arranged a public lecture in one of the biggest halls. Dr. Simha, a pupil of Krishnaji, delivered a very interesting lecture in German, and a crowded audience hung on every word. Since then the bookshops have been stormed for Theosophical and Star literature, and I understand they are about sold out.

It is absolutely certain that if Dr. Besant and, or, Krishnaji would come here, they would be able to fill our biggest Halls every night for a week. Such a tour as the following should be a useful proposition—Stockholm, Helsingfors, Reval, Riga, Warsaw, Berlin, Paris, London.

I trust that this little article will encourage our leaders to give us a hand here, where devoted workers have already prepared the ground. The President of the Anglo-Latvian Lodge is working very hard and very successfully.

GEORGE J. BIRKS

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The Theosophical World University Centre in England—which is located at 153 Brompton Road, London—is pursuing a very comprehensive syllabus. This Centre presents “the results of scientific research along various lines of psychological evolution, bringing into light the evolutionary factor (until now ignored) in the spiritual nature of man, which is the essential basis of Theosophical teaching”. Prof. J. Emile Marcault, the director of this World University, is himself taking a series of lectures on “The Mystical Experience, its Evolution”. Other courses are—“Evolution in the Light of Astrology” and “Stages in the Development of Christian Doctrine”.

The Theosophical World-University Association, American Section, (725 Kimball Bldg., Chicago, Ill.) seems busy. Extensive Courses have been arranged for students on: Ancient History, Child Study, Educational Psychology, Elementary Botany, Music Appreciation, Public Health and Sanitation. Each subject is exhaustively dealt with, and evidently is intended to provoke thought and efficiency in those undertaking the work.

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The Canadian Theosophist for October gives an article on Vivisection to which we draw our readers' attention. It is a question which many of us eagerly put at the back of our minds, instead of never losing it out of sight. We quote the following:

“In conclusion let me remind those who are shocked by the revelations made in anti-vivisectionist publications, that no great cause was ever won without pain and sacrifice. Slaves on American plantations would still be screaming under the lash of brutal overseers; men and women would still be herded together in filthy jails; and little, tired, frightened children would still be sobbing in the black darkness of coal-mines if innumerable ordinary people had not been brave enough to look hideous facts in the face. But even those timid souls who, because they value light-hearted ease and peace of mind too highly willingly to expose themselves to any risk of being disturbed by painful knowledge, can take no very active part in our campaign against cruelty to animals and the propagation of disease, can yet be helpful by adding their names to the membership lists of anti-vivisection societies, and getting others to do the same. Politicians care only for numbers, and just as fast as these lists begin to mount up in any constituency its candidates for election will begin to denounce vivisection from their platforms . . . Should doctors

find that patients are choosing anti-vivisectionist doctors they will find reasons for transferring their allegiance."

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Switzerland.—Dr. A. Kamensky writes that Geneva is full of life. The T.S. has obtained new quarters; the first activity which took place in them was a "Peace-week" organised by the Theosophical Order of Service. This had the result of coming into contact with many organisations which have a centre at Geneva.

"Mrs. Cousins has been very active here. Both she and Dr. Cousins have been giving several talks. I am giving a course of lectures at the University on: An introduction to a comparative study of religions."

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Argentine.—The Annual Convention was celebrated this year under very favorable conditions. With the exception of one Lodge, all the others sent delegates, who took home the Message of Peace and Harmony, which reigned throughout the Convention, and made it a historical event in the life of the Argentine Section.

France.—Free Esperanto classes, open to the public, are held every Saturday evening at the Headquarters of the French T. S.

We may differ regarding the practical value of the Esperanto language as a universal language, yet none of us will doubt the splendid opportunity it offers for practical internationalism, hence for effective brotherhood.

O.

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The Theosophical Publishing House, London, writes:

It may be of interest to you to know that we have just published *Studies in Evolutionary Psychology*, by E. W. Preston, M. Sc., and C. G. Trew, B. Sc. (Crown Octavo, Paper 1s. 6d. net). This textbook, from the London Centre of the Theosophical World University, on the correlation of Psychological Evolution with the history of physical science, art, etc., presents Theosophy as a philosophy of Universal Evolution.

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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. Thanks to those who have already complied with our request.

THE YOUNG THEOSOPHISTS

ADYAR is the Headquarters of the Young Theosophists in India. The All-India Federation of Young Theosophists—as their movement is called—came into existence in December, 1923, in Benares and has ever since helped in no small measure to express definitely the spirit of youth in the Theosophical Society. Originally attached to the President of the T. S., it was recognised as part of the Indian Section in 1925.

The Federation is given full autonomy in the management of its affairs. It has more than 120 Lodges and Centres attached to it with a total membership of nearly 2,300.

What do we do at the Headquarters? Everyday's post brings in a number of enquiries with regard to the Youth movement in the T. S. These are all attended to at the Headquarters. Lodges and Centres are circularised from time to time with reference to work in their areas. Suggestions for propaganda are sometimes given. Membership statistics are collected. Records relating to Lodges and Centres are carefully maintained. Reports of the work carried on by Lodges and members in various parts of the country are collected and recorded. New Lodges and Centres are chartered. Membership diplomas are obtained from the Indian Section office at Benares and forwarded to the Lodges concerned.

These items constitute the routine work, as it were, of the Headquarters. But the little band of Young Theosophists at Adyar is available for service of any kind in any of the various institutions at Adyar, whenever there is an exigency.

The Federation conducts a monthly magazine—*The Young Theosophist*. The business side of it is entirely in the hands of one who has seen but sixteen summers; but many a wintry day in the magazine's life is happily glided over by the warmth of his enthusiasm. The journal has a board of contributors whose love of youth and ability to write on youths' problems are world-renowned.

The Federation has two annual gatherings. One is held in the Easter week in connection with the South Indian Conference. The other is the Annual Convention coming off in the same place and time as the T. S. Convention.

We are happy to have our Headquarters at Adyar. Everyone is so friendly to youth and is so full of sympathy with youth's aspirations. We have, above all, the greatest Young Theosophist living and working in the same compound. And just as her Ideal of Service sees no limit of any kind, so do the Young Theosophists hope that, with her as their example, they will be enabled to train and fit themselves for the service of the world through good citizenship.

G. R. V.

REVIEWS

The Rebirth of Hindū Music, by D. Rudhyar. (Theosophical Publishing House, Adyar, Madras. Price: Cloth Rs. 5; Wrappers Rs. 3-12.)

A work of a deeply spiritual and mystical nature, which should appeal to the philosopher-musician of both East and West alike. Not only does it give a quite original view on the subject of European music, and traces its origin to Pythagoras, but shows how Hindū music has degenerated and the great need to bring about its purification, to reinstate it as the answer of spiritual forces.

European and Hindū music have entirely different dharmas and each must go back to its original source if purification is to be brought about.

All that the author says on the subject of tones, overtones and sound is most illuminative and one can read and re-read the book, still penetrating into deeper and deeper meanings. What is said of Western music is now and again revolutionary and might shock conservative thinkers, unless the purpose of the book is clearly borne in mind.

The author foretells the manifestation of a new Music of the West in America, side by side with the building of a new civilisation.

One would like to quote from every paragraph, but as space forbids we confine ourselves to a few.

India must recall her forgotten civilisation, for: "India is the very heart-centre of humanity—greater India that is. If the Indian heart ceased to beat, this humanity of ours would die. But humanity is ill, very ill; because its heart is very weak; and the heart must be tonified if death is not to ensue. It must be tonified by the power of solar Sound, inaudible as well as audible. The inaudible Sound is that which is uttered by the great spiritual teachers and Avatārs of the race. It is the sound produced by the rhythm of perfect lives embodying the will of master-souls, by Incarnations of the Spiritual Sun. Audible sounds are those uttered by the real musician-souls of

the race, the *syntonists*, those who know how to condense solar magnetism into tones which resound throughout the globe and revivify the human race.

"What the Indian musician needs to-day more than anything else is the knowledge of the *Fundamentals of Tone and Sound*; of the true science of sound and the true philosophy of music.

"The voices of most men and women lose their vital resonance and become 'clear' or 'pure,' which usually means devitalised—like white bread or polished rice. The fire of the Self is gone and nothing is left but the thin resonances of a more or less poorly functioning, because, demagnetised, body.

"Hindû music is *not* based on the concept of interval . . . *srutis* are *not* units of interval, but tones measured by units of vibrating substance. All ideas to the contrary are merely due to the pernicious influence of Western thought in India.

"The single tone must be set resonating before the *rag*, which is the form taken by the cyclic evolution of the tone's energy, can acquire its full power. Thus the use of the *tambura*, which is a symbol and yet a pretext to spiritual inertia . . . But the true *tambura* is not a mere instrument, *it is the very body of the singer*. It is the body of the singer which ought to produce and vitalise this fundamental in the phenomenon of root-resonance.

"The root of music is not dead. It lives in the Indian heart and a new off-shoot is slowly rising from the Āryan Root. Let the Root be revived! Let the fire of growth and the living sap rise in the new germ trying to pierce through the dark soil of Patala-America . . . The centre of Syntonic Reformation is the individual. Let then the individual be regenerated."

We hope we have given some little idea of the wealth of knowledge and intuition shown forth in Mr. Rudhyar's fine work. Can you imagine, how such a writer would view the subject of that abominable importation the Indian harmonium! We have purposely refrained from quoting on this subject and refer the reader to the book itself so that he may get the full relish of the author's very apt and only too true criticisms!

K. M. R.

The Story of Oriental Philosophy is the sturdy title which L. Adams Beck gives to her recent volume—published in New York by the Cosmopolitan Book Corporation. Residence in and close study of the Orient qualify Mrs. Beck for her work, and insight and sympathy for her subject touch her pen with magic. She emphasises the likeness between East and West, not their divergences.

Beginning with the Vedas she points out that the old Vedic poets had believed in a One Being and had "arrived at a conception of Godhead which was reached once more by some of the Christian philosophers at Alexandria, but which even yet is beyond the reach of many who call themselves Christians". The Purānas are surveyed and the six great Philosophies shown to have taught in anticipation of modern doctrines the lesson of a vast universe rhythm—"creation, maintenance and dissolution."

"The Upanishads," Mrs. Beck writes, "thirst for what will give the whole of life a new meaning, lifting it into the Universal and making each thought and action of a man of the same vital import to the universe as the sweep of the mightiest planet upon its orbit. And as the planet evolves into order and harmony and unity from chaotic forces, so the soul of man evolves into harmony and unity through the psychic evolution of many lives."

Earlier she remarks that it is as reasonable to suppose that India's wise men should have communicated to Plato the teaching of reincarnation which he held so strongly, as that it should have sprung up in his own mind from some dim forgotten heritage of their once united peoples.

"Yoga as a method of concentration constitutes 'a Gift to the West,' enabling us to realise the possibilities of the soul in solitude and silence, and to transform the flashing and fading moments of vision into a steady light which could illuminate the long years of life."

The great epics—the *Mahābhārata* and the *Rāmāyana* are reviewed, and also the wonderful ethics and spiritual teaching of the *Bhagavad-Gītā*. Then several chapters are devoted to the Lord Buddha. He is seen as the great scientist, perfect expositor of the Law of Karma. China's contribution to the world, Mrs. Beck thinks has not been sufficiently known or appreciated in the West, and cannot be till there is more familiarity with Chinese literature and habits of mind. Though Confucius died with a sense of failure upon him before seeing "the burst of glory so soon to follow his death,"

yet his philosophy "has been the most powerful means of holding the nation together and keeping the empire afloat in the stormy seas of shock and change in which so many civilisations have gone down. . . . That there is greater teaching is possible, but if greater exists, let her live up to the full measure of the Confucian ideal, since there is no height for which it cannot prepare her".

In Japan the Zen doctrine, transplanted from China "exerted a mighty influence, not only in the development of art, but also in the moulding of character. It strengthened the natural bent of the Japanese toward the sympathetic and passionate contemplation of the beauty of nature, for to Zen the vibration of nature is in accord with the inmost rhythm and vibration of man. In Japan the Zen became a great philosophy for men of high intellect and percipience, blending naturally as it did with the knightly austerity of the Japanese character". Apart from its own Shinto Japan took its philosophy from India—"the great original mother of Asiatic philosophy."

The real lesson of her book, Mrs. Beck regards, is "that Eastern thought as developed in Asia is to come again to rescue the Western world from materialism, and that so the Indo-European and Aryan races may meet once more. This difference has been a hitherto unbridgeable gulf between them . . . They fell apart because the Westerners concerned themselves little with metaphysics and the things of the spirit, whereas every instinct of the Easterners drew them with passion to the solution of the eternal problem of man's relation to the Unseen".

She does not anticipate that Europe will ever profess one of the great Asiatic faiths—though "Westerners have never evolved a faith of their own, and have been compelled to import religions from the East as they did tea and spices . . . Yet as the great faiths are bridges and not barriers, they will encourage the passage of the thought of mankind across all the frontiers of faith. It is the author's conviction that in all such matters India must lead the world, for she has made spiritual exploration her chief form of occupation and, knowing while others guessed has chartered the ways. Now that the narrow theology of the Jews is passing away and a new aspect of Christianity developing in the West, the Occident will tend more and more to identify itself with the great Vedantic teachings, and the utilitarian philosophies of Europe will plume themselves with the wings of the Himalayan eagle".

Mrs. Beck thinks that for the supermen of Spinoza, Blake and Nietzsche to assume their right, there is only one unshakable basis

and that Divine in all that concerns the daily life of men, as the East has taught. If either East or West conquers it will be a calamity for the world, the hope of the future being "that East and West may meet and mingle in the brotherhood of the spirit beside which outer forms are as nothing".

J. R.

The Doctrine of the Bhagavad-Gītā, by Pandit Bhawani Shankar (The Karnatak Printing Press, Bombay. Price As. 8.)

The Gītā and Spiritual Life, by D. S. Sarma, M.A. (The Theosophical Publishing House, Adyar, Madras. Price Re. 13; Wrapper Re. 1-2.)

Bhagavad-Gītā, An Exposition, by Vasant G. Rele. (Taraporewala Sons & Co., Bombay. Price Rs. 4-12.)

Three books on the *Gītā*! Pandit Bhawani Shankar has given to the world a gem of a book. Little it is, but all the better; it is sharp, concise, and full of reverence. It is the thought of one who has grasped the deeper inner meanings, even lived them, and tempts his neighbor to taste also of the divine feast. The deep spirituality of the writer shows up, he helps to make the sacred lore more intimate, more personal, more applicable.

In the last Chapter, dealing with the famous Fifteenth Discourse, the Panditji explains the slokas 19 and 20, in detail, giving a full account of all the five *Bhavas*: the *Deha-*, the *Indrihya-*, the *Mano-*, the *Buddhi-*, and the *Aham-bhava*. This is a most interesting addition to the psychology of worship, but is also illuminating to any one interested in the analysis of the human consciousness.

The book of Prof. D. S. Sarma is cast in a different mould; it is taken hold of from the intellectual angle, but it is none the less backed by deep devotion and reverence for the truth. In that way both these books are evidence of India's return to life, to the life eternal, losing naught of her heritage. The first Chapter, on the *Gītā and the Spiritual Life*, deals with the question of historicity, with comparisons and parallels in the *New Testament*, and comparative Ethics. He calls the *Srī Gītā* the "layman's Upanishad," and points out splendidly the way that, "the *Gītā* pleads for inward moral purity in place of external ceremonial purity". The second Chapter deals with the *Mystic Way*, and goes deeply and concisely into the root of the matter showing the parallel with modern Christian mysticism.

Here, one would like to see clearer distinction made in the use of the words "soul" and "mind," both of which are too vague for such a work as the *Gītā* (p. 51) where clarity is only matched by its terseness. Just after this, however, Mr. Sarma gives us something to remember regarding mystics: "It is only the minor mystics, who are stuck up somewhere on the mystic way, that are lost to us. Those who go the full way return to the world with glad tidings."

Chapter IV, "What the *Gītā* does not Teach," sets forth the value of the *Gītā* in relationship to the other Upanishads, and is one of the best analyses of the sort. It is altogether a most satisfactory exposition for the days' needs, for shortness has not robbed the subject of values or of matter. The fifth Chapter, on Sri Ramakrishna Paramahansa, has nothing to do with the subject, being a devotee's praise of the man that to him was great. May India never lack in hero-worshippers.

Cast in a mould that is quite un-Indian, is Vasant G. Rele's very ambitious effort. But it leaves us cold. Dr. Rele is steeped in the dye of Westernism, and we can only hope it is not a *fast* color. To take the marvellous analysis of Man as shown by Shri Kṛṣṇa, with his knowledge of the five *Kośhas* and the five *Bhāvas* that accompany them, and give an "exposition" on the basis of materialistic, dense, "brain consciousness" psychology, is at best a farce. It is a clever bit of sham, a juggler's stunt. To refer to Shri Kṛṣṇa as the "master-analyst" does not save the book from blasphemous superficiality.

A. F. KNUDSEN

Songs of the Sidhe, by Duncan Greenlees. (Published by the author; The Theosophical College, Madanapalle, India.)

All men are poets when you touch their Soul. This hard-headed young scientist and Egyptologist, is also a rare mixture of the mystic and the occultist, and it does not surprise us that he comes out in verse before writing in Science or in Psychology.

Some of Duncan Greenlees poems are written before leaving Oxford, some show the mystery of Egypt, some the shaking of the "dice of fate" as he reached India. Some show the broodings over all things in the atmosphere of Theosophy and India, in the last two years.

Duncan Greenlees is always a marvel of trust, candor and selflessness to his friends and this is shown in the three pages of notes

at the end, in which he tells of the date and circumstance under which the various poems came to be written. This adds much to the charm, for all poetry, and really all philosophy, is introspection. The fifty poems of this little book are all delightful, and make a pleasant hour's entertainment. Some will look deeper and see the hints of the nearness of the life of the Sidhe; those who know the author will prize the booklet, as a link with a noble friend, a comrade on the spritual way.

KAHUNA

Women Awakened, by G. Sumati Bai. (Tagore & Co., Madras. Price Re. 1.)

Another small book which treats of "burning questions" in India in the present day. Dr. Besant writes in the foreword: "It should be very useful, and I hope it will have a wide circulation."

Bodhi Dharma (The Message of the Buddha), by T. L. Vaswani (Ganesh & Co., Madras. Price As. 12.)

This booklet contains some notes of talks by the author on the Buddha and his message. The introduction, which covers nearly half the pages of the booklet, should prove useful to those who have read little about the Buddha and his teaching.

Prophet Muhammad, by Ahmad Shafi and *His Teachings*, by Moulana Yakub Hassan. (G. A. Natesan & Co., Madras. Price As. 12.)

The author, in his preface, says that in many of the biographies of the Prophet stress has been laid too much on the military aspect of his life. In his brief sketch he attempts to show "how an average intelligent Mussalman, in touch with the main currents of modern thought, sees his Prophet and would wish others to see him".

The publishers thought well to add the teachings of the Prophet. The appendix contains many of the sayings attributed to Muhammad.

Busy People's Bible Course, by Rev. Charles H. Morgan, Ph.D. (Oxford University Press. Price Re. 1-8.)

This book should be very useful to the leader of a Bible class.

Socialism and the Bible, by Jean Ouvret, translation from the French by Oliver Baldwin. (The C. W. Daniel Company, London. Price 3s. 6d.)

The writer tries to show from Biblical texts that there is a close affinity between contemporary Socialists and Biblical writers.

According to him the Bible contains anti-Socialist as well Socialist aspirations.

The translator in a concluding chapter points out that the point of view of French Socialists is different from that of their English brothers, France having had to suffer more from the abuses of Churchianity.

Snowflakes and Silver Feathers, by "D". (The C. W. Daniel Company, London. Price 3s. 6d.)

According to the writer this small book contains a description of visions or fragments of them, seen in other worlds. No doubt that writing down these memories gave pleasure to the seer of these visions; in how far their record will prove useful to others is a different question.

A Catechism of Health, by A. Rabagliati. (The C. W. Daniel Company, London. Price 3s. 6d.)

The title explains the contents of the book and the way in which these are presented to the public. The questions and answers are not strictly confined to "health" only. Answers are given to such questions as: "Is Evolution Compatible with the Idea of Creation? Can we put an end to Suffering and Death? Ascent or Descent? Order, not Chaos."

Alloquia, by D. Marinus. (The C. W. Daniel Company, London. Price 6s.)

The writer, a medical practitioner gives some of his experiences and reflections. He says that, "he has related things as he has found them, not as he, or others, might wish them to be". The last Chapter is given to an exposition of his religious development; he finds that spiritualism has helped him most; he is not in favor of "continual running to consult mediums" and says: "If I had to send a missionary to the Congo I would not send a Spiritualist, but a Salvation Army officer or a Roman Catholic priest. It would be safer." He ends by saying: "Many men believe in 'God' because they have never sought Him; others having sought, may feel that they have not yet found Him. Which of the two are nearer to Him?" Sir Arthur Conan Doyle has written the Preface. A readable book for a lazy afternoon.

J.

BOOKS RECEIVED

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

Ramānujā's Idea of the Finite Self, by P. N. Srinivasachari (Longmans Green & Co., Ltd., London); *The New Image*, by Claude Bragdon (Alfred A. Knopf, New York); *Thurston's Philosophy of Marriage*, by William R. Thurston (S. Ganesan, Triplicane, Madras); *The Zodiac and the Soul*, by C. E. O. Carter; *The Angelic Hosts*, by Geoffrey Hodson (T. P. H., London); *A Catechism of Health*, by Dr. Rabagliati; *Alloquia*, by D. Marinus (C. W. Daniel Co., London); *Woman Awakened*, by G. Sumati Bai, B.A., L.T. (Tagore & Co., Madras); *Quest*, by T. L. Vaswani (T. P. H., Adyar); *The Silence*, by Evelyn Whittell (L. N. Fowler & Co., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

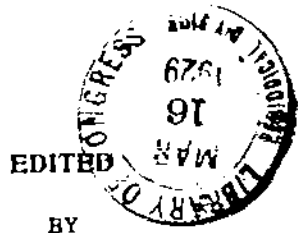
Revista Teosofica Chilena (September), *The World's Children* (November), *The Canadian Theosophist* (October), *Modern Astrology* (November), *The Monthly Summary of the League of Nations* (October), *Light* (November), *Bulletin Théosophique* (November), *Theosophy in S. Africa* (July, September, October), *The Humanist* (November), *Theosophy in Ireland* (October, December), *The Messenger* (November).

We have also received with many thanks:

De Theosofische Beweging (November), *The Periodical* (October), *Theosophy in India* (November), *Teosofisk Tidskrift* (October), *Norsk Teosofisk Tidsskrift* (July, September), *Theosophia* (November), *The American Co-Mason* (September), *The Vaccination Inquirer* (November), *La Revue Théosophique La Lotus Bleu* (October), *Strī Dharma* (November), *Bhārata Dharma* (November), *Espero Teozofia* (July, September), *Revista Teosofica Cubana* (October), *De Ster* (November), *The Cherag* (November), *The Vedānta Kesari* (December), *The Kalpaka* (December).

Registered M. 91

THE THEOSOPHIST



EDITED

BY

ANNIE BESANT, P.T.S.

February, 1929



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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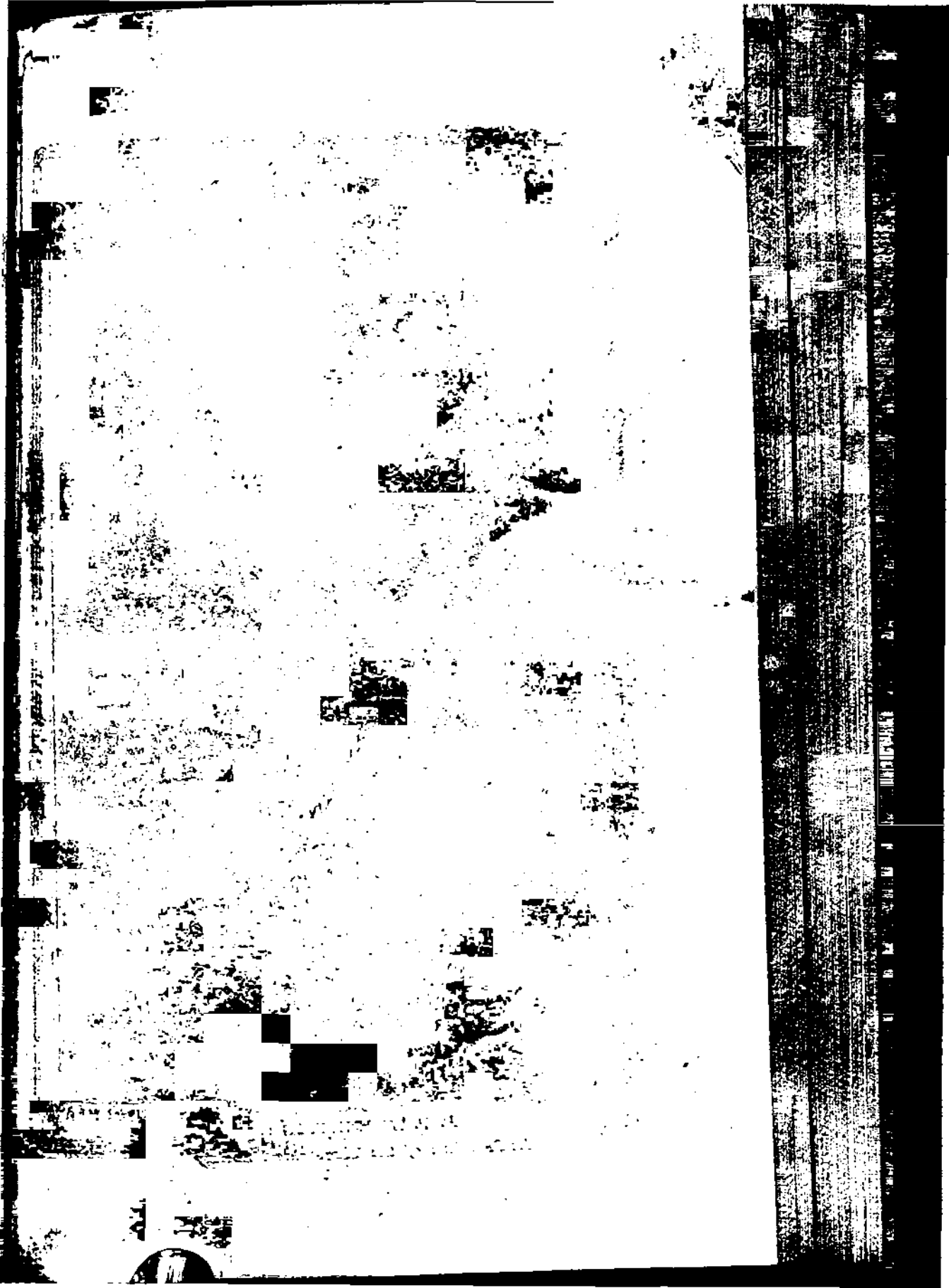
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A. P. WARRINGTON
Vice-President of the Theosophical Society



ON THE WATCH-TOWER

By THE EDITOR

I have much pleasure in printing the following very temperate letter in defence of the right of my dear son, S. Arundale, to hold his own opinions and to choose his own line of action.

INTOLERANCE

By N. R. DEOBHANKAR

OPEN LETTER

THE CHAIRMAN OF THE BOARD OF EDITORS

ANANDA

SIR,

As one who was for some time the acting Editor of the Sectional part of the Star, known as *Ananda*. I wish to make the following comments.

It is evident, even to a casual reader, that Dr. Arundale has been enjoying special attention from Prof. Wodehouse of late. To many of us, like myself, have derived much profit and pleasure from the Professor's numerous charming and instructive contributions to the pages of a World Teacher and on the conception of Spiritual Life, to do nothing of many purely literary topics, this digression into a personal channel seems very unfortunate. Whatever may be Dr. Arundale's gain by this distinction, it is surely a loss to the



P. A. WARRINGTON
7/3/22

A. P. WARRINGTON

President of the Theosophical Society



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average Star member who, like the present writer, seeks clarification of the new teaching, and is not concerned with personal incompatibilities or individual deflections. Of course, Prof. Wodehouse's readers cannot dictate to him the subject on which he shall exercise his literary faculty as an exquisite writer. But when, after needlessly narrowing his field, he goes further, and deals with it in a spirit still more narrow, his humblest reader becomes entitled to record a protest.

Wading through the insinuations, innuendoes, and rhetoric, one comes to two things which appear to have roused the Professor's ire; one is an act and the other is an attitude. The act is that Dr. Arundale, who is a Bishop, celebrated the service of his Church, though the P.T.S. had banned all ceremonies; the attitude refers to Dr. Arundale's answers "in his boisterously jocular style" to questions put to him at a meeting. I shall dispose of the second factor first, as not being present on the occasion and not holding a brief from Dr. Arundale. I have little to say about such an elusive and personal thing as attitude and manner, to which Prof. Wodehouse attributes "a pleasant flavour of pugnacity". All I would observe is that many who were present, including several who hold views on the vexed question of ceremonies as enlightened as those of Prof. Wodehouse himself, do not share the construction he has put on Dr. Arundale's remarks and manner. Some of them on the contrary, believe that Dr. Arundale came out rather well through the trial where topics were raised which he would have been content to leave alone, and which he had already dealt with repeatedly in a frank and open manner elsewhere.

However, leaving personalities aside, let us come to Dr. Arundale's act, which involves a principle—or rather two; one being the rationale or otherwise of ceremonies and the other the right of individual belief. Prof. Wodehouse has left the former point untouched. He is in such a hurry to catch Dr. Arundale in the wrong that he has no time to spare for this more profitable and pertinent question. Under the circumstances we, too, shall leave the point aside as to whether there is any sense in ceremonies, and come to the crux of the matter, namely Dr. Arundale's right to perform them. Dr. Arundale believes in ceremonies. He is a Bishop of the L. C. C. An essential part of his duty is to celebrate certain rites, especially during such a season as Christmas. The P.T.S. put a ban on all ceremonies within the Society's jurisdiction. As Prof. Wodehouse himself admits, opinions may differ as to the justification of such a drastic order. However, there it was, and had to be obeyed.

His subordination to Dr. Besant as a General Secretary of the Indian Section, on which Prof. Wodehouse lays stress, did not absolve him from his ordinary duties as a Bishop of his Church. Accordingly, he carried out his usual rites, after formally securing the President's permission. That the scene of his ceremonies was only twenty yards away, and not the full number regarded as adequate, according to Prof. Wodehouse's standard, was not Dr. Arundale's fault.

Of course it was open to Dr. Arundale to waive his personal conviction in deference to Dr. Besant, the P.T.S., or in courtesy to Krishnaji, her non-ceremonialist guest, or to appease his anti-ceremonialist followers. It is possible to quote Dr. Arundale's past against his present, and show how he has more than once thrown his personal judgment overboard and conformed with the views or wishes of his leader. But such a compromise is a matter on which no man has a right to dictate to another. It is for Dr. Arundale alone to decide. What we are concerned with is whether an individual, who exercises his freedom of belief against the general trend, merits condemnation for his conscientiousness.

Some of the most earnest Star members, occupying responsible positions in the movement, have held up freedom of conviction as the essence of Krishnaji's doctrine, and the courage to exercise that freedom as the teaching. Yet Prof. Wodehouse raises a cry of "betrayal," and sees Judas in every man who does not hold up his hands in holy horror at the mention of ceremonies! Is this all the tolerance that we have learnt either from the T.S. or from the Star?

There is a cartoon in Punch of "The Guild of Nature Lovers," out on a walking tour. As the vanguard of the party reaches a village Petrol Station and its disfiguring erections, some turn their heads away in horror, others shut the blasphemous sight off with their hats and umbrellas, others rush back to prepare the rest of the party for the approaching outrage. On the opposite pavement stands a group of simple country-folk to whom love of Nature is natural, and of which they are thoroughly unconscious. They look mystified and puzzled at these strange doings of the expert Nature Lovers, as they march past the offending locality. Krishnaji recently graced a social ceremony by his presence, which was cordially solicited, and conducted himself—to nobody's surprise—like those born Nature Lovers, and not like the propagandist experts of the cartoon. Would that those who love and revere him spent less energy in championing his cause and spared more to follow his life.

It is to be regretted that the Editorial Board has been allowing Krishnaji's journal to be used for personal propaganda that brings discord, when his own insistence is on principles and harmony. After filling page after page with denunciation of Dr. Arundale, Prof. Wodehouse comes out with a dignified declaration that "of Dr. Arundale I prefer to say little"! Some of us, who do not find Dr. Arundale an unpleasant subject for a topic, would still agree that it would have been a happy achievement if Prof. Wodehouse had stuck to his professed inclination.

Adyar

N. R. Deobhakar

If each will choose his own way, and tread it without interfering with his neighbour, all will be well. "I am of Paul." "I am of Apollos." We are as foolish as our predecessors, 2,000 years ago. I would earnestly ask all Theosophists to be true to their principles, and not to do anything to arouse jealousy or competition between the allied movements, springing from the Divine Wisdom in our days. There are many paths by which men reach their goal, since each starts from his own position, but "all roads are Mine," said Shri Kṛshṇa. Unfortunately, followers are more jealous about their "leaders" than are the latter—"plus royalistes que le roi."

* * *

I am glad to state that the well-known publisher of translations into German of Theosophical books, Herr Ernst Pieper (Ring-Verlag, Düsseldorf, Paulus Platz 13, Germany) has just issued a German translation of Bishop C. W. Leadbeater's *Science of the Sacraments*. Another German book, written by Herr Johann Luise Guttman, entitled *Adyar, einer Stätte Geisterger Höhenluft*, is a pleasantly written account of a visit to Adyar by a German Theosophist. Both go to the Library into our German collection.

* * *

The T.S. in England generally, and the Southampton Lodge in particular, have suffered a heavy loss in the passing away of Miss E. G. Cooper, the Secretary of that Lodge, who had also served on the Executive of the Southern Federation and on the National Council. She carried the flag of Theosophy openly in the various humanitarian Societies to which she belonged, saying that she derived from Theosophy her inspiration for her work. Many of the poor and aged of Southampton will sorely miss her kindly presence, for she lived Brotherhood as well as talked of it.

* * *

Miss Esther Nicolau has been elected as General Secretary for Spain, by the unanimous vote of all the Lodges. The National Council sends to me, as President, their loving greetings. The T. S. in Yugoslavia also, assembled in Convention, sends a similar message, as does Cuba.

* * *

Mrs. Cousins is doing admirable work in Geneva, and has established there an International Lodge. I will print her letter next month, as we are over-crowded in the present issue.

* * *

E. W. writes :

"The Star Camp took place in the grounds of the National College, Guindy, which lies a mile and a quarter from our Headquarters, from January 11th to 16th. At the opening, and at most of the meetings, our venerable President occupied the place of honour on the platform beside Mr. Krishnamurti, while gathered in front—in the mornings and afternoons upon a lawn shaded by the branches and leaves of a splendid tree, extended by a plaited palm-leaf roof, and in the evenings in an open field surrounded by a fringe of palms, the camp fire in the centre—a thousand eager faces were turned towards the

speaker, with eyes that strove to read his very soul. No boredom here.

* * *

“There is a new message and a new phrase in every one of Krishnaji’s Camps. This time it was: ‘In Love with Life.’ ‘I show reverence,’ said he, ‘to the life in a small ant that is crawling about. I show reverence to my servant, though I do not like to use that word. When you show respect to the people around you, who need respect more than all the Gods, then you need not wander over the face of the earth to pay reverence to the shrines of the past. Oh! reverence Life, love Life, and you need not cling to dead stones.’ Another side of his message—thought, love and will are all represented—could be summed up in a few words: ‘No men are children; let each worship the Life within, shown in thought and emotion, by trusting that Life; let each live according to that Life, without fear, and Life shall be released in him; it is better to suffer than to fear.’

* * *

“In his person, Krishnaji seems to show us that to attain freedom and happiness, or rather to be free and happy, it is not necessary to be more than man. There is no miracle, no wonder, not even the suggestion of special psychic powers, but simply man acting perfectly as man, never falling away from thought, from love, from purpose. Just as a perfect hand has still only five fingers, not seven or ten, but those fingers are supple, firm, proportionate, co-ordinate, beautiful in action or at rest, so the perfect man is not he who possesses more qualities than the rest of us, something different, but he whose love is supple, whose will is firm, whose thought is proportionate, whose life is harmony, whose perfection is not an individual attainment but is as a hand with perfect fingers,

that touch with unerring accuracy every chord, every relationship, every part of life."

* * *

I said last month that *New India* (the Daily) was struggling for its life; Theosophists have remained indifferent, as they were to the *Phoenix*, and it will have breathed its last on January 31. As before, the Society in India will have to face the bad karma it has created, for the Law is just. The only daily paper in India which worked for the Plan of the Hierarchy consciously—the Freedom of India as one of Free and Self-Governing Nations linked by the British Crown—and stood by it unflinchingly whether it were popular or unpopular, disappears. Its Editor was in a minority of one at Delhi in the Congress Committee—Lajpat Rai was there, but remained neutral, presumably because he was in favor of Independence, but knew that at present it was unattainable—and there being no seconder for her amendment (to omit the objectionable words) it dropped. It was the internment of the three chief writers on *New India* for advocating Home Rule, when no other Madras newspaper did so after its advocacy was forbidden by Lord Pentland, that inspired the agitation which caused the British Government to make its famous declaration of August, 1917, and also brought about the abolition of securities on the Press. It has a good record, so can die peacefully. The Weekly will be printed at my other press near Adyar, built by me on ground leased to myself and unconnected with the Theosophical Society, though I print many, not all, of its publications. The Society carries on no business.

* * *

I have nominated Mr. Ernest Wood, too well known all over the Theosophical World to need any explanation of the

choice, to fill our brother Aria's vacant place. He has to go to Australia to finish off various odds and ends, and takes up the work in July or August.

* * *

I am glad to present our readers with a picture of Mr. A. P. Warrington, whom I have nominated as Vice-President. His long service in the United States has enshrined him in American hearts, and thousands of others will open to him as they learn to know him. The office only demands special work when a President passes away while in office. Then the Vice-President becomes Acting President, and makes the arrangements for the election of the permanent officer.

* * *

Here is Theosophy as defined by H.P.B.

(From a letter written by H.P.B. dated November 29, 1878)

It (The T.S.) is a Brotherhood of Humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man's) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his own divine Spirit and the survival of his soul; to make him regard every man, of whatever race, colour or creed, as a brother, and to prove to him that the only truths revealed to man by superior men (not Gods) are contained in the Vedas of the ancient Aryas of India. Finally to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing "supernatural" in this universe, and that, on earth at least, the only God is man himself.

(The Theosophist, September, 1907)

Master K. H. wrote :

"Spheres of influence can be found everywhere. The first object of the T.S. is philanthropy. The true Theosophist is a philanthropist--'not for himself, but for the world he lives'. This and

philosophy, the right comprehension of life and its mysteries, will give the 'necessary basis' and show the right path to pursue. Yet the best 'sphere of influence' for the applicant is now (in his own land).

"My reference to 'philanthropy' was meant in its broadest sense, and to draw attention to the absolute need of the 'doctrine of the heart' as opposed to that which is merely 'of the eye'. And before, I have written that our Society is not a mere intellectual school for Occultism, and Those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. 'He that hath ears to hear, let him hear'."

K. H.

Master M. wrote :

You have still to learn that so long as there are three men worthy of our Lord's blessing in the T.S., it can never be destroyed. (*Theosophist*, November, 1907, "Echoes of the Past".)

How often have the true Founders of the Society urged this, and how many Theosophists forget it; yet it is none the less true.

• •

Our readers may like to read the following, written by myself, and published in a private journal some little time ago.

The coming of the great Teacher of Angels and men to our world is a stupendous event. It is as well to realise that we cannot understand the whole of its details, but I think we can avoid certain misconceptions which add very much of difficulty to our thought.

Let us recognise quite frankly that we cannot understand it all; but let us first of all try to realise that, so far as we know, it is not possible that through a physical body of our own type—a body made up of the matter of which our bodies are composed—anything but a very small fragment of the consciousness of the World-Teacher can possibly manifest. There is a phrase in the *Bhagavad-Gītā*, which is familiar to all of you, where Shri Kṛshna is speaking as a Higher Being, where He says: "Having established this whole universe with one fragment of Myself, I remain." Bearing that

phrase in mind may help us to realise that the human body imposes on the manifestation that is made through it certain very definite limitations. The lack of realising those limitations often causes great confusion in anyone who is trying to understand, but does not sufficiently realise the conditions. There can only be a fragment of that Consciousness which can show itself within the limitations of a physical body, and even for that fragment to manifest, a long and careful preparation is necessary.

What we may call the humanity of Krishnaji has been taken up into the Consciousness of the Lord Maitreya; but, you must remember, only that part of His Consciousness which can manifest in the physical body, can show itself while He is in the physical body. I emphasize that to you, because I want you to realise the limitation. His physical consciousness does not share in the omniscience of the Lord Maitreya—that is the main point you have to remember.

The next point of great importance is that each of the sheaths of matter that form his different hodies is permeated by the Consciousness of the World-Teacher, and when he is asked a question he may answer it from any one of the different types of consciousness with which you are familiar in the human constitution—from the physical brain, from the emotional body, from the ego, from buddhi or ātma; and that is a source of much confusion. You may say: "Upon what does it depend?" It seems to depend on the thought of the questioner; according to the part of the consciousness of the questioner from which the query comes, so will be the answer of Krishnaji.

The great work that he is constantly doing is the breaking up of forms which have no real life in them—outworn mental, emotional and physical forms. Often he says: "Throw away all forms." Then many people in their anxiety to do what he suggests immediately translate that into "forms are of no use". A person who uses a form because he puts life into it, will not give up this use of forms because Krishnaji says: "Throw away forms." It does not apply to such a person. Take myself. I do not need any of these forms and ceremonies at all, but I use them continually. Why? Because they are needed in order to help other people who cannot get at the life behind the form, unless they have the form to help them.

It is, of course, perfectly true, as Krishnaji says, that these forms are crutches; but if your legs are not strong enough to walk, you are very wise to use crutches. It does not make any difference to me when I hear Krishnaji say: "Throw away all forms." I go away and

use them just the same; although anything he wishes me to do I regard as law. My job is to help people to realise great truths; his, the much greater job at the present time, is to break every form that can be broken, every form which people use, not because they pour life into it and use it, or because they need that form in order to reach the life.

Let me take an example. If I am in the neighborhood of a Liberal Catholic Church I always go to it. Why do I go? Because I can vitalize the forms there and make them enormously more effective. I do not want them, because I can manage without them, but if I go I can make those forms much more vital and more real to people, and help them so that much more spiritual life will flow through to the people than they could have without that vitalization. One day when I had been working in this way in the Church, the Lord Maitreya came and spoke to me. He said to me: "You do not need these, I know, for yourself, but I thank you for helping My people." That is where the use of forms comes in. Over and over again Celebrants in the Church have said to me: "How much easier this is to do when you are here!" Quite so. That is because it is one of my jobs.

On one occasion when I spoke at Ommen, the Chohan M. took possession and spoke through me. He gave the finest simile I have ever heard of what a ceremony really is. He explained that all round the world, ever since the world began I suppose, there has been a tremendous reservoir of electricity. People have seen this as lightning, as a destructive force; but He pointed out that the scientists have made certain apparatus, by means of which from this mass of electricity, surrounding us always, part can be made to light our houses and run our motor cars. Such an apparatus in the spiritual world is a ceremony. It is a way of making effective for people, a power which they cannot reach directly for themselves. I do not know of any better explanation of the object of a ceremony.

Suppose a person knows that; or suppose in using a form, he puts real life into it, and does not do it just because his father and grandfather have done it or because others do it; if he uses it in order to mobilize or utilize spiritual forces, then nothing that is said to him will make him give up that form. I have heard Krishnaji say over and over again: "Throw away all forms"; but I do not do it, although his lightest word which is applicable to me, I obey. I know that that does not apply to me, who do not use any as an empty form, but as an apparatus. Exactly in the same way. I touch an electric switch if I

want a light; although quite possibly one could get electric light without it; but it is much easier with a switch. But if a person makes a form into an end, then the sooner it is broken up the better.

The way of growth, let me say to you, the great way of coming near to the Masters, is in the little every-day things of common life. So many write me and say: "I have no opportunities." I always quote a phrase which came to us from the Master M.: "Service in the little things of daily life counts as much with Us, as the so-called greater services." I think that is a very great help to people who do not seem to have many opportunities of doing what they think important things. It is the little daily things which make *the habit of service*; that is why service in the small things of daily life counts for so much. Great things come now and again, but the little things come over and over again every day. Remember then, that your way to the Masters is the way of service. Never mind what the things are; do them if they help others; and if you keep on doing that you will draw the attention of Master. Our use to Them is that we are channels for Their force, and They are always looking out for channels; so that those little things of life which make the habit of service are the things that will draw you nearer to Them. It was He, again, who said that: "The heart of the honour of the Brotherhood is the selfless service of the world." That is the one thing: to make ourselves channels for Them; and then we are helping Them in Their work, and in that helping we draw nearer to Their Feet.

* * *

As we go to press, we receive from M. Charles Blech two portraits—one of the President-Founder of the T.S. and the other of the great Messenger of the White Lodge, H.P.B.—that of Colonel Olcott is an exact copy of one, painted in 1906 in Paris, by the well-known American painter, Mr. Taggart; that of H.P.B. is a copy of one by the same painter, presumably from a photograph. The originals are in the French Headquarters, and the copies are kindly sent by Madame Zelma Blech, and are gratefully accepted for our museum.

The Fifty-third Anniversary of the Theosophical Society

THE PRESIDENTIAL ADDRESS

BRETHREN :

You have re-elected me for the fourth time as your President in the year that is now closing, so once more, though absent, I welcome you gladly to the Headquarters of the Indian Section in the sacred City of Benares, one of the chief centres in the physical world, of the Theosophical Society of our Masters.

We are opening my fourth term of office, and I thank those who have elected me again to the Presidential Chair. I can only say that I will do my best to fill it worthily, so that the Society will not need to be ashamed of its very ancient President. As we were nearing the date for the nomination of the Vice-President I received a cable from my much-loved brother, C. Jinarajadasa, that the Forty-fourth National Society had been formed in Paraguay, and I hope that other countries in South America will follow ere long. South America is fortunate in having had the services of Mrs. Gowland, now General Secretary for South Africa ; these were succeeded by those of our much honored brother, who asked me not to re-nominate him as Vice-President of the Theosophical Society. He is so much loved and honored that the Society will deeply regret

his request not to be re-nominated. He would have been, I am sure, unanimously re-elected. His work and his blessing will ever remain with us none the less, and I hope that next year he will consent to join our Executive Council in Adyar. I have nominated to the vacant office of Vice-President Mr. A. P. Warrington, as one of the oldest and most devoted workers in our largest Section. All who know him love and trust him, and that love and trust can only be increased as they know him better.

Before I begin the detailed report of the growing activities of our beloved Society, you will join with me 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 ; energise it with Their activity.

The Presence of the World Teacher

"Is not His Word like a Fire, and like a hammer that breaketh the rocks in pieces?" The words might have been written of our beloved Krishnaji, and I often think of them when He is speaking. Like a Fire they burn, often very painfully, but like a Fire they purify, for they devour the dross but cannot harm the gold. Those who feel the sting of the burning, welcome it, if they are wise ; if they are otherwise they resent it. May I softly whisper : "Be wise," to any of you who are scorched ?

Moreover, we need discernment as we listen. He who is an embodiment of Truth cannot tolerate conscious, or even unconscious, hypocrisy. Ruthlessly he urges his hearers to examine their foundations, and if they find them rotten, to

break them up and build new ones. "Do not accept a thing because I say it," He cries, recalling the word of the Lord Buddha to His disciples; after noting the various wrong reasons for beliefs, He concludes: "Do not believe a thing though I say it"—He, the Illuminated One—"but when of your own selves you know it to be true, then believe." When St. Paul says that, as a wise master-builder, he has laid the foundation, he adds: "And another buildeth thereon. But let every man take heed how he buildeth thereupon . . . The fire shall try every man's work of what sort it is." Those who build with "wood, hay, stubble," will see their work burnt up. And so loose thinking, drifting thoughts, unbridled emotions, will yield a result fitted only for destruction.

No one, I think, can listen to Krishnaji with indifference, unless he goes to sleep. But sometimes He uses words which exactly express the fact, and careless hearers are offended. One day, in his search for Truth, He went to a Theosophical meeting, and found no help in "Theosophical jargon". Every science, every philosophy, has its "jargon". This jargon is made of the new and precise words which express the new ideas tersely and exactly. Thus in botany we have petals, sepals, bracts, technical words for the parts of a flower under description; is the botanist to be sneered at because he has his jargon, instead of constantly repeating the description of each? When H. P. B. asked me to translate Theosophical names into English she was asking me to create a new jargon, and I promptly created it, and helped the man in the street to understand his own composition. I strongly advise all who go to hear Krishnaji to go with open minds, and listen to Him without blurring what He says by mixing it up with their own prejudices and conventions; then they will surely learn something worth taking away.

Another thing: newspapers like to state inaccurate news in order that it may be corrected. All stories of quarrel between Krishnaji and myself are inventions or misunderstandings. We cannot quarrel. Sometimes I do not understand Him. Then I put the statement aside until I do. Suspension of judgment while waiting for further data is a quite legitimate state. I am fully convinced that, in Krishnaji, the human consciousness has been taken up into the superhuman. It is therefore the path of wisdom for me to learn from Him anything I am able to understand. Some day I shall understand more. Meanwhile I try to live such parts of His teaching as are applicable to myself, remembering that many things He says are for the world, not for a special individual. I realise that His Ideals are great and precious Truths in bud, which will unfold more and more as generations become more and more capable of living them. I try to live the fragments of them I can assimilate, and hope by this to gain further knowledge and to become more capable of larger assimilation; there is plenty of time, that is, plenty of successive stages of consciousness.

The World University

The World University has continued its work in the three centres mentioned last year: Adyar, London and Java. To these must be added the centre in Holland and one in France.

Dr. and Mrs. Cousins are away on a world tour, and Mrs. Cousins has founded a new International Lodge in Geneva. Wherever they go, they inspire fresh energy and spread Theosophical ideals.

Mr. Knudsen has efficiently re-placed Dr. Cousins in carrying on the Brahma-Vidyashrama. Let me say, however, that our National Societies do not send, as they should send, two or three of their most promising students and speakers to take

advantage of its methods of applying Theosophy to the illumination of the ordinary science and philosophy.

Our International Lecturers

The two mentioned last year, Fruk. Dijkgraaf and Herr Vigeveno, continue their valuable work. Dr. Anna Kamensky, who is General Secretary for the National Society of Russians outside Russia, has taken a doctorate in the University of Geneva, and with that added dignity, has been lecturing to undergraduates on the *Bhagavad-Gitā*.

Our National Societies

United States: The report from America shows a year full of activities and an excellent condition in the Society. There is a loss in the number of Lodges—11 newly organized and 17 disbanded, but in a number of instances the loss in numbers means gain in strength; in these cases the dissolutions were caused by the uniting of two Lodges into one. There were 1,140 new members admitted, 225 lost by resignation and death, and several hundred have relapsed into the inactive list from whence they temporarily emerged last year during the visit of the President. The present active membership is 7,859. The spirit of the membership, the General Secretary reports, has never been better. Mr. Jinarajadasa visited National Headquarters at Wheaton during the 8-day summer school, speaking twice and sometimes thrice daily during the session. This was the first term of the Summer School, which will be a permanent institution, aimed to train speakers and teachers along many lines for public Theosophical work.

England: England has a total membership of 5,170, of whom 504 are new members admitted during the year. "There is a new spirit stirring in our National Society, and

this," the report says, "rather than statistics, is the feature of our year's work." Some results of this are seen in the large attendance of English members at the European Congress in Brussels. There have been fewer but more important propaganda meetings; more standard Theosophical books placed within the reach of all. Bishop J. I. Wedgwood and Mr. C. Jinarajadasa and Dr. Cousins have all been of great benefit to the Society through their lectures and talks. A Reincarnation Campaign was carried through with considerable success and for this a special series of booklets and leaflets were printed, and over eleven hundred booklets have been sent in response to personal applications, many letters of appreciation and requests for further information have resulted. Two more Lodges—Orpheus Lodge, Eastbourne, and Wirral Lodge, Birkenhead—have established themselves in their own Headquarters. There is a tendency among the Lodges to develop the social, artistic and dramatic side of their work; this tendency is growing in strength and influence. Through personal service from members, the Headquarters has been able to improve its accommodation for enquirers. The *Theosophical Review* has ceased, but *The Link*, published by the London Lodge, has been heartily welcomed. *Notes and News* continues.

India: The Presence of the World Teacher among us has drawn much outside attention to the Society, and there has been a general awakening of interest among the members. The present active membership shows a gain of 540 over the last report, the total now stands at 6,076. This does not include the youth members, whose total has reached 829—a gain of 149 for the year. There has been a union of the two Telugu Federations forming the Andhra Theosophical Federation. Three Tamil Federations have also united to form one Tamil Districts Federation. Others remain as before. The report shows progress and good work in all autonomous

Federations which depend on their honorary workers for their life. Both the Federations and the Section suffer for want of funds. Branches of the T. S. Muslim Association are being formed in various important places. Field work is well organized in the South Indian Federations; they have been ably assisted by our Joint-General Secretary, Bro. T. Ramchandra Rao. Our Educational Institutions are winning more and more recognition from the general public. The Woman's Indian Association, which owes its inception to Theosophists, is progressing, many of our workers taking part in it.

Australia: This Section holds a special interest for us because of Bishop Leadbeater's presence and work there. "The body of the Australian Section has many members working along very different lines, but the head to whom we always look for guidance is Bishop Leadbeater," the General Secretary writes. The total membership is 1,628. The report shows a loss by death, resignation and transference of 200, and a gain of 130 new members. *The Australian Theosophist* was discontinued for lack of funds, but was revived again under the editorship of Bishop Leadbeater, and is a most valuable periodical with a steadily growing subscription list. The generosity and self-sacrifice of the Australian members has produced a very unusual financial response to meet a heavy budget. They were asked for £75 per week (1s. 6d. per member) and the response so far indicates that the goal will be reached by Easter, when they hope Bishop Arundale will be with them to see the victory of his splendid scheme. The Broadcasting Station 2GB is recognised officially as the premier 'B' Class Station in Australia. It is an unequalled instrument for Theosophical propoganda. This Station has paid its way since last Easter—within 18 months of its inauguration. In New South Wales alone it is computed that there are between 300,000 and 400,000 listeners—a rather large Theosophical audience!

Sweden: Thirty-nine new members were admitted during the year; the total membership is now 1,103. Sweden, also, is feeling the stir of new life due to the presence of the World Teacher, and is adapting itself more and more to his teaching.

New Zealand: Mr. Crawford reports that throughout the Section there is a spirit of united service and active co-operation with all kindred movements. There is a fine co-operation among the different Lodges, a friendly exchange of lecturers between them, and a notable increase of able speakers from other related organizations. Eight Lodges now possess buildings of their own and the General Secretary observed in the course of his travels as National Lecturer, that many Lodges were making a special feature of beauty in their surroundings. He reports an active membership of 953, 44 new members added this year. The Vasanta School, opened in 1919, is making excellent progress.

The Netherlands: After visiting thirty Lodges and six Centres the General Secretary finds in the Section everywhere a serious wish to carry on the Theosophical work in the right spirit. There have been difficult problems to face, but there is so much goodwill and sympathy and so many devoted members that all difficulties dissolve. One new Centre has become a Lodge and 5 new Centres formed. There are now 47 Lodges, and 22 Centres with a total membership of 2,794. The New Headquarters building is under construction. The Library has outgrown its present quarters. The Publishing House is developing most satisfactorily. The Young Theosophists have 13 local Groups and are very active in the Youth Peace Movement.

France: During the last twelve months 6 new Lodges have been formed; 6 Lodges were transferred to the Greek Section. The total number of active members is 3,375, 417 of whom are new members; and 77 active Lodges. The figures show a net loss of 81, but as 498 were transferred to other

Sections there has really been a substantial gain. Friendship, harmony and understanding exist among the members and, says the General Secretary, "we aim to make it prevail in the work." Mlle. Adele Beyer made a very successful lecture tour in North Africa, Tunisia, Algeria and Morocco; these countries belong to the French Section. Mr. Jinarajadasa visited 5 Lodges in France and will be vividly remembered. A number of other lecturers have brought help to the Section. The young and active M. G. E. Monod Herzen, is the leader of the group of Young Theosophists, and by his co-operation with Professor Marcault the Association for the Theosophical University has been put in good standing in France.

Italy: The T. S. in Italy has had many external difficulties to meet; these have affected its growth; it has decreased in membership but increased in strength and there is a growing interest in Theosophy outside the Society. The report shows 625 active members and 37 active Lodges.

Germany: The retiring General Secretary, Mr. Axel von Felitz-Coniar, writes: "Professor Dr. Johannes M. Verweyen, Professor of Philosophy and Psychology at the University at Bonn am Rhein, was on September 2nd, elected General Secretary. He is not only very well known in the world of Science, but as a pioneer in spiritual movements. I am sure that the T. S. in Germany will greatly prosper under his able leadership." This Section has a total membership of 902, which is a gain of 101 over last year. New Lodges have been founded in Berlin, Leipzig, Dresden, München, Nurnburg and Weimar. The Lodges are carrying on their regular work, and the members are endeavouring to come more and more into contact with other progressive movements.

Cuba: The Cuban Section Headquarters has removed to new spacious quarters, having not only adequate office space but two lecture Halls—one to accommodate an audience of 200; the other, 400. The report shows an increasing distribution

of Theosophical literature; the installation of a broadcasting station is under way; the Theosophical Library is growing; propaganda is very active—greatly aided by the visits of Mr. Warrington, Bishop Cooper and others; leading newspapers are giving space to Theosophical teachings. A Latin-American Federation is being organised and is to hold its first Congress during the visit of Mr. Jinarajadasa this Spring. The report shows also a great deal of vitality in the allied activities and among the Young Theosophists. Three new Lodges have been chartered, 12 new Centres organized, 144 new members enrolled; loss by death, and resignation and transfer to other Sections 12—total active membership 565.

Hungary: The past year has been one of hard struggle due to the denunciation of the T. S. to the Government by two expelled members—the Government enquiry lasted throughout the year and was finally put aside by the authorities concerned. Nevertheless the Society has gone ahead with splendid enthusiasm, due to loyal co-operation of the members. Four new Lodges have been formed and one Lodge of Young Theosophists was dissolved at the request of the Government, but the Young Theosophists have joined other Lodges. The total membership is 352—a gain of 33 over last year. The Library has greatly improved—"it is now the pride of the T. S." A Publishing Trust was recently formed and has the use of a printing machine, with this they plan to publish many translations which have long been waiting. They have been greatly helped during the year by visiting lecturers.

Finland: The T. S. in Finland has gained one new Lodge this year and has increased its membership by 38, its total membership now being 658. The Society has published 6 books, one by Dr. Besant, the others mainly by J. Krishnamurti and J. J. van der Leeuw, LL. D. Propaganda has gone on through lectures and the sale of books. The members report the completion of their Headquarter's building, the foundation stone of

which was laid in August, 1927, by the President of the T.S. A new bookshop has been opened in the Headquarters building, which is most adequately arranged for offices, halls and some residential quarters. This is the greatest achievement of the year.

Russia: The "R. T. S. outside Russia" counts now 13 Lodges and about 309 members, of whom 179 are active E.T.S. Three new Lodges were formed during the year, one in Harbine (Eastern Siberia, China), one in Brussels and one in Rumania; two Lodges in Bulgaria have been lost—so Russia claims a total of 13 Lodges—9 in Europe, 3 in Asia, 1 in U. S. A. In Tientsin the Lodge has held many public lectures in Russian and English. The newest undertaking is a "Babies' Welfare Centre," started by a group of the T.O.S. The Lodge, through two Chinese Buddhists, has formed a Chinese group working in Chinese. The Lodge at Prague is a Community holding regular Lodge meetings three times a week. This Lodge is in contact with most prominent Russian Exiles, and has organized public lectures in the People's University. The chief events of the year for the Russian T.S. have been the visits to Geneva of Dr. Annie Besant, Bishop Wedgwood, Miss Dijkgraaf and Dr. and Mrs. Cousins. The General Secretary has lectured in Paris, Brussels, Lausanne, Neuchatel and Geneva. Miss Helmholt has lectured in Paris, Berlin and Prague. The "R.T.S.—outside Russia" has certainly surmounted the difficulties of being spread all over the earth, and shows admirable activity and growth.

Czecho-Slovakia: The Section consists of 7 Lodges and 8 Centres, with a total membership of 114. Twenty-one new members were admitted this year. The T.S. activities have gone on through lectures, through *Esper-Teozofia*—the only Theosophical paper giving Esperantists Theosophical information. The Section distributed 450 leaflets on the Peace movement to Government authorities. The members are

co-operating with other Societies and organizations with similar ideals.

South Africa: The T.S. in South Africa, which has a total membership of 524, admitted 76 new members this year; 55 were lost. Six new Lodges have come into being during the year, which is a record for the Section. Everywhere there are signs of new life and increasing interest in Theosophy. The discontinued magazine *Theosophy in South Africa*, was resuscitated by Dr. Humphrey, and goes to all members with no cost to the Section; it is proving of great service in the work of the T.S. The Book Depots at Cape Town, Durban and Johannesburg are valuable adjuncts to the Section's work. A notable achievement during the year is the erection of their own building by the Pretoria Lodge, Transvaal; this is the first Lodge in the Section to build its own headquarters.

Scotland: During the year there has been a gain of 50 new members, but through drastic revision of the membership list, the record shows a loss of 40 compared with last year—it leaves an active membership of 743. One new and flourishing Centre has been founded at Straunraer. Many lectures from England have visited the Section; Mr. Jinarajadasa paid a visit to Scotland on his way to Iceland, and gave great inspiration and help. Drama and Art have characterised the work in Glasgow and Dundee. The Young Theosophists continue to radiate happiness with excellent results to the Society.

Switzerland: The Swiss Section seems to have overcome its difficulties. The membership is steadily increasing—growing from 160 to 245. The report states this is due largely to the work of Madame Kamensky. Around her at Geneva is grouped a phalanx of fine workers; as Geneva is an international centre it is not possible to estimate how far-reaching may be the results of the Theosophical activities there. Theosophy in Geneva has been greatly helped by lectures from Bishop Wedgwood, Miss Dijkgraaf, Dr. and

Mrs. Cousins, Dr. de Henseler and Mr. Meautis. A new Lodge has been formed in Lausanne. La Chaux de Fonds—a small town of 40,000 inhabitants—boasts a Vegetarian restaurant, and also has inaugurated special work, which is an example to towns where slums still exist; this is called "*L'interieur gai*," showing what fresh wall paper, soap and water, simple gay designs and sunshine can do to miserable dwellings. The report states that "the activity of the French part of Switzerland is satisfactory, but the German part is increasing by leaps and bounds". New Lodges have been formed at Basle, Zürich and Berne. The most important event was the organization by Mrs. Cousins of a plan to make Geneva an International Theosophical Centre. Geneva on account of its international activities gives a great opportunity to spread Theosophical ideas.

Belgium: The Belgium Section shows a net gain in membership of 26 over last year, 66 new members were admitted, but 40 lost through various causes. Two significant events characterised the year—the transfer of Headquarters of the Belgian T.S. to its own building, and the building, by the Vrede Lodge at Ghent, of a large hall on one of the most important streets in Ghent. A new Lodge was formed at Liège, making 13 Lodges in all. The report expresses appreciation of the help received from many visiting lecturers, in addition to the regular lecturers. All Lodges in Brussels meet in the New Headquarters. A successful Reincarnation Campaign was started and will continue next year. The Library and Book Depots show progress. The great event was the European Congress held in Brussels, "the only shadow was the absence of our dear President".

Netherlands-Indies: There has been a steady growth of the Theosophical movement in these islands, and it is the only force working for peace, harmony and goodwill in the different races and nationalities among whom are much strife and

misunderstanding. This Section is a veritable school for the Brotherhood of races. The total membership has grown to 2,183 which is an increase of 155 for the year. There are 28 Lodges and 17 Centres in Java, 1 in Sumatra, 1 in Celebes, and 1 in Borneo. The Djokja Lodge has erected its own building—this is the 10th Lodge in the Section to own its own building. The work increases mainly in the direction of allied movements. The Young Theosophists' Movement is growing steadily, having its own magazine and several Lodges.

Burma: Theosophy is spreading among the Burma Buddhists in various ways, especially by linking it to Buddhism through propoganda among the Burmese—aimed to remove their deep-rooted prejudices and to revive Buddhism in Burma. It is interesting to note that of the 293 members 80 are Bhikkhus.

Austria: Two new Lodges and 3 new Centres bear witness to the growth in the T. S. in Austria, in spite of unusual difficulties, which were largely overcome by the help resulting from the President's visit, and also from the visit of a number of prominent Indians and others. The publication of translations into German of a number of recent books is something of which the Section feels justly proud.

Norway: In spite of declining health, Mrs. Sparre has visited and lectured for most of the Lodges in the Section. The great event of the year is reported to be the removal of Headquarters to new rooms in the heart of the city. The T.S. in Norway shows strength and solidarity.

Denmark: Denmark reports 3 new Lodges and 63 new members for the year. Much good work has been done in the Lodges "but no stirring events". Many of the most active members have devoted themselves chiefly to the Order of the Star, the Liberal Catholic Church and Co-Masonry.

Ireland: There is little general interest in Theosophy in Ireland. In Belfast three devoted members bought a house ("Vasanta House"), in which the Lodges, the L.C.C. and

Co-Masonry all find suitable accommodation. Great help has been given by a number of distinguished visitors during the past year. The influence of the World Teacher is making an impression, and Ireland is stirring in her sleep of centuries.

Mexico: Mexico sends no report.

Canada: Canada sends no report.

Argentina: Argentina, amongst other good works, has taken a practical interest in the Happy Valley; the subscription opened for this has produced a fund of \$ 777'00, already sent to Ojai. The General Secretary visited Chile last March; this visit strengthened the bonds of Brotherhood between these two Sections. Ninety new members have been enrolled during the year and 2 new Lodges formed, and 3 new Groups. The Section magazine has been improved and increased in size. This year marks four records in the T. S. in Argentina: the highest total membership record; the largest number of new members admitted; the lowest number of members lost; the largest amount of money in cash. May these four records be broken every year.

Chile: The work of the T. S. in Chile is coloured by the great desire on the part of the members of the Section to increase the spirit of international Brotherhood; with this in view they maintain a correspondence with all the Sections in the world; they have given enthusiastic co-operation to the Latin-American Theosophical Federation, and have done their utmost to contribute to the realisation of the International Peace Movement. The spirit of Co-operation characterises all the Sectional life.

Brazil: The passing out of General Raymundo Pinto Seidl, the late General Secretary, was a great loss to the Section, he is deeply loved and missed. The Brazilian Section approves the formation of the Confederation of American National Sections which the Cuban Section has initiated. The Society is active in propaganda and is energetically pushing

the distribution of Theosophical books written in Spanish and Portuguese, the sale of which has far exceeded any former year. Aleixo de Souza is engaged in translating the *Secret Doctrine* into Portuguese. The press is especially favorable to Theosophical material, and much publicity is gained through this means.

Bulgaria: In Bulgaria a professor of Theology—the official public lecturer of the St. Synod, which is the governing body of the Orthodox Church—in a lecture given in many towns, said that humanity is much indebted to Theosophy, because it has checked the materialistic wave which threatened to stifle humanity. He says some other less complimentary things about it, but the 200 Theosophists in Bulgaria should feel that their efforts in propaganda have not been in vain.

Iceland: Iceland shows growth and increased activity. They have translated three books, all related to the Coming of the World Teacher, showing that as a society their attention is fixed on that great event. The Young Theosophists are represented there and are doing fine work.

Spain: Spain sends no report.

Portugal: The Society in Portugal is doing much excellent work through its interest and activity in such organizations as The National League for the Protection of Animals, the Fraternal League for assisting the Poor, and the Children's Home where destitute children (girls) are educated and cared for. Miss Dijkgraaf's 6-days' visit to Portugal and Mr. C. Jinarajadasa's 4-hours' stop—while his boat was in port—were outstanding events.

Wales reports steady progress throughout the year. All Lodges and Centres in Wales joined in the Reincarnation Campaign. In order to encourage research in Druidic teachings in this direction, Miss Charlotte Woods has offered a prize of £5 to the 1929 National Eisteddfod for the best essay on

"The Idea of Rebirth in Keltic Tradition". Several groups of young Theosophists have been formed and are active in their own way. Much good work has been done by members in Animal Welfare, World Peace, Healing and similar causes. Goodwill Day (May 18th) is becoming an event of international importance.

Poland sends a report covering two years; 1926-27 was a year of intense and fruitful work, great expansion, successful lecture tours, well-attended public lectures. Bishop Wedgwood's visit and the starting of the L. C. C. was the greatest event of that year. International links were strengthened and new bonds of friendship made with many groups. Last year was marked by the visit of the President, who brought strength to endure and overcome all our difficulties. It has been a year of endurance rather than expansion. The Section has published two books—Dr. Besant's *Initiation* and Bishop Cooper's *Reincarnation*.

Uruguay has made the unifying of the Sectional organization its chief concern. There has been a decrease in membership and in the number of Lodges. Out of it has emerged the fact that it is possible to accomplish more with a few purposeful and unselfish workers than with a greater number, not so qualified. An office for translations has been organized with the help of competent people.

Porto Rico: On July 31st, 1927, the corner-stone of the new National Headquarters was truly laid with Masonic Rites, and on November 30th with immense rejoicing the Temple was consecrated by Bro. A. P. Warrington. This is the first Theosophical building in Porto Rico. Much help was received from Mr. Warrington, Bishop Cooper and the Rev. Jose B. Acuña, who arrived one after another, just as the Headquarters building was completed.

Rumania: Last December in Bucharist a large hall was taken in the centre of the town for Sectional Headquarters.

A new Lodge was founded in Bessarabia due to the activity of Mr. Rostislov Smislov, who has been warmly congratulated by the orthodox priests who attended his meetings. The second Congress was held in Timisoara in order to come into closer touch with the members in Transylvania—the lectures were given in German, Hungarian and Rumanian. It is characteristic of the Lodges throughout Rumania that the various nationalities represented among them meet together in perfect harmony.

Yugoslavia: The National T.S. is now three years old; members feel that their greatest need is some sort of Headquarters where all the work of the different departments can be carried on, so they have taken the house of Mrs. Mayerhoffe—the Recording Secretary—altered and rearranged it, so that it is now adapted to the needs of the head office. Yugoslavia was well represented at the Ninth Congress of the T.S. in Europe. The Order of Service is very active; the members are co-operating with the Association for the Protection of Animals, the Yugoslav League of Total Abstinence, the Vegetarian Club and especially with the League of Nations Association.

Ceylon writes that "the report is more a report of what should be done, and how we should change ourselves, than a tale of what has been achieved". Mr. N. K. Choksy's resignation as General Secretary was deeply regretted, writes Mrs. Lourens who succeeded him. Although there is a revival of interest in the work, the fact remains that out of the 124 members, 77 have not paid their dues, 32 have been placed on the suspended list. This state of affairs is reflected in every part of the Section's life. The real vitality in the movement is in the Young Theosophists and the Youth Lodge to which they belong—they are the hope of the future of the T.S. in Ceylon.

Greece became a National Society this year, after 5 years of strenuous work under the patronage of the French Section. Miss Dijkgraaf spent a fortnight here giving 5 lectures. Her

one public lecture was attended by representatives of the Athenian Society and of the Greek Press. It was during Miss Dijkgraaf's visit and with her assistance that the National Society was decided upon. Plans are being made to form a Balkan Theosophical Union, functioning under the European Theosophical Federation, to forward the cause of permanent peace in the Balkans by constantly trying to put aside causes of discord between Balkan peoples. This new Section has already issued translations of Theosophical literature.

Unsectionalised

China: Hongkong Lodge reports the resignation of Mr. Manuk, who had been their President since the Lodge was formed five years ago; but as Presidential Agent for China he continues in close touch with them. The Lodge has carried on most effectively a full programme of meetings, classes and public lectures. The Chinese Lodge, under the able leadership of Mr. Wei Tat, B.A., as President, conducts all its sessions in Chinese; it has done good work in putting Theosophy before the young and educated Chinese, who will in time be the leaders and educators of their race. They carry on regular public lectures, a Chinese library and a Correspondence Course in Theosophy. A fine vernacular school for girls is also being maintained and carried on by two brothers, Lee Tinsik and Fung Jackson; great attention is paid to moral training and Theosophical ideals. The Shanghai Lodge is bravely meeting adverse conditions and carrying forward the work. The Besant School for girls, Miss Dorothy Arnold reports, has come through a severe crisis, and is once more in a flourishing condition. Three hundred and forty students were enrolled at the beginning of the Autumn term. The success and fine spirit of this school are due largely to the untiring efforts, self-sacrifice and devotion of Miss Arnold. She has shouldered

almost a superhuman task in establishing and running this school.

Japan: The Mahayana Lodge has this year translated and printed its first booklet in Japanese—*Information for Enquirers*. The Secretary says the Japanese are slow to come to Theosophy, because it is so much like their own Buddhist teaching. Miroker Lodge was chartered only a few months ago. One of the young members, Mr. S. Moroi, has composed a musical score for the translation of "The Hymn" from *The Path* by Mr. J. Krishnamurti. This has been produced in a concert of 50 voices and 50 Orchestral pieces.

Egypt: The T. S. Federation in Egypt reports a quiet year. The number of members is small but they are staunch and united. Several young Egyptians have joined the English Lodge and show a keen interest in Theosophical ideals.

Singapore Lodge reports steady work. A Service Group has been organized.

Barbados Lodge starts its year free from debt, and is carrying out a useful programme of study, lectures and work.

Canadian Theosophical Federation has secured a charter for a new Lodge at Saskatchewan; the members are all Icelanders except one. Forty-six new members have been added, the total membership is now 227. The Federation has been able to assist in financing lecture tours in Canada. Miss Watson and Mrs. Hampton have been lecturing for the Lodges in the Federation; Mr. Fritz Kunz made an extended stay in Vancouver, B.C., under the auspices of Hermes Lodge, making an intensive campaign among various service clubs and organizations in the city. Bishop Cooper also visited the Federation Lodges and brought inspiration and instruction. The T. O. S. is strong in Calgary. Krishna Lodge has done good work through this Order, in connection with Animal Welfare, Child Welfare and World Peace. Members of Sirius Lodge at West Summerland, B.C., held a successful Summer

School on the shore of Lake Okanagan under the inspiration of Mr. Logie. This is the 6th session of the Summer School, called "Besant College". The first issue of the Federation Magazine was in the press at the time of making the report.

The Adyar Library

The Library, under the continued directorship of Dr. C. Kunhan Raja has made progress in all directions—in publications, in better provision for accommodation of books, the acquisition of new books, better financial arrangements for members of the staff. Many scholars from distant parts of India and other countries have used the Library and expressed their appreciation of it. The library is constantly used by the students of the Brahmavidya Ashrama. The re-arrangements of books in the Eastern Section is complete. The second part of the catalogue of manuscripts was published during the year. Many books and manuscripts have been acquired.

Children of the Mother Society

Brahmavidya Ashrama

Mr. A. F. Knudsen, Acting Principal, has taken Dr. Cousins' place during his absence. The work of the session this year has been carried on by a discussion method, the theory of intuition, its use in the waking consciousness has been the main topic. Mr. L. B. Raje gave a course of lectures on Astrology, Mr. Sundara Sarma on Indian Art and Prof. M. D. Kini of the Government Engineering College, on Science.

The Olcott Panchama Free School

An important event in the Olcott Free School was the opening of its new building by the President on October 1st.

An atmosphere of freedom and joyousness pervades the school, and the children are responsive to it.

Women's Indian Association

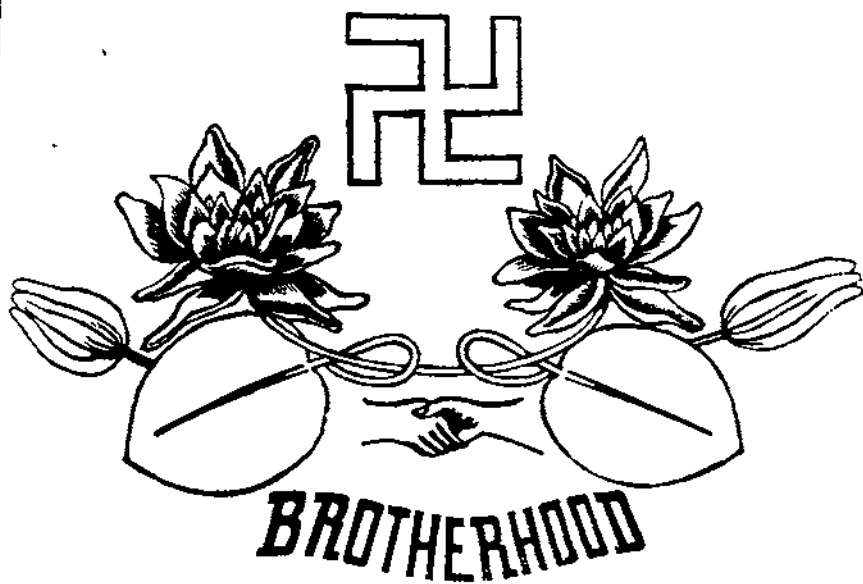
This movement is growing, becoming an increasing power throughout India for social welfare, education and progress of girls and women, social reform (such as the Bill to raise the age of Marriage). The Association has recently secured a fine National Headquarters in Madras which will grow into an important Centre for Women's work.

The Order of the Round Table

This Order is established in thirty Countries, which means that a small army of children and young people have been drawn together to work for and to follow the King, by living nobly and truly and doing good works.

Employees' Co-operative Society at Adyar

The Society has grown during the year from 128 to 199 members. The number of depositors has increased from 13 to 21. The financial statement shows that the progress of the Society is satisfactory. It is serving its members well.



THE GREAT MAN AGAIN

By E. W.

Arjuna said: "What is the mark of him who is stable of mind, steadfast in contemplation, O Keshava? How doth the stable-minded talk, how doth he sit, how walk?" *Bhagavad-Gita.*

EVERY year, in the month of February, thousands of people all over the world ask this old question, thinking of Bishop Leadbeater, because in this month occurs his birthday, which they delight to celebrate. As during the last twenty years I have been for long periods together very closely in touch with him, it falls to my lot almost every year to say something, as on this occasion, in reply to that question, and such is the greatness of this man that I am seldom short of something new and interesting to say.

Let me strike the central note first of all. Bishop Leadbeater is a great man, and if he had sat and walked and talked in some other field of human activity than that which he has chosen for his life's work, he would still have been a great man. If he had become a scientist—an astronomer or a chemist, for example—I am sure he would have been one of the world's great scientists, in the front rank.

The word *sthita-prajña*, translated stable of mind or of consciousness, applies well to him. If ever a man's mind and life were "on contemplation steadily bent," this is the man. He never for a moment forgets the one great purpose which he has in view, which is to bring as many human souls as possible to a vision of the glorious sunset of human life. It is perpetual *samādhi* never to lose sight of that goal; it is practical yoga to be intent upon the culture and refinement of material life and emotions and thought which translate that future more and more into the present.

Replying to Arjuna's question, Shri Kṛṣṇa said that when a man abandons all the desires of the mind or *manas* he is called stable in mind, or rather in consciousness. Our consciousness or cognition has three fields of observation and activity: (1) the world of material objects in relation to one another, (2) the network of living beings in relation to one another, and (3) the one life. In the first of these activities we have what we call mind or thought, in both its receptive and creative forms. In the second we have the perception and creative power of life which is love. This alone is *buddhi* or wisdom, for while it is but knowledge to know material objects and their relations to one another, it is wisdom to know or understand the life.

To go beyond the desires of the mind and to be filled with the desires of the heart is to know the goal. For example, when I was young I was eager to read all the books of travel, of science and of philosophy in the world, because

I found something intensely interesting in all the adventures, experiences and observations which they depicted. I used to spend a part of my time in a large reference library, until one day I made a calculation as to how long it would take me to read all the books which I wanted to go through in that library alone. I found that if I read consistently for eight hours a day I should have fulfilled that particular desire in a good many hundred lifetimes. What was to be done? How is one to choose in the vast forest of material possibilities to what thoughts and activities the mind is to be given? What can unify these many-branched and endless activities of mind? The answer is: wisdom, which is love. We shall read those books and carry on those activities which will help to make us the best elements that we can be in the environment of others. Such love takes us out of the mere forest of activities, brings in a purpose, and makes the mind servant to that purpose which leads to a realisation of unity of life.

This love completely dominates Bishop Leadbeater's life, and with him all the science that he knows is its servant. I wrote of him last year as "the man who loves all the time". It is true, from the moment of waking to the moment of sleeping. There are many who cannot understand that love, because it is deliberately applied with the utmost precision. In his eyes love, like thought, is a power. If we live among people of high and strong thought, we benefit in mind, like plants in the sunshine. Every plant makes use of the sunshine, and it is equally our nature to make use of that thought influence, for no man, as no flower, is entirely passive. Similarly, to be in the presence of those who love is to receive the sunshine of love. Even physically and through the common senses, to live among the beauties of nature is to some extent to be beautified and strengthened, for no man is entirely passive and we all make

some use of that. The plant grows to a form appointed from within its own seed, but the soil, the water, the air, the sunshine and the gardener are not negligible. In the garden of brotherhood, which is the expression of love, we all become gardeners to one another instead of coarse and voracious weeds.

Hence love, in the great man's mind, is a power to be used with concentration where it can be most serviceable. In the immediate circle of his affections there is a constant stream of that influence. One thinks that those who have enjoyed this for some time will never throughout life be able to hate, even though they may sometimes make absurd and even egregious mistakes in policy or method.

It is a common mistake to suppose that Bishop Leadbeater is interested in people who will follow him blindly or lean upon him. He is really interested only in those who show signs of love for others. He is making a garden of beautiful flowers, not a jungle of weeds, and he maintains that such a garden is more profitable to mankind than many fields full of thriving weeds, struggling and jostling and choking one another. The less chaos, the more order, the more true life.

The leaners have a bad time with Bishop Leadbeater, because there is a tendency for them to think that within the charmed circle of his affections there is something which will give them strength or a sense of security for the future from an occult or an evolutionary point of view. Such a thought, insistent and dwelt upon, stands in the way of the activities of love which those who cherish it might now be exercising in some degree, and to that extent it disqualifies them for a place in his garden. If, beyond this, there is then an attempt to force a way into that garden, or if there is the throwing in of envious and even jealous thoughts, this will incur severe resistance and even active rebuttal on the part of the gardener, though never any hatred, I am sure. Bishop Leadbeater gives entire freedom to others in their

choice of companions and friends, and insists upon the same enjoyment of freedom in his own life.

Bishop Leadbeater is a simple man. His life is remarkably unified. He has not one personality for one occasion and another for another. For example, when giving a sermon to Christians in a Christian church, and alluding to Jesus, he would not hesitate to mention that Jesus was reborn in South India as Shrī Rāmānujāchāriar. To him that appears a simple fact, and in his eyes the simple facts are best, and he never thinks of twisting them, or hiding a part and throwing a spot-light on another part in order to effect some purpose. When he has written a book containing some clairvoyant researches of his own, he does not speculate as to whether people will believe or not, but simply says: "It is my duty to write what I have seen." I have never known him to hide his displeasure if he was displeased, or his pleasure when pleased. His simple code of ethics would never permit him to be betrayed into passing judgment upon the visions of any other clairvoyant. Bishop Leadbeater is not an inscrutable man or puzzling character except to those who cannot understand his simplicity. He likes courtesy, consideration and affection, but is uncomfortable when praised. His patience is inexhaustible. If great plans fail now, they will succeed in the future. But petty and trifling stupidity and carelessness in very little things do stir up in him enough disappointment to produce signs of irritability.

Bishop Leadbeater has great will-power. He objects to foolish discomfort for discomfort's sake, but he invariably does what he decides to do, and the body seems to have no say in the matter whatsoever. If he decides to stay awake and work he does so, to any extent, and if he decides to sleep he lies down and does so like a child, and for just as long as he chooses. If he decides to write, he writes, if to converse gently with friends, he leans back in his great armchair and

converses. But whatever he is doing he does as if it was the only thing to do. I have never seen him doing one thing while wishing he were doing something else. There is something superhuman about this character that is not chopped into pieces by innumerable desires, that is not torn into shreds by the winds of circumstance, but is always integral or simple. There is something above the ordinary consciousness of those who swim in currents of thought and feeling and activity, in this character which uses thought and even love and the will from some centre upon which it seems to be eternally poised. So we say: "Hail to Bishop Leadbeater on another birthday, and may there be many more."

E. W.

. . . But I say to you, seek not comfort but understanding. The search for comfort is the bondage of life and the search for understanding is the freedom of life, and you can only gain that freedom through experience. How can there be any comfort other than the understanding of Truth? You want to attain without a struggle, without a tear . . . You are afraid to face whatever weakness is yours; afraid to face yourself and conquer . . . To dig through the present to the eternal is the purpose of man. Every human being must go through the process of digging that tunnel, the tunnel which is the direct path to the attainment of life. And that tunnel, which is the only path to the fulfilment of life, lies within yourself.

Life the Goal

J. KRISHNAMURTI

IMPRESSIONS OF CONVENTION AT BENARES

CHRISTMAS, 1923

By HELEN VEALE

THIS has been a thoroughly unconventional Convention, so much so that it is difficult to analyse its total effect. The formless cannot be reduced to a formula, and its success lay in the formless regions. Judged by all our established criteria it should be deemed a disappointing Convention of the Theosophical Society, for its beloved President was absent, and her chosen delegate was incapacitated by illness from taking his part in the earlier part of the programme; yet people did not seem disappointed, and the sun shone daily on happy crowds.

Whether in his room or on the platform under the gorgeous shamiana, Krishnaji was king of the assembly, and ruled the hearts and minds of all. He addressed only two meetings, but these two alone made it worth while having come the length or breadth of India. His are truly words of life, bringing refreshment to all who are athirst.

Owing to Krishnaji's indisposition, the first place was given to the Indian Convention, to which Dr. Arundale humorously tendered his apologies for having been an absentee General Secretary. His claim to being the "World's Worst" in this respect was disallowed by Mr. Schwarz, who exposed its hollowness and the Convention expressed hearty appreciation of Dr. Arundale's unflagging zeal in the service of the Section, though forced to prolong his sojourn in Adyar instead of touring India as promised.

The first report was read by the Assistant General Secretary, Rai Bahadur Panda Baijnath, who revealed a healthy condition of activity among Lodges and Federations, marred only by distressing symptoms of the financial side. At a later meeting donations were called for and sufficient was quickly realised to wipe out last year's deficit, while the Council busied themselves with remedying certain defects in the Constitution of the Section, to make it less liable to chronic lowness of funds.

It was announced at the last meeting of the Section that the Council had elected Mr. D. K. Telang as the new General Secretary, an appointment that was greeted with general applause.

In place of a Convention Lecture, on the first day came a symposium of four speakers: Mr. Yadunandan Prasad, Mrs. Rukmini Arundale, Mr. Wodehouse and Mr. Sanjiva Rao, who each in his or her own way tried to explain the changing outlook of the Theosophical Movement. Truly there was not a dull moment throughout the hour, and many a confirmed lecture-taster (for we have such in the Society, like sermon-tasters in Scotland) expressed entire satisfaction with the innovation. Another day came a meeting devoted to a discussion, by a larger number of speakers, of the future of the Theosophical Society, and this, too, was quite successful, though the shorter speeches were necessarily less artistically complete. Mr. Patwardhan sounded boldly the note of iconoclasm, saying that our Lodges represented mainly the idealism of the past and gone Theosophists, to whom all honor was due. Now it would be better to dissolve, and get to work on *living ideals*, out of which a Society might again formulate in time.

The first of the only two regular lectures was given by Dr. Arundale, who lectured magnificently, as usual, on "The Life Magnificent," as manifested in types as different as those of Byron, Beethoven, the heroes of the Everest climb,

Akhnaton of ancient Egypt, Dr. Annie Besant, and the sub-human kingdoms of bird, dog and even atom.

On December 29th, Professor Wodehouse lectured in Krishnaji's place, giving a masterly analysis of that Individual Uniqueness which we are being bidden to cultivate in ourselves. Krishnaji presided, but could not subject his voice to further strain after the question and answer meeting in the morning.

There were comparatively few meetings of other organisations.

Finally, the crux of all was Krishnaji's clarion call to struggle with life, to welcome doubt, to cast off fear, to break through crusts of tradition, to cease hold of the past and control the future through the present. As we listened to him we could not but be optimists, and see the beautiful simplicity of noble living. With no shadow of hesitation or doubt rang out his answer to every question. "How shall we, with our limited opportunities, gain a broad outlook?" asked one, and the immediate answer was: "Come out from your rooms." We truly sit at home, in our pokey little chambers of thought and emotions, when even the humblest among us can, by stepping outside, exchange his narrow walls and low ceiling for the freedom of the skies and wide plains.

The Convention was for most people an occasion for shedding old skins and perhaps feeling the growing pains of the new. We all have some rubbish to throw away, and it is not the same for all, for whatever we have been unable to assimilate, has been rubbish to us, clogging our life. We are uncomfortably conscious of new relations to things and personalities, of new reverences, or perhaps a truer perception of what reverence means and entails. Perhaps we are to learn how to disagree, with love and reverence unimpaired, and to revere another's difference from ourselves.

Helen Veale

TWENTY YEARS' WORK

(Continued from page 254)

MRS. BESANT arrived at Benares on September 25th, 1908 (after the Australian tour) and received as ever a hearty welcome from all. Her birthday, October 1st, was made the occasion of festive greetings and rejoicings. In the Supplement of THE THEOSOPHIST, she makes an appeal to the Parsis for the building of a Central Parsi College, but this suggestion has never been carried out. Her Sunday lectures were mainly devoted to subjects connected specially with the Indian nation and the unrestful state of public feeling, pointing out the duties and responsibilities of Theosophists in the matter. On October 11th she took for her address "The Sons of India," giving an outline of the newly formed Order of that name, for the purpose of helping and training the boys of India to understand and face the problems, political and social, which confront them, as they begin to turn their thoughts to the condition of their country.

November 17th, the Foundation Day of the Theosophical Society, was celebrated at Adyar by the handing over to the Treasurer of the Society the title-deeds of Blavatsky Gardens, and of the naming of these and the adjoining estate. At 4.15 members gathered in Headquarters Hall, and proceeded thence by the new road to the house in Blavatsky Gardens. In the large drawing-room Mrs. Besant made a brief speech, voicing the gratitude of the Theosophical Society to its Founders, to the Teacher who had brought the Ancient Wisdom, to the Ruler who had built the vehicle. She then handed one of the deeds to Mr. Schwarz, who said a few appropriate words in reply.

At the Convention she was present. There were 650 delegates, and all was joy and harmony. Never before had such meetings gathered at Adyar. Her open-air lecture on the "Work and Hopes of the Theosophical Society" and her closing one on "The Opening Cycle" were attended by huge audiences.

On January 9th, 1909, she left for a fortnight's lecture tour. She writes :

At Bangalore we were welcomed by members of the two Lodges, one in the Cantonment and one in the City. The bungalow in which we are staying stands on the side of a lake,

on which now and again alights a flight of white-winged birds, and in which knee-deep a worshipper may be seen reciting his daily prayers. We drove to the scene of our labors, the laying of the foundation-stone of the building to be erected by the City Lodge on a site just granted by the Government (an Independent State). The drive took us through the City, in which on all sides new buildings are rising, in consequence of the ravages of the plague, which have compelled the destruction of the more congested parts. The public buildings are remarkably handsome, and the whole place is well-ordered and beautiful, bearing witness to the good administration of the young Mahārāja and his ministers. There was a large gathering on the site of the ceremony, where we were welcomed by the Dewan, who presided. An address was read and presented to me in a beautiful sandalwood casket, and we then went to the place where the stone was waiting, poised in air. A priest had consecrated it, and I spread a little mortar for its reception, on which it was duly lowered, and three taps of a silver trowel declared it to be well and truly laid for the service of God and humanity. Then followed a brief address, on the work of a Theosophical Lodge, and with some chanting of benedictory *shlokas*, the usual garlanding, and some words from the Dewan, the meeting broke up.

The Dewan took us to the pretty new building for the Rama Krishna Mission, and to the Samskr̥t University. A very handsome and spacious building is being raised for this latter by the present Shrī Shaṅkarāchārya of Sringeri. The whole place when completed will be an enduring testimony to the wise activity of the present Head of the Math, and should become a centre of Samskr̥t learning. The present occupant of the high office of successor to the great Shrī Shaṅkarāchārya is a learned and liberal man. He has encouraged Brāhmaṇas of the sub-castes to intermarry and

interdine, reminding them that they are members of one caste; and he has ruled that a student returning from abroad should be received back into caste, if he guides his life by the Shâstras.

Mysore State is a living monument of the efficiency of Indians in administration. It was ruled by the Mahârâjâs Regent during the minority of the present Prince, and had as its Dewan the great Sir K. Seshadri Iyer, who stands high in the ranks of Indian statesmen. He spent an immense sum on the supply of pure water to Bangalore, bringing it from sixteen miles away; and the town now rejoices in the electric plant which he set up. He used electricity also for the working of the Kolar Goldfields, now bringing in a large revenue to the State. The Prince, on his majority, came into a well-ruled and well-administered kingdom, and has proved worthy of his splendid heritage. He has just introduced religious and moral education into all State Schools and in all ways shows himself a wise and good ruler. The Central Hindû College is proud to name him among its patrons.

Besides the Lodge activities, there was a visit to the Boys' Association, the members of which attend a religious class and put the teachings into practice by personal work—feeding the poor, clothing the naked, and serving in other ways. Also a Ladies' Meeting, gathered at the home of Mrs. Madhava Rao, the present Dewan's wife. The Bangalore ladies have an association of their own in connection with the Shrinivasa Mandiram of that city. It was opened in 1907, and during the year no less than 5,560 ladies have used its reading-room and attended its meetings, of which there have been 35 during the year. A large number of ladies had assembled, and I made a brief address, translated by the late Acting Principal of the Mahârâjâ's College, Shrinimatî Rukmaniamma, a Hindû lady B.A., a proof in her own person.

that a university degree need not spoil the gracious modesty of a true Hindū woman.

We reached Mysore City on the 12th, and found a number of brethren waiting to welcome us and to escort us to H. H.'s Guest House. 8.30 saw a large gathering of students and others assembled, and I addressed them on the "Sons of India". Then a visit to a very admirably conducted Girls' School, with scholars ranging from four to eleven. They sing most charmingly, and are taught needlework and domestic details as well as the usual subjects. Next came a visit to a Widows' Home, founded in 1907, which has twelve resident widows who are being trained as doctors and in useful walks in life. It teaches up to the standard necessary for entering the Mahārājī's College, and is doing a much needed and most philanthropic work. It is to well educated widows that we must look for teachers in our Girls' Schools. Both here and at Bangalore we shall have Branches of the Daughters of India.

Back to Bangalore at noon, and soon after H. H. the Mahārāja was kind enough to receive me and to talk over the scheme for the University of India. I am glad to say that it met with his warm approval, and he is prepared to join a few of the leading Princes of India in stating formally that approval, in a letter recommending the granting of a charter by H. M. the Emperor. He was also pleased to express his approval of the Order of the Sons of India, and to consent to act as one of its guardians. He also permits his Dewan to take office in the Supreme Council, so that he may be in direct touch with the movement.

At Calicut on the 16th, a crowded lecture opened the work. We drove to a place where a good Sannyāsī, Shri Narayana Guruswami, a true servant of the Masters of Wisdom, is working for the improvement of the outcaste community. They are building a temple and a school, are purifying their

lives, and making themselves worthy of social respect. I am happy to know that the local Lodge of the T.S. has been active in helping the good work. These people, hard-worked as they are, had beaten out a road to the temporary temple and roofed it with green branches, and a great crowd of them had gathered to give welcome to the messenger who brought words of encouragement and cheer. The effort to raise themselves, under the leadership of the holy man who is giving his life to them, is most praiseworthy, and is another sign of the life that is pouring through India to-day.

One o'clock saw us in the train for Mangalore. It carried us up the West Coast through the hours of the afternoon, past glimpses of the sea, blue 'neath the sun-lit sky, through groves of palm trees, over plains and through cuttings red with the brilliant soil. At every station were curious crowds thronging to see the woman whose name has become well-known throughout India; and there was many a friendly welcome of smiling lips and folded hands. Here bright faces of students crowded the hall, and seemed to fill the atmosphere with vivid attention. Then off in a *jutka*—a two-wheeled, rather jolty sort of vehicle—to the scene of the labors of the Depressed Classes Mission, carried on by Mr. Ranga Rao. The Mission has a neat little building, half of which is utilised for six looms, the second half was our meeting-place. There was a Canarese song, which was an appeal, so touching as it came from the lips of the children and lads, that it nearly made speech impossible. The pathos of the concluding cry and the knowledge of the little power to help in the one to whom it was addressed, filled the eyes with tears and choked the breath; but I made a brief appeal to the higher castes present to help in the redemption of these poor and degraded children of the national household.

In Madras on February 26th, 1909, she lectured on "The Dangers of Alcohol," to a large and enthusiastic audience. She writes:

It is sad that a white-skinned person should be needed to lecture against the inroads made in a once sober country by "the white man's curse".

The last Sunday in Madras was a busy one: the usual E. S. and T. S. meetings began the day, the latter followed by some initiations in the T. S. In the afternoon there was a meeting of the Sons of India, Madras Council, presided over by Mrs. Besant, with Sir Subramania Iyer, K.C.I.E., as member for Madras of the Supreme Council, supported by Mr. Wodehouse and others. Then came the closing lecture of the series of five on consecutive Sundays, at which His Excellency the Governor was pleased to be present; and this was followed by his friendly inspection of the library and grounds.

Then off by train to Bombay and Baroda. At the latter, she had a long interview with His Highness the Gaekwar, and another with Her Highness the Mahārānī. His Highness promised to support the petition to His Majesty the King Emperor for a charter for the University of India, agreed to be the Guardian of the Sons of India in Baroda, and consented to the appointment of his Dewan on the Supreme Council. On Mrs. Besant's return to Bombay, at a lunch at Government House, His Excellency the Governor expressed his warm interest in, and approval of, the Sons of India. The Director of Education also warmly approved the new Order. To finish the Bombay work, she records:

A gathering at the railway station to wish me God-speed in the mail-train for Benares. Two nights more and well-loved Kāshī was reached, and loving greetings welcomed me to my northern home.

April saw her once more in Bombay, where she held a meeting of "The Daughters of India". The President writes:

It was called by Lady Muir Mackenzie, who strongly sympathises with our work. The meeting was a large gathering composed entirely of ladies: Hindū, Pārsī, Mussalmān and a few English. I spoke to them on the ideal of womanhood that we should seek to bring to life again in India. They seemed to be deeply interested, and after the meeting we had a little general talk. Bombay women are as a rule well educated, and are quite ready to work for the motherland.

On April 24th, 1909, she sailed from Bombay. What a different voyage from that in the Southern Seas!

The "Morea" is away on a summer sea. Not a wave, scarcely a ripple, ruffled the broad expanse of water stretching between Bombay and Aden. Turning into the Red Sea, it was as placid as the larger ocean. At Port Said, the passengers for Brindisi transferred to the "Isis". In Europe again, the chilly air. Here changes the spirit of my tale, and memory does not joyfully recall the hours on the Mediterranean till Brindisi welcomed us on May 5th. Very gladly did I, at least, find myself on terra firma and rattling along the well-known Italian coast, amid sprouting vines and gray, twisted olives, and presently some snowy summits outlined against the sky. An old friend and co-worker, Mrs. Cooper-Oakley, one of the pupils of H. P. B. who has remained faithful, joined me at Piacenza, and we journeyed together to Turin. Onward through the great tunnel of Mount Cenis, and through the delightful scenery of the French Alps, to Calais. A very horrid little steamer received us with the mails; and there I remembered my sins in much perturbation of body, if not of mind. After much tossing we reached Dover, where the loving greeting of our British General Secretary met me, and I handed myself over gladly to her care. Away through Kentish fields and Surrey woods until we thundered into London, and rushed into the midst of a crowd gathered at Charing Cross to bid me welcome. And so to 31 St. James Place, my London home.

(To be continued)

REFLECTIONS

DEDICATED TO FRIENDS, FAR AND NEAR

By N. R. D.

HOW glorious it would be were life one perpetual season of "Peace on earth and good-will towards men"! But human nature is weak and passions hard to curb, and so we devise Christmas and *Id* and the like as hush-money to the inner "Tyrant," and indulge nobler sentiments to brazen out the normal ones. These festivals represent not victory, but truce. Still, who can scoff at truce when peace is down in a death-grip?

My thoughts turn to friends this Christmas day and to the scenes amidst which I have passed the happiest of such seasons. The north must be now gay with fruit and flower. The scent of marigold and chrysanthemum fills my breath as I muse, the temple bells ring in my ears, and in the swarms of the city men that pass and repass my window, I see but the simple pilgrims to the sacred river.

How intensely happy we were in those early days of Benares! We came there perhaps urged by burning ambition, or stung by national humiliation, or dazed by personal sorrow. And Theosophy had, alike in every case, poured its soothing balm, thrust a brand in our grip, and bade us carve our destiny for ourselves. What counted with us was not the creed so much as the life of its exponents, and the way they

released one's pent-up soul. It was glorious to feel dedicated to a vast plan, and to see how the humblest effort must count. It was as if a child put its shoulder to a mammoth wheel and saw it budge. It heartened one to face the present, and made the future rosy with hope. Our pursuits were not out of the ordinary but we framed them with a Utopian halo. Our interests acquired a fresh vigor and a new faith. We dreamt great dreams. We created a new world of our own—was it a fool's paradise? There was romance in our renunciation and passion in our service. We thought we worshipped "Time the great Artist" when it was often merely "Youth the painter of pretty things" who thrilled our being. We forgot we were young, and we believed we were great.

Years have since rolled by, and circumstances have scattered the old band. Inspired by common ideals, we followed different pursuits. We were never all alike, and we are not like even our old selves now. Who can be on the anvil of life for long and remain the same?

Looking around, one finds everything different to-day. A change is noticed in the Theosophical atmosphere. There is departure from old tendencies and a preference for new ways. Two types emerge anew out of the ancient and endless store. Some talk of the Occult Path and some of Simple Union. Both types have their few who strive and their many who repeat. And the many must have their petty controversies and their delight in the re-shuffling of groups. "Politics make strange bed-fellows," remarked Dickens, commenting upon a crowded inn on the eve of an election. The same may be observed of creeds other than political. Affinities are often obscured by excitement.

Methodical temperaments favor the study of Mysteries and prefer systematic disciplines and ordered progress. In the new teaching they see a necessary corrective and a vital complement. But taken literally and by itself, it often leaves

them unsatisfied. Sometimes they may wish it were otherwise; but appeal cannot be created to order. Similarly, the mystic temperaments find life's issues confused by systems and ceremonies, and confine their attention to the fundamentals of human relations. Both types have their illustrious advocates and their ardent votaries. Difference of thought will jeopardise nobody's salvation, yet differences are saddening as they reveal how our boasted tolerance peters out at a critical juncture. We held cordial friendships even among non-Theosophists; and now in our own midst coldness is creeping in to-day.

Often we have worshipped the Ganges at morn, mingled with the fervent crowd, watched their simple offerings, and followed the gay boats, the music and laughter. Who can forget the scene, once witnessed? To me, it symbolises our early days of Theosophy. There is deep aspiration there, but it functions best collectively; there is joy, but more that of faith than of realisation; there is plenty of physical activity. To-day we present a different sight. The crowd has melted away, leaving the ghats shrouded in the winter mist. Only a recluse here and there sits peering into his soul, in the loneliness of the night—night which, to the "disciplined man" of the Gīṭā is the time for alertness. Like symbols of Eternal Truth, the temples stand towering in the background now, as when their spires were lit up by the rising sun. In the morning, we extolled their beauty; now their grandeur strikes us dumb. Then we took them too much for granted; now we strive to fathom their meaning. Like men not to be trifled with, we challenge their silence and demand their message. In the unravelling of the mystery many a soul has amassed strength and tenderness. If we choose, we can do the same ourselves. Whatever be our choice, however, let us press on with our search, true to our own inner light. Let us rejoice, by all means, if we feel we are fast nearing the

goal. And even in cheering our comrades, let us remember that all search must be individual towards the end. A common road need not be the price of a common goal. As to friendship, can it demand any price at all? For, there is neither Mystic nor Methodical, nor :

Border nor breed nor birth,
When two strong men stand face to face.

Again :

Heresy to the heretic and religion to the orthodox,
But the dust of the rose-petal belongs to the heart of the
perfume-seller.

MORNING AND EVENING

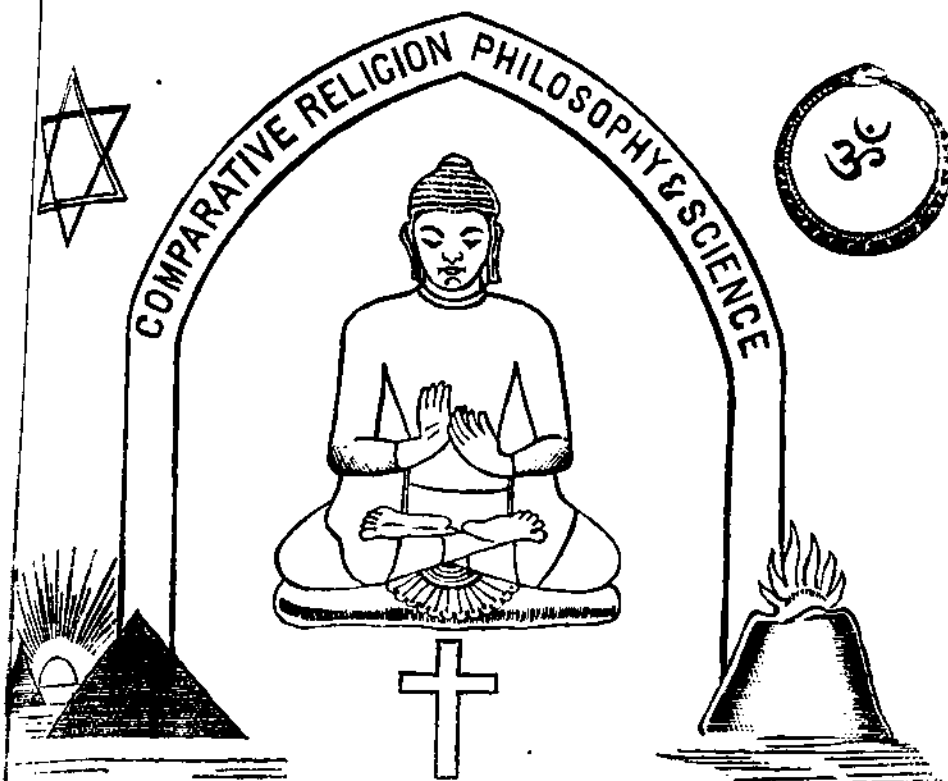
THE curtains of eve are descending
Darker and darker still,
The lights of the day are ending
Where sunset fades o'er the hill.

Soon will the shadow of slumber
Blot troubles and joys away,
And all the things which encumber
Will vanish with vanished day.

When death's deep sleep comes to me
I know I shall wake once more,
And those who loved me and knew me
Life's new day will restore.

Burdens we chose, we go bearing ;
(But yet we shall cast them away)
The end of the long way-faring
Will be in the Home of the Day.

F. H. ALDHOUSE



WISDOM IS JUSTIFIED OF HER CHILDREN

By E. F. D. BERTRAM

IF we could know the thoughts and feelings engendered in the minds of the friends and relations of those who, impelled by an irresistible urge from within, "forsook all and followed Him"—the World-Teacher—when last He was on earth, what should we find? We can imagine them thinking: "How foolish! He must be out of his sense, leaving his home, relations, etc., to follow a wanderer, a wayside preacher." Will history repeat itself, or shall we understand this time? After prophecies by H. P. B. and still more definite

statements by Dr. Besant and Bishop Leadbeater, after seventeen years of preparation, we ought to be prepared for surprises.

The picture—hitherto immobile—has begun to speak—and we do not like what it says, because it disturbs us and is not what we expected. Moreover it does not give us comfort; rather does it make us feel very uncomfortable; it is as though every dark corner of the heart, every dusty nook of the mind, were being searched out by shafts of pitiless sunlight, in which dance innumerable specks of dust, engendered by oneself. We thought, He would found a new religion, and would travel about with His apostles, forming picturesque groups which we could photograph. Some of us may have hoped, that He would cure our physical ills; but there have been no dramatic miracles of healing, anyhow not physical healing.

He not only does not wish to form a new religion, but says He will resist, as long as He is among us, any attempts that may be made to foist a new religion upon Him. Once again we are brought back to the motto of the Theosophical Society: "There is no religion higher than Truth," and it is more than ever clear, in the light of Krishnaji's teaching, that the only life worth living is that of the seeker after Truth—never satisfied, [until Truth is found, A. B.] ever pursuing that Light—never allowing thought to crystallise and become dogma, or habits to crystallise and become ceremonies.

Many of us thus find ourselves back again at the point when, as seekers after Truth, we first joined the Theosophical Society; our search has not been in vain; and some of us have acquired definite convictions as to the existence of Perfected Men; and have found in Reincarnation and Karma satisfactory explanations of the life-process.

Valuable as are such explanations and necessary to clear thinking, they are of themselves incapable of awakening enthusiasm in most of us. One knows that there is a law of

gravity, but the law of gravity does not warm or enkindle the heart. To create enthusiasm, to impel to great thought, great feeling, something more than the study of nature's laws is needed—something living, vibrant and vital. That indescribable something is given by Krishnaji.

Think how Napoleon, who had the gift of arousing enthusiasm and inspiring devotion, changed the face of Europe, working from his generals downwards to his privates—all alike inspired by his magnetic personality. Enthusiasm under a great Leader can accomplish marvels—and the enthusiasm which Krishnaji arouses, especially in those younger people who gather round him, is the force which is vitally necessary to change the face of the world.

Do we not forget, sometimes, that Krishnaji's time is (relatively) short, and that a gigantic task—that of changing the world—has to be done? Those, alone, capable of great enthusiasm, great Love, will be able to take a live part in working these great changes.

The glory and fascinating interest of the new way of looking at life necessarily gives us a great deal to think about, and calls for a good deal of adjustment of one's attitude. "Invite doubt"—that involves the passing in review of every belief, every habit; to "be in love with Life" involves understanding what Life is, however dimly. "Bring the future into the present," involves an effort to reach forward into the future—not always an easy thing to do, when the present presses upon us so heavily, and whilst one struggles to understand, outsiders may think one is somewhat self-absorbed. And if there be some who think us fanatics, who deplore our departure from the true path (as they conceive it) let me ask them to consider that:

The Presence of the Teacher in the world is the one thing that matters just now; we want, most of us, to understand Him, and we need a clear field intellectually and

emotionally. To understand Him is a necessary condition for being of any use to Him. So—when we get the chance—we sit at his feet and listen; then, we go away and dream and think. The time for action will come later on. I do not think that any of us are out for personal liberation, in the sense of wishing to have done with life on the physical plane. We feel, however, that we must be free from the clutches of our environment in order to be able to free others. The Teacher, in manifesting among us, is subjecting Himself to limitations; and the liberation of the Life in us does not mean that we want to cease all manifestation on the physical plane, as we should be unable to liberate other souls. Liberation is, rather a condition of perfect physical, emotional and moral health, or well-being, in the enjoyment of which one can effectively help those who, in one way or another, have not such health.

Church and ceremonial do not interest most of us because:

I. The Christian Church attitude is largely that of looking backwards to the events of 2,000 years ago—whereas the living present is so much more thrilling.

II. Most of the prayers are addressed to the God without—whereas it is God, or the Life, within ourselves, the true Inner Ruler Immortal, that is our real concern. He is, to some of us, more easily reached alone in the open spaces, than inside buildings amidst the smoke of incense.

III. Prayers and hymns, in externalising God, the Life, give a more or less false reflection which in some cases jars our sense of Truth. We would rather not define the Life, rather not be so sure, so certain about It; then, perhaps, in some inspired moment we may catch a glimpse of the Glory of the Beloved. Ceremonial, when perfectly done, gives a reflection, mirrors somewhat of that splendor. When ill-done, it is merely boring. But, if the Reality be within reach,

why desire the reflection? A reflection may serve to keep the flickering flame alive, but if the Reality be there, the flame will not need the shelter of a reflection; it will have sufficient vitality of itself.

Those who think that the work of the Theosophical Society is finished, may be right in the sense that having brought them to the feet of the Teacher, the Society has accomplished FOR THEM its expressive task; still more has it fulfilled a noble mission in presenting the Teacher to the world; and as long as He continues to be with us, He will necessarily be the central figure to whom the world's attention will be directed.

One may surmise that it is to the world more and more that the Teacher will address Himself: and when He points out the danger of relying upon authority, the non-essential nature of ceremonial, dogmas, creeds and even religion, we remember that these things loom large in the mental and emotional make-up of the majority of the human race. The Teacher is possibly not thinking of us (Theosophists) at all. He is speaking to the great world outside, more than to the handful who happen to surround Him. Small wonder then, that those who will later be His messengers, His saints, heroes, prophets—aye, and his martyrs—should now feel intense happiness, a new ecstasy in gathering round Him, and that in their enthusiasm they may give expression to this new Life in words which are not always carefully chosen. They are prepared to "give up all and follow," and time will show whether they are wise in so doing. "Wisdom is justified of her children."

E. F. D. Bertram

H. G. WELLS' VIEW OF RELIGION

By W. R. C. COODE ADAMS, M.A.

IT is said that it may be a compliment to quote a man but often an insult to interpret him, but if this is so my insults to Mr. Wells will be liberally diluted with compliments in the way of quotations. I am basing my judgments on the greatest of all his works *The Outline of History*. I am aware that this is not entirely the work of one mind but the outlook on problems bear often a characteristic freshness that is peculiar to the author and it is in this work that he displays the best side of his mental powers, rising often to the heights of genuine intuition. On no subject, I think, is this intuition better shown than on the subject of religion.

To the three great religious founders of the world, Christ, Buddha and Muhammad, he devotes considerable space and sets these three apart from all other religions. They are World Religions, not because of their subsequent geographical distribution but because of the nature of their teachings, which were open and human and not secret and theological.

These new world religions from 600 B.C. onward were essentially religions of the heart and of the Universal Sky. They swept away all the various and limited gods that had served the turn of human needs since the first communities were welded together by hope and fear.¹

Mr. Wells's religious intuition at once shows him, as all men of intuition know, that marvels are no proof of spirituality. It is the teaching we must judge and the subsequent deification of the teachers evokes in him almost derision.

¹ P. 363.

There seems to be no limit to the lies that honest but stupid disciples will tell for the glory of their master and for what they regard as the success of their propaganda. . . . Such honest souls were presently telling their hearers of the miracles that attended Buddha's birth. . . . Moreover a theology grew up round Buddha, he was discovered to be a God . . . until the whole sky was filled with forgeries of the brain and the nobler and simpler lessons of the founder of the religion were smothered beneath the glittering mass of metaphysical subtleties.¹

For this transformation he blames the disciples of a Master who are unable to rise to the heights of the original teaching.

Their teaching naturally took on the form of salvation, not from oneself, that was beyond them, but from sufferings and misfortune here and hereafter.¹

In the Christian days, Paul of Tarsus, comes in for some censure on the same grounds.

Paul had never seen Jesus, his knowledge was from hearsay. It is clear that he apprehended much of the spirit of Jesus and his doctrine of a new birth but he built this into a theological system . . . He found the Nazarenes with a spirit and hope, and he left them Christians with the beginning of a creed.²

He attributes the success of the teaching of Muhammad "a simple and understandable religion," largely to the fact that at that time, the seventh century, its opponent Christianity was "talking endlessly of trinities and heresies no ordinary man could make head or tail of". The decaying remains of the Byzantine religious metaphysics even to-day poison the spiritual air.

So much for religion. Let us see how this writer of history can judge the great Masters themselves and their teaching. Let us take first what he says of the Blessed One.

The fundamental teaching of Gautama . . . is in closest harmony with modern ideas. It is beyond all dispute the achievement of one of the most penetrating intelligences the world has ever known . . . Until a man has overcome every sort of personal

¹ P. 265.

² P. 367.

craving his life is trouble, his end sorrow. There are three principal forms the craving for life takes and all are evil, the desire to gratify the senses, the desire for personal immortality, the desire for prosperity When they are indeed overcome and no longer rule a man's life, when the first personal pronoun has vanished from his private thoughts then he has reached the higher wisdom, Nirvāṇa, serenity of soul.¹

The author makes a curious deduction from the teaching of Gauṭama with which perhaps we might not agree but is certainly interesting.

From the point of view of Gauṭama, that dread of death which drove the Egyptians with propitiations and charms into the temple was as mortal and evil a thing as lust or avarice. The religion of Gautams was flatly opposed to the immortality religions and his teaching is set like flint against asceticism as a mere attempt to win personal power by personal pains.²

When he comes to the days of Jesus the Christ, Mr. Wells's intuition is most active. Doubtless because being himself a Westerner and subject to Christian tradition we find here an interest and insight that exceeds his interest in any other religion. The same note is dominant, the simple estimate of the teaching apart from accretions, ceremonious or otherwise that have been placed upon it.

This doctrine of the Kingdom of Heaven which was the main teaching of Jesus, and which played so small a part in the Christian creeds, is certainly one of the most revolutionary doctrines that has ever stirred and changed human thought . . . and was no less than a bold and uncompromising demand for a complete change and cleaning of life. . . . He was too great for his disciples. And in view of what he plainly said is it any wonder that all who were rich and prosperous felt a horror of strange things, a swimming of their world at his teaching? Perhaps the priest and the rulers and the rich men understood him better than his followers. He was dragging out all the little private reservations they had made from social service into the light of a universal religious life. He was like some terrible moral huntsman digging mankind out of the snug burrows in which they had lived hitherto. In the white blaze of this kingdom of his there was to be no property, no privilege, no pride and no precedence, no motive indeed and no reward but love. Even his disciples cried out when he would not spare them the light. Is it any wonder that the priests realised that between this man and

¹ P. 262.

² P. 263.

themselves there was no choice but that he or priestcraft should perish? . . . For to take him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to assay an incredible happiness.¹

With this strange and vivid judgment Mr. Wells draws his estimate of religion to a close and except for the history of their wars and turmoils, it vanishes from the pages of his book. He however allows himself one last passage. One in which intuition and insight are blended to such an extraordinary degree that I feel it can itself go down to history. It is the judgment on creeds and faiths when the sand has covered them and the mists of time softened the hard edges of bigotry and conviction.

And though much has been written foolishly about the antagonism of science and religion, there is indeed no such antagonism. What all these world-religions declare by inspiration and insight, history as it grows clearer, and science as its range extends, display as a reasonable and demonstrable fact, that men form one universal brotherhood, that their individual lives merge at last in one common destiny upon this little planet among the stars. And the psychologist can now stand beside the preacher and assure us that there is no reasoned place of heart, no balance and no safety in the soul, until a man in losing his life has found it, and has schooled his intellect and will beyond greeds, rivalries, fears, instincts and narrow affections. . . . That in the simplest is the outline of history, whether one has a religious purpose or disavows a religious purpose altogether, the lines of the outline remain the same.²

Across the stage of history in slow procession passes this world's glory to the darkness where all forgotten things do dwell. Shall we have a new religion or is there one even now arising in our midst? If so must it not be judged on this basis and according to this standard which is the judgment of that which has gone before?

W. R. C. Coode Adams

¹ Pp. 362, 358.

² P. 364.

THE ENVIRONMENT IN RELATION TO THE EGO

By BESSIE LEO

IN considering such a subject as the Ego in its relation to its environment one sees what a vital part that wheel of destiny called the horoscope must play in this relation. For if the horoscope be considered as the new part which the living actor is cast to play upon the stage of life, and if the ruler of that nativity, or the "ruling planet," be considered as the actor, then we have within this wheel of destiny, as it were, both Self and Not-Self, the actor and the scenery, life and form.

The environment or scenic surroundings must be suitable for the part, adapted for the playing of that special part, just as truly as must the actor be fitted to play it. For without stage and theatre where would the actor be?

Now, the playing of the part in the theatre of physical life (whether that part be noble or plebian, elevated or commonplace, rich or poor, wise or foolish), depends to a very much greater extent than is commonly realised upon the quality of the environment, although in addition to this the kind of garments or bodies in which the actor is clothed must also be taken into account, whether coarse or refined and of what type and class; in other words, that factor which in the Eastern world is called caste, must be given due consideration.

The keynote of the part is shown by the first house and its rising sign and planet, for by it we see at a glance whether the actor plays a Mercurial, Venusian, Martian, Jovian, Saturnian, Lunar, Uranian, or Neptunian part; and

the quality of the rising sign, whether fiery, airy, earthy, or watery, gives us the clue to the quality or rank of the actor.

Next, his environment or field of manifestation comes into view. What are the conditions of the life? What kind of a home and parents shall we find? What are the physical accessories—rich or poor, refined or otherwise, cultured or ignorant? In considering these questions for the home life and parental conditions we notice, of course, the luminaries, and the fourth and tenth houses. When the luminaries are much afflicted by malefics, a poor environment is indicated. For wealth or position, the luminaries must be well aspected by the benefics, while to some extent, the parentage is indicated by Saturn or the Sun for the father, and the Moon or Venus for the mother. Quality is largely indicated by the harmony or discord between the planets and the signs in which they are placed.

Now the reason why the environment is such an important factor, is just because the *Ego in manifestation* is mainly concerned with external impacts, or, in other words with vibrations coming to him through the sensory organs; these senses in their turn transmitting the impressions received to the brain, which registers them; and the Ego thus becoming conscious of them and of the external world through them, sends out from himself the response. The mind works upon the matter-vibrations transmitted to it through these external stimuli supplied by the environment and consciousness responds; in short, impacts from without strike upon and call forth responses from the Ego within. Thus the environment which is matter, reacts upon the Ego which is mind, and through the play of the two forces consciousness is unfolded. But the kind of consciousness drawn forth from the Ego depends, to a much greater extent than at first glance seems likely, upon the kind of environment from which the external stimuli proceed.

You cannot separate the Ego from his environment, if you could do this all manifestation, so far as physical life is concerned, would be at an end. The outside conditions supply the material, but the Ego fashions it; what the soil is to the plant, that the environment is to the man. Every horoscope is, as it were, a theatre for the actor, a further field of evolution for the soul by an unfolding of its powers through space, time and opportunity. Thus every fresh horoscope brings out one phase or another of that life that is gradually becoming able to express itself, life or manifestation, and environment or circumstance being but two halves of one whole, complements of each other, for manifestation is very largely conditioned by environment.

Now the ascendant and the ruling planet, its aspects and position, denote the nature and quality of the soul at the point in evolution it has reached, while the other eleven houses and their rulers in their relationship to this ruling planet are as the sign-posts indicating the way the soul must travel to evolve further along the path of evolution.

Alan Leo in his lectures and books repeatedly declared his belief that no one lives up to the possibilities of the horoscope, and it seems likely that this idea is true, seeing that most of us are always protesting and fighting, as it were, against our environment, our position and condition in life, instead of using the force, which we thus waste in vain regrets, to work onwards and overcome circumstance.

Very few people realise that we are more or less suffering from the past while at the same time we are sowing fresh seed for future gathering. That past, it is easy to realise, may often crystallise into an environment in our present life that is distasteful to us. But if we have more than a mere lip belief in the Law, if we actually realise that past thought, desire, and action have produced our present conditions and the environment in which we find ourselves, surely we

shall see that it is wiser to do the best we can in our present condition; otherwise we must be missing a very valuable experience, the opportunity for which may not recur for long ages to come. For if we merely seek to escape any unpleasant experience (supposing that to be possible) because of the pain it brings us, we shall become not stronger in character but weaker through what is really a cowardly evasion of responsibility, however natural and even excusable from an ordinary point of view such an evasion may seem.

For every kind of plant there is a particular kind of soil, and the Martian characteristics need a different soil in which to grow and flower from that which is suitable for the Saturnian or Jovian. The vibrations and the stimuli useful, nay necessary for the Martian, would be inimical and detrimental to the Saturnian. Souls are at different stages of evolution, and the child soul in whom passion and appetites are keen, and intellect of any abstract kind scarcely yet developed at all must have an environment suitable for its needs. An indifferent, careless, or coarse temperament needs strong and coarse vibrations to stir and arouse the consciousness which slumbers within; it is not yet able to receive and respond to finer vibrations, which therefore pass it by and are useless to it at its present stage of evolution.

As a matter of fact, there are millions of vibrations falling upon us every moment and hour of our lives, but we are only conscious of those we can respond to, for we are blind and deaf to all the rest and it is in his consciousness or awareness of external vibrations that the youth or age of the Ego is cognised. A rapid response to many stimuli is a sign of age and experience, just as ignorance and inertness is a mark of youth.

Every one of us is keyed to a certain rate of vibration. A Venusian actor would be quite unable to play a Saturnian part, and *vice versa*. Thus we should suppose that the environment

suiting to the incoming soul is always chosen by those great Lords of Destiny who see every page in the book of life and know the past and future of every child and man. It seems that the best policy for all of us is to play our present part to the best of our ability in the environment and on that stage of life which is about us NOW. If it be but a small part that we are now playing and desire a larger, let us qualify ourselves to be able to play that larger part successfully by being diligent and capable in the present smaller one, for we may be assured that just so far as we do our duty in life as nobly as we can in that present *which alone is ours* shall we be fitting ourselves to play a larger part in the future which is God's.

I do not think myself that "the part" matters much; what matters is: "The way we play it." In every horoscope there is so much latent good that we scarcely touch at all! For the great Self dwells within every one of us, and is the same in all, and I think, perhaps, if we consider for a moment our own nativities and push home the question: Am I living up to the best within me, do I maintain any struggle against my lower nature, am I drifting on the sea of life, or am I steering my vessel towards the desired haven, am I a little nobler than I was a few years ago—we should find the answer startle us.

The fact is, very few of us live in the *now*, we live either in the past or the future, ever wanting and desiring something different, and rarely, if ever making the best of what we *have*; and yet we may never have the same opportunity again. So that it seems to me that a wise astrologer will make the most of the present opportunities and will cease railing against his horoscope and directions, his position and condition in life, for he that accepts his present duty has already half overcome it. If we build for ourselves a noble character to-day, and Mr. Krishnamurti tells us very wisely, the chief

thing is to lead a noble life, which is building a noble character, let us be sure we shall be called upon to play a still nobler part in the future. So let us adapt ourselves to our present environment, and rise to the full height of our present opportunities.

Bessie Leo

THE CHRIST

By CHRISTINE LAUDER

"The uniqueness of Christ lies in the fact that He is just like all the others."

WHO is this that cometh like the others
Clad in threadbare fustian, corduroy,
Yet His Eyes smile on me as my mother's
And His Mouth reminds me of my boy!

But my Father's features un beholden
(For he died before his child was born!)
Gaze on me from out this MANHOOD GOLDEN
In the khaki battle-stained and torn.

Yester eve a crippled sailor lying
Nevermore to voyage as others do
Told how on the deck amid the dying,
Came the young CADET WHOM no one knew!

"Nay," his comrade whispered, "you're mistaken
'Twas the Admiral of all the Fleet!
And I wanted these asleep to waken,
For the planks were shining round His FEET!"

Spake my daughter : " Dear, do you remember
She the younger-born who went away
In that chilly evening one November, . . .
I have seen her in the porch at play ! "

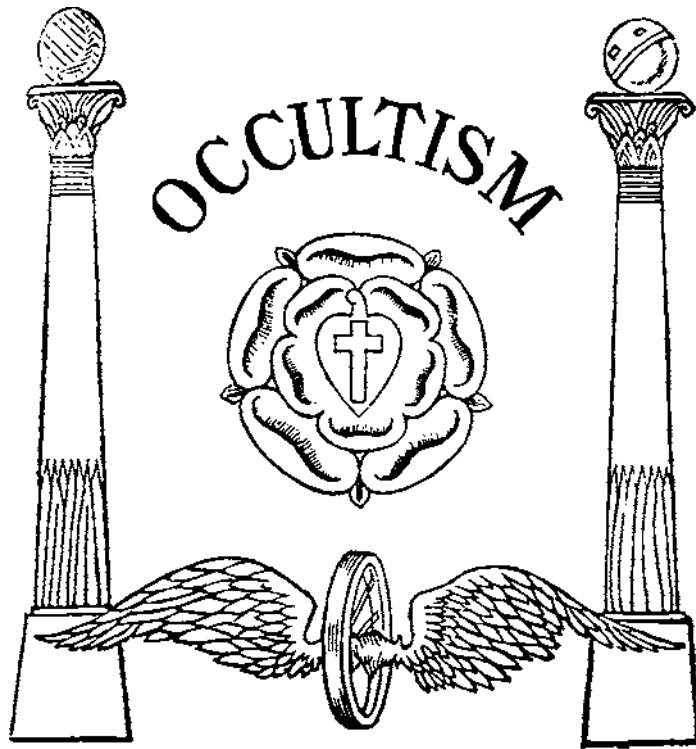
But that Wondrous Most Familiar Stranger
With a lilt of laughter past along
And the boys who courted death and danger
Laughing also, hummed His Hero song.

Once we dreamed You different oh ! Master,
All unlike the thronging crowds of men,
Far away untouched of earth's disaster
But we wished You would come nearer then !

And now after all You're like the others
(But more like than anyone on earth could be !)
And in You we find lost fathers, loving mothers,
Friends and children, sisters, gallant brothers,
Will You to my Lover seem as *me* ?

Christine Lauder





NATURAL THEOSOPHY

THE MEANING OF THEOSOPHY

By ERNEST WOOD

I

TWENTY-FOUR years ago, when I was a comparatively young Theosophist (that was in the days when young Theosophists, were meant to be seen, not heard), I wrote a book dealing with every phase of Theosophy from a natural point of view. It was some months before I could induce any elderly

Theosophist of my acquaintance even to turn over the pages, but at last one locally revered, if somewhat testy, elder consented to look through it. After some little time he returned it to me with slightly disparaging remarks about my presumption—apparently what was new in it was not true, and what was true in it was not new, and in the main it erred on the side of not being true. With the beautiful humility of the young Theosophists of those days I put the visible results of six months' strenuous thinking into the fire, though there were also invisible results which remained indelibly stamped upon my personal brain and character. I have since realised that my old acquaintance, though very respectably full of knowledge, was not really a Theosophist, and did not even know what Theosophy meant, so after many years I take advantage of a lull in other work and set myself once more to write upon natural Theosophy.

Let us think to the fullest possible extent of all the people in the world at this moment. Some are in cities, some in the country. Some are on the land, some on the sea, some deep in the mines, some few flying about in the air. Some are dressed, some undressed. Some are well-fed and busy with gossip; others are half-starved and busy with common duties and work. One man does not know how the rest of the world lives, and even to think of it in pictorial imagination, as I have now requested you to do, comes to him with rather a shock of surprise. It seems so strange that all those people can be doing all those things, and can be so completely occupied by them.

With this picture before the mind I ask the question: Can it be that all the different things with which all these people are concerned are of no importance, that God or nature has arranged the things of life with such futility that in order to reach what is really worth while, happiness and perfection, people must put aside all that life, all those things and the

feelings and thoughts which they engender, and must take to something else, some particular and special mode of activity or thought ?

Some so-called religious authorities have said so again and again, and have prescribed out of millions of possible activities one or two which alone, they declare, can lead to salvation or happiness, and have denounced the rest as a waste of time, if nothing worse. But with the picture of the full life of the millions of people in all their variety before our mental vision we see the absurdity of these narrow paths, the impossibility of these stupid prescriptions. On the contrary, we see by direct perception the simple truth that there is no difference between the good and the goods. God (bear with me a little while I use this word) has delivered the goods. All these millions of whirling atoms, making their ever-changing forms, like pictures in the glowing embers or in the clouds or, if you like, even in the tea cups, are awakening in the people who experience them a response to truth or the completeness of life as surely as there is a meaning in these printed words which the reader progressively learns and understands.

This reverent attitude towards *all* experience is the Theosophic life. Thousands of years ago Theosophy was declared to be the knowledge that man is never sundered from God. Theosophy is the belief that man can know God, and more than that, that man is knowing God. We cannot lay irreverent hands upon this vast creation, and say : " Away with you, mocker, tempter, seducer who would imprison our souls and stifle our lives." *Subjectivism is no Theosophy*, but is a denial of the divine only one degree less egregious than that which prevailed in the Dark Ages of Europe, when it was said that both the world of nature and the mind of man were the seat of the devil, and the less we had to do with either the better.

We recognise the wisdom of primal impulses, such as that of the man in the street who defines his life (if ever called upon to do so) not as a set of thoughts and feelings, but as the interplay on that line of time where his consciousness meets his experience. He might say: "My life? I drink and fight, and fall down and get up again, and a policeman takes me away." The common man is suspicious of subjectivism—with just cause.

Every development in human consciousness—of the will or love or thought—calls into real being the material partur in our life, so that at every step the two fit perfectly like a man and woman dancing together as one being. Suppose that I have done some work, such as that of designing and building a house. In course of time the house is worn away or falls down. The work was not lost, because while I was consciously building the house I was unconsciously building my character, developing my capacity for thought, feeling and will. But my future life will not consist in the mere passive enjoyment of these qualities of consciousness. Those qualities will come forth to meet a new arrangement of the world which will once more exercise them according to their new condition, and will provide the new difficulties or problems or tasks which will still further cultivate their strength. My world grows greater as I grow stronger, and I expect that the whole world will become my world when I have harmonised my consciousness with all consciousness. We have no reason to anticipate either perfection or happiness in separation. But we need not at the outset discuss these ultimate things; it is sufficient to know that "the world exists for the education of each man".

In all the world there is greater life than that which we already know, and it is ever ready to flow into us. We cannot contemplate the beauty of a sunset without afterwards being more harmonious or peaceful, and thereby stronger than

before. This is what I mean by God—the greater life all round us, which is ever at hand to give us its truth, its unity and its beauty. We do not know the extent or the height of that greatness, but to know it as ever-present is to rejoice in all experience and drink the very nectar of life.

The truth of this attitude is evident even in common things. If a man invents a motor-car according to principles which he has thought out in his mind, he will learn in what particulars his thoughts were accurate, and will at least to some extent correct the erroneous part of them, when he tries the machine out on the road. Meditation is one part of learning and experience the other, and between these two our consciousness must constantly pass, like the shuttle in the loom.

It is the sign of a Theosophist that he is a knower of God or the greater life, and that he therefore accepts all experience willingly, while others prejudge every item of it according to their pleasure and pain, or the comforts and discomforts of the body, the emotions and the mind. I knew a man who met with a serious motor accident which kept him in bed several months; when he was getting better he told me he was very glad that it had happened because it had caused him to learn to love the members of his family more than before. A man thrown into prison might say:

“Now I have an opportunity to meditate.” There is always something worth while that we can do, and thereby be active, positive, alive. There is always something to be gained by willingness. Said Epictetus:

There is only one thing for which God has sent me into the world, namely, to perfect my own character in all kinds of virtue, and there is nothing in all the world that I cannot use for that purpose.

The Theosophist should be free, because no experience happens contrary to his will. He should be free also because

he knows the unity in the life as well as in the form. Thus if I have no carriage and must walk, and I see another man who has a carriage and can ride, and is happy in riding, can I not enjoy the fact of his happiness? If it is a question of possessions, all things are mine which my brother men are enjoying for me. This is to be a Theosophist; it is not fantastic, but simple fact, and the only liberation.

Because we are in the presence of God, not only are all things beneficial, but all persons are helpful. From some, whom we call good people, we learn what to do. From others, who are commonly considered bad people, we learn what not to do. Our gratitude is due as much to the one as to the other. My brother has lived evil for my sake; I desire no separation from him. Where we have cause for adverse criticism we have also cause for gratitude. It is said that in Rome they used sometimes to bring a drunken man into the school in order that the pupils might learn temperance.

Now one can narrow down Theosophy into a religion or a church without destroying it in the process. It is true that many Theosophists (not all) believe in reincarnation and karma as laws of nature, but belief in those laws does not make people Theosophists. It is knowledge of the presence of God or the larger life which makes the Theosophist, and it is because we are Theosophists first that most of us can easily believe in reincarnation and karma afterwards. Because we value experience we consider that there should be more of it.

I doubt if anybody, were he to search to the bottom of his heart, would acknowledge belief in a religion, that is to say a special set of actions or thoughts prescribed as leading to union with God. The basis of religion is intuitive in every one of us. It is seen in our instinctive response to beauty, to truth and to goodness, which is goodwill or

unity. If I ask my Christian, my Buḍḍhist or my Hindū friend: "Would you respect Christ or Buḍḍha or Kṛṣṇa if he had taught untruth, selfishness and ugliness?" they would all reply, I am sure, that they would have no reverence in such a case. I might then say: "My friends, you belong to the one religion—that of beauty, truth and goodness." You admire the Masters because they are great traders in these goods. Do not, then, mistake even those great men for that which you seek. What do you want more than goodness, truth and beauty, and will you not accept them everywhere?

In our consciousness truth is understanding, goodness or unity is love, and beauty is peace and calm strength, which is the same as freedom. The world perpetually educates us in these powers, and when we have them we find that we live more, and in so doing create goodness, truth and beauty through all our acts. This creation is union with the one will; therefore in it man finds his unchanging happiness.

It is the part of our reason to recognise that all things are beneficial; of our love, that all persons are helpful; and of our will, to rejoice in the adventure of life.

This is natural Theosophy. Within it there is room for all sciences, popular or occult, for all art, religion, philosophy, and common life. It is for all men, for it is the understanding of life—*theos* being life, and *sophia* the understanding. This is the Theosophy of ancient India and the early Mediterranean world, and it has also been the Theosophy of the last fifty years within the Theosophical Society for those who have not confused the part with the whole and mistaken some departments of knowledge for the whole truth, and some limited activities for life itself.

Ernest Wood.

(The next article of this series will deal with the life after death in the light of natural Theosophy.)

ATTEMPTS TO WRITE OF DISCIPLESHIP

By A DISCIPLE

FIRST ATTEMPT

I am going to try to write about the Guru this morning. An essay is an attempt; in that sense this will be an essay. This is a subject which naturally absorbs much of time and thought. I think about the Guru daily and each day witnesses a modification of my thought about Him. With these changes of thought go changes of feeling also; it is as if I cannot think about the Guru without growing. It always seems like growing, even on those occasions when I am thrown back upon myself and cannot, apparently, unite my thought with what I conceive to be His thought. Of course this often happens—when I am nervous or my mind is scattered and hard to control, or when something is expected of me which has to be carried in mind. A very slight thing can interrupt my mind, but the observation of this fact constitutes a small increased understanding of the mind itself. That, then, is also growth. If I were to control my mind perfectly, I could, perhaps, keep it constantly focussed on the Guru. Right now that would not be a good thing, I feel, for my mentality is so constituted that it can give attention to only one thing at a time. So if I maintained a fixed attention upon the Guru, everything else would go unnoticed and undone. It seems, then, to require a little patience with my own mind, training

it fairly gently and kindly to grow into the great and perfect mind which I aim to have.

But the mind is not the whole thing. It becomes increasingly the divinity in the heart which is important. Now I call that the divinity because I have heard it so much talked about. There are those who speak of "the God within," "the hidden God," "the Christ in the heart," and like expressions. For a long time I tried very hard to make the "Christ in the heart" real to myself. But I found that I could not work this out in another's terms. I had first to know if something existed in the heart, even figuratively, which could be classed as superior to the mind. By much probing and listening, there grew upon me the realisation of an existence in the region of the heart, and so shining and so alive came that to seem, that I called it the divinity in the heart. And now the divinity is coming more to the forefront. As it is sexless I do not call it "he" or "she". I know what I mean without calling it at all. It is more important to me now than the mind, and I have striven to understand what may be the relation of the divinity to the Guru. It is an odd thing that I want my mind to be like the Guru's mind, because I admire His mind above all the minds I know. But I do not want that my divinity should grow like a possible divinity in the heart of the Guru. That, strange to say, would seem like warping to me. And I feel that the Guru would look on rather sadly at any effort which I might make to bend the divinity into a likeness of His own. But it seems that within the shelter of the Guru's mind, that which is within my heart grows straight and true. And that which grows is in some way, myself. I desire above all to be myself, but fetterless and beautiful and free. It is true that I grow in the warm atmosphere wrapped round me by the Guru. I think of the pine on the mountain-side, forced to seek sustenance between the rocks—bent, twisted, dwarfed by buffeting, unkind winds.

I am humbly grateful to the Guru that He lets me grow, as I were, within Him, into that straight, beautiful being that I see in dreams. I think He attained His strength and beauty while Another did for Him what now He does for me. When I am strong and free, I shall do for those who will let me, what has been done and will be done for me.

One wants one's inner fibre to be strong and clean, not cushioned against shocks and blows, but fine and free. I think of the many Great Ones who help, how They mingle Their life to gain a common strength, and how that strength is used—to foster and endue with power little ones like myself, urgent to grow. It will be my happiness some day to join Their life and share Their work.

SECOND ATTEMPT

I have been wondering if there is an element of weakness in growing within the enfolding consciousness of the Guru. As if one were a plant in a hot-house getting an abnormal growth under special forcing conditions, but unable to face the natural climate outside. If this were true, then one could not grow in strength and fitness with the help of any other. But I incline to feel that the analogy of the hot-house plant does not apply. For one thing, since becoming a pupil of the Guru, I have been facing very real difficulties; living, indeed, a far more rigorous life than other people that I know. I occasionally wonder why I am not anxious, distraught with worry, or desperate to bring this difficult period to an end. Of course I do not enjoy these troubles; it makes my exterior life very uncertain and I fancy I shall be glad to enter a different phase. But I am not anxious, and when I pause to comment on that to myself, I find that the reason is that I am stable within. This, I feel, is due to the unfolding presence of the Guru. The difficulties are certainly mine and I am unable to perceive

that any agency mitigates the several blows of fate ; but I feel so differently about it. I know in some intuitive way that they cannot overwhelm me. This is very interesting and encouraging to me because it shows, if I mistake not, that I am stronger. How can one describe wherein the strength lies : It is not fighting with another's muscle ; it is rather like contesting in a game in the presence of the Guru. And as He is so strong, so capable and brave, I wish to show myself as like Him as possible.

If this is the true relationship which I bear to the Teacher, then it is a forced growth, truly, but more of the nature of the training an athlete goes through to prepare himself for a great contest. As it comes to me, the Guru is urging me to my utmost attainment. One longs, at least I long, to be clean-fibred, with courage and a strength which I can not only rely upon myself, but which the Guru can rightly expect me to exhibit at all times. A strength which others will find in me and lean upon as they need support.

I find myself growing more and more into an acceptance of the idea that the true order of things is a mutual helping. I am helped, and quite naturally it follows that others will be helped through me.

D.



WAS IT A DREAM?

By THEO JOOSTE

I had been reading and meditating on "Service" for some time, and my thoughts were long and deep as to what I could do in aid of the Master, either here or on the next plane. I had seen the spirit of one who had gone over, by his own action, many years ago, still haunting the scene where he had taken his own life prematurely. I had spoken to this man, and he had told me that this was part of the price he had to pay, and to my question as to whether I could do anything for him, he had answered: "Pray, oh, pray for me! You don't know how prayer helps us. It is the only joy we feel, and the glimpses we get of the next world above us, when a prayer opens a little hole, like a star, for us in the sky, through which we can see. If you pray for me individually, then I get a vision, clearer and brighter, and it encourages me—takes off the burden—for a short time." I had asked this man: "Are there no helpers on the other side to help you?" He had said: "Yes! But the unselfish and real prayer from one on the earth-plane—one who knows and believes in Love—goes much further."

Then I found myself on the astral plane, surrounded by a company of helpers; but one there was who said: "Show this man, who volunteers for service, what he would be required to do."

Then I was taken into a desert, and suddenly I was brought up on the edge of a vast pit, sunk, as it were, into the earth. I looked and was terrified. I saw the spirits of men descending into this deep pit, from which the most awful stench arose. A smell of decaying animal and vegetable matter—like "marsh gas" came up out of it in rolling volumes and spirals. Deep down I saw ugly animals like huge elephants and snakes crawling. I seemed to be looking into a pre-historic world, at the peliosaurus and dinosaur, mammoth and the crocodile, crawling and moving, and all about them the gloomy spirits of men.

As I stood horrified, the one with me, whom I shall call my guide, said: "You will have to go down here and preach the Gospel to those." I shuddered in horror at the thought. But the guide took me down and showed me. I cannot tell all I saw—but loathing and horror was all I could see.

In my early youth I remember reading a book called *Vatheke*, where there burned in each departed, where his heart should be, a glowing fire, large or small, according to his deserts, gnawing at his vitals and giving no rest. This idea grew on me, for every one I saw was wrapped up in his own thoughts and seemed to be suffering.

As I stood there in that awful cesspool, more in the way Dante did in his *Inferno*, I saw a band of angelic forms come down and rest near to where I was. Amongst those was what I took to be a lady of very high rank, by the coloring, marks and stars on her breast and over her head. Each of these angel forms, I was told, was a server and had volunteered for active service in those regions. Each server went to some gloomy spirit form, and commenced to speak to it. But the most radiant angel server, the beautiful lady, went in where it seemed to be the worst, and there I saw her speaking to a woman, drifting in the horrid slime, to all appearances hopeless. The beautiful one had to go right into the foul mud and

dirty her clothes, but she did not seem to mind, and she lifted up the horrible head of that other, and kissed it, and wiped the foulness from her eyes. It was grand and magnificent, and though the fallen one struggled fiercely, bit and scratched, cursed and blasphemed horribly, the beautiful one persisted, and seemed to get her out of the mud. It seemed that the fallen woman grew calmer, and in the end she appeared to become cleaner, and whiter and whiter—until she stood on a rock beside the beautiful lady, who had become even more beautiful.

Then I saw that others had been also successful, and I wondered what would happen, and asked my guide. He said: "Look there!" and then I saw what I had not seen before. From the centre of that horrid pool was a ladder, reaching up to the most distant skies, and up this ladder were climbing the cleaned and chastened souls, each helped up by one or more helpers.

The beautiful lady was being helped by others I had not seen before, and a golden light, tinged with blue, shone down the ladder from on High, to help and stimulate those going out.

That was the Way. There was no danger to the helper and server. But to me, who did not know, at first it seemed like going to absolute ruin to go into that awful pit.

My guide then led me away—I found myself sitting in my own study, and I thought:

Was it a vision? Was it a dream? Was it imagination? I don't know—but I believe.

The lesson? Let him who thinks decide for himself.

Theo Jooste

ECHOES FROM THE PAST

4 STANLEY CRESCENT,

London, W.,

30th January, 1899.

PESTONJI D. KHAN ESQ.,

Bombay.

MY DEAR SIR,

I was much gratified to receive the letter signed by so many influential members of your community, and beg of you to convey to all of them the expression of my cordial appreciation.

I only wish that I were in a position to respond more fully to the request contained in the letter.

Since *The Story of Atlantis* was written, some more information has been obtained about the beginnings of the fifth Race, and some of it was embodied in one of the Transactions of the London Lodge.

If you will refer to the second map in *The Story of Atlantis*, that one in which the world is represented after the catastrophe of 800,000 years ago, you will find the region in which arose the Iranian Race. It was a land which is now partly Russia in Europe and partly Western Siberia, represented on the map as a promontory lying north of the present Persia and Arabia. We have not as yet the exact date of the migration into this region, but it was in the northern part of this region that the colony appears to have been formed. We are led to understand that it took place a long time after the catastrophe (of 800,000 years ago) when the surviving fragments of the Central Asian fifth Race

population had once more become numerous. Becoming defined as the third sub-race, in the northern portion of the land referred to, the Iranians in turn migrated southwards, into regions which are now Persia, Afghanistan and Arabia, many of them finding their way into Egypt also. The early Egyptians were more Iranian in type than anything else, though the Iranians coming in must have grafted themselves on an old Atlantean stock.

With reference to another of the questions, I am told that your Scriptures, which are of very ancient date, were written soon after the Iranians settled in Persia, that is soon after they formed there a separate "family-race". I am told that very early copies (if not the originals themselves) of your sacred Scriptures, as well as of the sacred writings of the Hindūs, are carefully preserved, but that no exploration of these "buried treasures" would be likely, at present at all events, to result in their discovery.

Though I was the writer of *The Story of Atlantis*: I wish it to be understood that it was not I who obtained from the Ākāśic Records the interesting facts there given. I was only the scribe who recorded and set in order the various pieces of information which were given to me. As stated in the Preface by Mr. Sinnett, more than one person qualified to read the Ākāśic Records, helped in the compilation. If these persons are ever again able and willing to provide me with further information bearing on the questions in your letter, I shall be only too pleased to pass it on to you, whether it be voluminous enough to warrant its being printed or not.

Hoping that the above information, incomplete and partial though it is, may be of some interest to you and the other gentlemen who have addressed me,

I remain cordially at your service,

W. SCOTT-ELLIOT

BECOME AN ARTIST

By BEATRICE WOOD

WHAT is beauty? What is art?

There is no one answer; any more than there is a one code of morality adaptable to millions of human beings of varying customs and temperament. Man reacts to beauty and art according to his nature. It is impossible to define beauty; its appreciation varies with one's sensitiveness. Most people respond to realistic art based on photographic detail, and are not trained in appreciation of significant form.

Yet it is with significant form rather than with realistic representation that the "new art" is experimenting. The great artists to-day are no longer painting merely what they behold, but what they feel. Art reflects the age and grows out of life. The forces that are shaping our speed-maddened world are influencing our modern art.

"That man must be crazy, to paint such distorted forms—it is an outrage!" has been remarked more than once by an impatient public gazing on some of the finer works of Matisse, Picasso and Brancusi. Yet these men are acknowledged as modern masters by the intellegentia.

They are revealing beauty in unaccustomed angles. Matisse's reaction to the visible universe is an entirely original one, and Picasso with his extraordinary and individual sense of line is as inventive as Matisse is sensitive. Picasso's Harlequin playing a guitar, for instance, is painted from *several points of view*, so as to indicate a total

mental conception. Brancusi, undoubtedly the greatest of living sculptors, is seeking not only significant form, but the essence of movement. His statue of a bird in flight, over which he spent years of painful research and effort, is not the statue of a bird, but the statue of the movement that the bird makes while flying. Even those who do not understand it are often transported when they gaze at it, for it awakens them to an abstract emotion such as is experienced when listening to great music.

It is easy to laugh at the things that are not understood, and it is in the tradition for the public to do so. Rembrandt, Michael Angelo, Turner, Whistler, and even Giotto, the father of the Renaissance Painting, and Raphael who once stood for a new movement, were all laughed at. And so have been most of the discoveries of science, the steam engine, the automobile, the wireless.

Men of vision have always been in the minority. Rebelling at crystallised forms, they are for ever seeking new expressions. Artists, being more sensitive than the rest of mankind, are closer to the astral world. Our so-called "futurist" artists, are trying to paint the fourth dimension, they are not portraying a man's features, but his soul. Through color and form they are trying to reveal the vibration which represents the whole man. Without realising what they are doing they are seeking the mystic chord; and as the clairvoyant knows, this chord is not merely a tone, but a hue. Such a method is in agreement with an age that acknowledges telepathy, survival after death, and scientific discoveries which admit existence of etheric and subtler matter.

One has to learn to look at pictures intelligently, the way one has to learn to discriminate in all departments of life. Clive Bell, the distinguished critic, gives thus a beautiful account of Renoirs' painting, the color of which has often been compared to the singing gift of Mozart's music:

"It is as though forms had been melted down to their component colors and the pool of iridescent loveliness thus created fixed a touch of the master's magic—lightly frozen over by an enchanting frost. At any rate, what happens to the spectator is that first he perceives a tangle of rather hot and apparently inharmonious tones; gradually he becomes aware of a subtle, astonishing and unlooked-for harmony; finally from this harmony emerge completely realised and exquisitely related forms."

There are people, who, once they understand art, understand nature. A famous actress admitted that it was Henri Rousseau who first revealed to her the song in the line of the hills; the pattern playing through *intertwining* green leaves. The water-colors of Marin hold for many the wrestle, the blaze of life that vibrates in stone and steel, wharfs and rivers. "There is always a fight going on," he has said, "where there are living things but—I must be able to control that fight at will with a blessed equilibrium."

A designer of furniture, Paul Bromberg, is only able to create while under the spell of music, sound becomes form. Speaking of the beautiful lines of a chair, he said: "That I could never draw on paper. I saw it first in music." Only while playing the violin is he able to transform forms from music into furniture, to draw them on paper before first hearing them, would be impossible.

Artists are often misunderstood, because they wear a mask of eccentricity to protect them from the interruptions of an outside world. They must have freedom in order to keep in touch with the archetypes of all beauty. Isolated from the conventionalities of society, they have a criterion of values outside the physical world. Possessing prodigious capacity for sacrifice, they will go without comfort and friends in order to work. Cezanne painted with all his soul, from early morning until late in the afternoon, preoccupied only with

conditions for light on the next day. Brancusi struggles unceasingly with heavy stone, until exhausted, he is unable to talk with friends. Indefatigable labor is the history of all geniuses. All true artists are superbly religious; their zeal is that of the mystic.

Most people are unwilling to endure the hours of solitude that the artist must face, for they are afraid of empty hours alone, and the company of their superficial brains dulled by small excitements. But it is only in peace, in solitude, that inspiration is born, that one senses the fire of the spiritual life.

A poet, accused of being a recluse, replied: "Yes, I am, and proud of it, for I am willing to overstep social conventions, to refuse to make silly calls. Life is fluid and I give myself the leisure necessary to dream, and to become acquainted with my inner self. Too many people live in a world of mad activity, card parties, movies, dances. And if they hear the voice of God calling they have not the time to listen, because they must rush to a lecture on the Absolute at their club."

Isadora Duncan, whose influence has been so widely felt throughout the world, well knew the value of inner communion. She writes:

"I learned to concentrate all my force to this one centre. I found that thereafter when I listened to music the rays and vibration of the music streamed to this one front of light within me—there they reflected themselves in spiritual vision, not the brain's mirror, but the soul, and from this vision I could express them in Dance."

She kept telling her pupils: "Listen to the music with your soul. Now, while listening, do you not feel an inner self awakening deep within you—that it is by its strength that your head is lifted, that your arms are raised, and that you are walking slowly toward the light."

Every one can be an artist. If not through architecture, music, sculpture, painting, prose, one can at least live with

the sensitiveness of the artist and respond to all expressions of beauty. It is a habit of training the imagination. Anyone who loves the sky, the trees, the softness of nature, is an artist. An artist is always in love with something: a cloud, the flight of a bird, the blue shadows on a child's face. Like the occultist, he shares in that glorious consciousness which manifests in all objects, inanimate as well as animate.

Swāmi Vivekānanda said no one could be truly religious unless he had the faculty for feeling the beauty of art. Art enables one to touch the very spirit of life, to reach the highest consciousness. It transforms ugliness into beauty; its function is to deliver a message to the soul of man, to tell of the substance of creation. It releases divinity, and as it grows, evil fades away. Art and religion are one.

The secret of art is simple; it is love, and an open mind.

Beatrice Wood



LET everyone make himself an amateur, and lose the notion that art is something that lives in the museums understood by the learned alone. By practising an art it is possible that people will acquire sensibility, if they acquire the sensibility to appreciate, even to some extent, the greatest art they will have found the new religion for which they have been looking.

REGINALD POLE

WAS IT A PROPHECY?¹

By E. M. SCOTT

IN the years 1884-1887, Marie, Countess of Caithness and pupil of Madame Blavatsky, was inspired by the ideas that to-day arouse our enthusiasm. In her book—*A Midnight Visit to Holyrood*—she speaks of an "Order of the Star Circle," of Independence for India, of a Commonwealth of Nations, of a New Catholic Church, of Communism with the Angel-World, and of a woman, a herald who would plead for unity among the nations and humanity among men. Also in her book *The Mysteries of the Ages*—she speaks constantly of a World Religion—evidently believing there was sufficient grounds for a recognition of all faiths as having a Common, a Divine Source and having a common, purpose—namely to prepare man for union with god.

The Countess believed herself to be in communication with Marie Stuart, that ill-fated queen who lost three thrones and her head in one life. This queen, she says, no longer dreams of earthly power but is a member of the "Order of the Star Circle" which is working to prepare the world for the Coming of Christ. Humanity is developing slowly that sixth sense, spirituality—and this will cause us to realise our own spiritual nature and ally ourselves with the "Great Spirit". The Countess says the Nations have organised in the form of a Star, the Star that is to rule the new dispensation.

The Christ will come again; the masses will not perceive or receive Him at first, but those who are open to His influence and corresponding inspiration of wisdom will be drawn together in harmony and unity under the direct guidance of the Star. It will lead them to perceive Divine love and wisdom as it exists in the Upper Spheres and must some day exist on earth, for the power at work is the mighty power of God penetrating into the hearts of those who are touched with Divine Fire, and whose minds are illuminated with a new light (intuition), forcing them to acknowledge the existence of the Angel-World, and setting them on fire with thoughts of universal love. The possibilities of wars and disturbance among the nations is mentioned: "A Wave of Spiritual Fire" will pass over the earth, for the Flower of the Centuries is now ready to bloom.

¹ Written October, 1925.

All the "Star Circle" is composed of souls, who will bring about a New Heaven and a New Earth. The Christ-Spirit will descend into the troubled ocean, and attracting responsive souls will guide them into the pure Waters of Peace, and clothe them with truth. From an inspirational address given at her house we take the following statements:

"The Order of the Star Circle is in the Spirit World; its immediate inspiration is from the Guardian Angel of the Planet, and under Him are 12 angels. Mention is made of the Theosophical Society, of the Occult Brotherhood, also of the Order of Melchisedek, which is the same as the 'Order of the Sons of God,' of the 'Sons of Osiris, and the 'Sons of the Sun'. This Order never varies from age to age. It has among the children of men a perfect circle of chosen representatives and these are they who have attained to unity with the Inner Life. Jesus was always regarded by the gnostics and esoteric spiritualists as the earthly manifestation of this Order and with his 12 disciples and the 144,000 redeemed or elect from all the nations of the world became the harvest of a dispensation with Jesus as the First-Fruits."

Tracing the progress of this order through the 12 dispensations, allowing that 144,000 expresses the number of those ingathered in each period of 2,000 years, then 1,728,000 enter the order in a Grand Cycle of time, during which the Sun travels through all the Signs of the Zodiac and completes its journey round Alcyone, that far distant Star, often called the centre of the Sidereal Heavens. It was to this Star the apex of Egypt's greatest Pyramid was designed to point. Alcyone was regarded by the ancients as the "Home of God".

Surely the time of which the Countess speaks is now with us. For in the figure of our great President have we not the woman who was to inaugurate the New Era, who would plead for justice and by moral suasion and the power of right over might abolish war throughout the earth, and lead the Nations to a Commonwealth of Peace. The Countess goes on to say: "The governing body will be composed of all the allied Nations, and there will be a Universal Parliament, but before that time comes, Australia, South Africa and British India *must* have their independence so that they may form, with Britain and the Dominions, a nucleus for the Commonwealth of Nations, to which the other nations of the world will be drawn, and there will be one Nation - the Earth, and one race-Humanity."

In 1884 the Countess says: "There are some working for the Order in the outer world and you know them by the Star that accompanies them." This interested me, for twenty-five years ago I saw one so accompanied, and she has now worked openly for 18 years to prepare the world for His coming.

The Countess also tells us that the Protestant and Catholic branches of the Christian Church will be knit up in a new Church, that will be universal in its nature. Without much stretching of the imagination we can identify this new Church with the Liberal

Channing Pollock, the U.S.A. eminent playwright, gives some answers to the question: "What is the matter with the American Theatre?" He says quite straightforwardly: "Catering to the jaded appetites of the five percent of the population who can afford the exorbitant prices of theatre tickets as they are now scaled, producers have lost the support of the ninety-five percent who formerly were the backbone of the drama . . . In the hectic scramble to outdo each other in presenting vicious spectacles and dramatising Rabelaisian barroom stories, these producers underestimated the importance of considering the great unprotesting middle-class who hold that actions speak louder than words . . . Last season they work up to the fact that this great group has silently withdrawn and was seeking its entertainment elsewhere . . . When the theatre was a national institution the producers realised that it was the middle-class which should be catered to . . . (it) keeps going forward and is the bulwark of the fundamental decencies needed for the underpinning of the whole social structure . . ." Mr. Pollock says that he believes "with Count Keyserling that women represent the cultural class of this country . . . All great cultural institutions have women back of them. When they withdraw their support, the institute crumbles . . ." He looks to the revival along these lines of the influence of the theatre.

* * * * *

Moving toward International Harmony: Some very potent work is being accomplished, principally in Asia, by the Health Organisation of the League of Nations.

Because the League is as yet far from realising its Political objective as a "preventer of war," its enemies and critics have disregarded what the *Literary Digest* of September 8th defines as its "second big task, International co-operation," through many branches of human endeavor, to be found in its activities along social service lines—always with the aim of securing increased welfare and prosperity.

So attests Dr. Norman White in the *Asiatic Review*. Dr. White is a retired major of the Indian Medical Service, late member of the Health Organisation of the League of Nations, and lately Chief Commissioner of the League's Epidemic Commission. "Asia," he says, "because the organisation has been directly active in Asia, has benefited more than any other country; the Eastern Bureau of Singapore has also started to co-ordinate inquiries into several Public Health problems of extreme importance; research workers in different countries are kept in touch with each other." To this end, "a series of collective study tours has been arranged by the League's Health Organisation, whereby Health Officials nominated by governments are enabled to visit one or more foreign countries."

Dr. White tells of two such tours designed especially for Asiatic Government Health Officials, as having been held. He considers as very important, the co-operative results of the opportunities afforded the participants to study the points of view of their travelling

companions from many lands . . . He pertinently remarks that "in this branch of human endeavor, India has much to teach, as well as much to learn".

M. V. S.

* * * * *

A new attitude to physical labor is growing, especially among the younger people who are beginning to estimate work in proportion to its value to civilisation as a whole and to see no degradation in physical labor for the common good. Mr. Delisle Burns lecturing in London on this subject said this transformed attitude entailed some far-reaching implications. He thought we should abolish finally that artificial distinction between body and soul, realising that training of the body was more valuable (in his opinion) than training of the mind; we might explain in terms of work many unexplored areas of the mind; we must re-interpret the meaning of the personality seeing that in truth it was enriched, not destroyed, by social life . . . Also there must be an increase of leisure and energy to all and a total abolition of the obsolete idea of deference. Western civilisation can only be saved from an increased, dehumanised mechanism by the feeling of the common man that he had abilities not yet in play and that could be aroused by intercourse and freedom. There were possibilities stirring in us which could quickly make to-day as archaic as ancient times now are to us.

* * * * *

Prof. Freud has written a book entitled: *The Future of an Illusion*—the illusion being religion. He does not deny the cultural value of religion, but suggests that it has served its turn, much in the same way as certain illusions of childhood serve their turn in the history of the individual human being. The time has come, he thinks, to put away childish things, as they only do harm when they persist in the adult.

J. R.

CORRESPONDENCE

I AM grateful for all the gracious expressions upon my election to the Vice-Presidency which I have received from many parts of the world, and I hope the friends who have thus expressed themselves will be pleased to accept this general form of acknowledgment, which is no less hearty than if I were writing personally to each.

I fear I cannot hope to be of as much help to the President as my distinguished predecessor has been, especially at the present time; but everyone, no doubt, has his own peculiar way of fulfilling his own unique place in life, and I shall ever be eager to fulfil mine whatever it may be.

A. P. WARRINGTON

THEOSOPHICAL ACTIVITIES

A. P. WARRINGTON, regent of Krotona Institute, is watching with interest the development of a nursey project on the Krotona estate. A landscape gardener of unusual talent in Ojai Valley has undertaken to supervise the work and a number of Krotonians are eagerly helping the young plants to grow. Seeds will be sold as well as trees and plants. Already purchasers have begun to call upon the stocks. They plan to raise the finest specimen of native and imported varieties. This promises to be an art as well as an industry.

* * * * *

The Ojai Valley Theosophical Lodge (California) under the presidency of Mrs. Mary Gray has a building project in the offing. A piece of land has been acquired on the main highway and a Lodge room, library and bookshop are planned for the main building; an income will be derived from the rental of small cottages on the same tract.

* * * * *

It will be of interest to T.S. members who are also Star members to know something of what is going on in the Star Camp Estate at Ojai, California. Mr. George Hall, assistant to Mr. Louis Zalk who manages the Star Camp at Ojai, has numerous projects under way for the improvement of the grounds before the second Congress next spring. A new road into the camp is to be opened and a new road from the lower camp to the Camp Fire site also. Then there will be five new trails blazed and cleared to the Camp Fire and the auto road extended towards it, so that the workers and those who require it may be carried by motor quite close to the scene of the nightly talks. The Camp Fire site itself is to be beautified by an encircling ring of trees and the Oak Grove, where Krishnaji gives his talks, is to be hollowed out so that the centre is the lowest point and the speaker is to stand on one edge of it. This also will be planted to grass and the surroundings naturally beautified with shrubs.

Reginald Pole, the Shakespearean actor, has made plans for the outdoor theatre. Instead of the usual concrete benches round the sides the bowl will have grass seats shaped of the earth and turf. The stage will be without any artificial materials, groupings of trees and shrubs forming it in its entirety.

An enlarged children's playground is another piece of work to be completed before next Camp. A new administration building, a warehouse and the installation of an improved sanitation system are other tasks to be accomplished. The site of the tents is to be diskei

and levelled as soon as there is a good heavy rain to make the ground soft and grass will be grown over it all. The permanent streets to run between the tent-rows will be laid out and trees planted along the margins. Possibly trees will be planted also to shade the tents. Altogether those returning to the Starland next May will find many delightful additions and improvements.

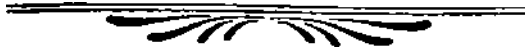
B. K.

"Ariolus" writes from Finland:

Autumn 1928 will be remembered in our Theosophical work in Finland. At the end of September the building of our new Headquarters, a house six stories high, was finished. The foundation-stone was laid by Dr. Besant a year ago, and we were able to inaugurate it in October. We had not the pleasure of seeing at our festival the dear guests from foreign countries, the honour of whose presence we had hoped for but, notwithstanding, the inauguration went off well. Music, addresses by Dr. J. Sonck and Mr. Y. Kallinen, a generous response to an appeal for covering the building deficit (£400 was collected) an inauguration ceremony, and a play written for the occasion, were some of the items of a most successful day.

A month of propaganda followed. During October some twenty lectures were delivered in Helsinki, the capital of the country, and at other places. There is not much understanding yet of Theosophy, in our country, the lectures were not well attended but we hope for some good result from our propaganda work, although it may be slow in coming. We had the great joy of having a Hindū visitor, Mr. Simha, during our propaganda-month. This young scientist delivered several interesting lectures in Helsinki, Viipuri, Turku and Lahti. His lectures formed a series expounding the Indian ideas concerning the realisation of the genius of an individual as well as of a whole nation. In his lecture "India past and present" he described the way, in which his own nation, during thousands of years, had developed and realised its genius. In another lecture, concerning Hindū philosophy and yoga, he put forth the Indian way of realising and releasing the genius of an individual. In a very clear and scientific lecture "Krishnamurti and the theory of World and Life" he tried to show, how an individual having developed his genius has attained the fulfilment of life and the liberation from the bonds, which bind most men. Theosophists in Finland have a fair knowledge of Hindū philosophy and it was a treat to listen to the lectures of Mr. Simha because of his knowledge of the subject and because of his delightful way of presenting it. The drawback was that the lectures had to be translated. The translations, especially those by Mr. A. Aho, were good but they took up time which the lecturer might have used.

I hope these notes will be seen by Mr. Simha, and I therefore send our thanks to him for having visited our country.



REVIEWS

Education---a Dream, by George S. Arundale. (Theosophical Publishing House, Adyar. Price As. 4.)

This booklet contains the address given by Dr. Arundale to the fourth session of the All-India Federation of Teachers Associations over which he presided. He very strongly advocates that the teacher must be full of ideals, and bring them into his life and work with his (or her) pupils. He must have something to give them. He urges also that teachers shall find the truth for themselves and not rely only on authorities. He demands, too, that the teacher should give the pupil freedom to set out on his (or her) own voyage of discovery, encourage them to find their own solutions of life, as their soul's friend assist them fully, freely and without dogmatism to find what they need for themselves.

Turning to education in India, Dr. Arundale sees there a splendid background for the education of the souls of the people. Taking great things from anywhere and everywhere in the world but *not* relying on her own fine inherent racial qualities and assisting them to come again to full and delightful blossom—and so awake once more the glory of the Mother of all lands for the peace and happiness of the world.

Quest, by Sadhu T. L. Vaswani. Being No. III of the "Glimpses" Series. (Theosophical Publishing House, Adyar, Madras. Price As. 12 and As. 14.)

In this, as in other books of the Series, Sadhu Vaswani expresses his longing for the commingling of the many with the One. The delightfully worded little poems are classed under a few headings: Through many Lives; The Blessed One; The Path; Pictures. It is characteristic of the writer that whatever the subject, wherever he turns for inspiration, it is the Master whom he faces, whom he questions, from whose mystic presence he draws an answer. He meets the Master in every street, every house, "on the ancient Hills,"

"when only Stars and winds and nature are awake". But especially he sings of Love—the God within :

"For Love is the Leader of Prophets and Saints ;
And Love is the Builder of Beauty and Joy."

This book will prove a most welcome companion in all one's moods for the author has tried to express sincerely the truth, the joy, and the love of Life.

J. R.

The Angelic Hosts, by Geoffrey Hodson. (The Theosophical Publishing House, London. Price 5s.)

As the Rt. Rev. J. I. Wedgwood says in the Foreword: "Those who know Mr. Hodson . . . need no assurance as to his sincerity and complete integrity." In the Introduction Mr. Hodson makes it clear that really it is the Angel who writes this book as in the case of the two previous ones, *The Brotherhood of Angels and Men* and *Be Ye Perfect*. He says that the Angel, in order to enable him to perceive the immense things he describes, "combined the method of direct communication with that of raising my consciousness to a level at which the phenomena which he described were visible to me; at the same time he unified my consciousness with his, so that a far wider range of vision was afforded me, and the transference of ideas became relatively easy." His perceptive power thus raised Mr. Hodson was able to grasp something of the vast world of fire and he seemed to see the "sun-flower" formation of the fire-aspect of the Logos and His system. But the full grandeur of the picture he draws must be read to be appreciated. Some of the description reminds one of the rhapsodic praise of the Mighty Gods and their position and power as found in the Vedas.

It is pointed out that the attitude of the Angels towards God differs radically from that of man. "They do not conceive the existence of a central personalised individual consciousness, but rather of a universally diffused life-force or energy, an intelligent power which pervades the whole system, forms and ensouls every atom, and fills all space between forms, whether of atom, planet or sun." Because they are so intimately aware of the oneness of the scheme they never suffer from our human, deep-seated sense of separation with all its attendant sorrows and bitterness, which is, all the same, destined to end in joy and union since "Man has undertaken responsibility for the fulfilment of the divine will by uniting in himself the functions of both life and form". "The Creed of the

"Angels" is the title of a chapter full of interest. Essentially this kingdom of nature expresses oneness with the Divine. The Spirits of the Earth, Fire, Water and Air are described and their functions which are really intimate contacts with the life in all Nature. These chapters are worth close study. In each one is given a graphic description of these great elements at work. "The One Life," "The Sunlit Path to God," "Sun Worship" and "The Logos" are other chapters of this striking book. The usual romantic descriptions of the Angels and fairies here yield to a convincing account of real and ordered realms of Nature wherein another hierarchy of beings than our own finds its field of evolution, and achieves the purpose of its existence.

J. M.

The Zodiac and the Soul, by C. E. O. Carter. (The Theosophical Publishing House, London. Price 4s. 6d.)

The writers or "seers" of the *Vedas* gave much attention to the Ādityas, the twelve sons of Aditi, the kosmic Mother. They were the foundations of things, so to speak, the tremendous central foci for countless smaller systems of worlds and series of worlds. Mr. Carter seems to be trying to explain the same idea, for, he says, "to the Astrologer the Zodiac is a real thing . . ." He thinks that the "Zodiac portrays the pathway of the soul of man and of humanity". The ancients would, doubtless, have agreed with him. He goes on to point out that each of the three Monadic principles, themselves derived from One, generates in turn a triad, to which it is itself as "the One is to the Primal Three". Then "the process of the unfoldment passes successively through the 12 signs . . ." This process Mr. Carter then works out in some detail and gives a most interesting outline of the stages through which man passes. After dealing with "Signs and Planets as Cosmic Ideals," he turns to a study of "the Zodiac as a Path to the Good," and discovers in that above mentioned Triadic division the analogy of the Three Paths. For directional Astrological work the Zodiac may be taken as the basis for calculations. Astrological students will be deeply interested in the brief studies, illustrated with maps, of the horoscopes of various people, some famous, some little known, others unknown. In its class this book presents a careful, thoughtful study of a big subject by one deeply versed in astrological lore. It can be read with both profit and pleasure.

The Bible of Bibles, by Frank L. Riley, M.D. (J. F. Rowny Press, Los Angeles, U.S.A. Price \$7.50.)

Students of comparative religion and others will find in the book a great aid in research. It contains the most valuable passages from over sixty of the known Bibles of the world, the teaching of the Masters of Wisdom.

Dr. Frank L. Riley is an F.T.S., who was formerly a minister in one of the Christian sects. He has always been an advocate of fine living and high thinking, and has spent twenty-four years on the present work.

In *The Bible of Bibles*, the author has traced the golden thread of Truth back for more than 11,000 years. The result is that he has junked up by passages from the various Bibles all that is good, true, and beautiful, making it absolutely non-sectarian and equally helpful to Christian, Jew, Buddhist, Hindu, Muhammadan, Philosopher, and Metaphysician.

What a few sectarian writers have done for history, for literature, for philosophy, has been done for religion. Indeed, it has been done more perfectly because the exact passages are quoted. The wisdom of the ages is concentrated in one book. Ease in study comes from an index which gives the student the key thoughts on every page. Here are the priceless treasures of wisdom, gathered together and carefully chosen from the greatest and deepest sources. The student can study this Bible for a life time and not exhaust its treasures, embodying, as it does, a complete philosophy of life. It is a unique book for truth seekers.

What is Man? by John Henry Clarke, M.D. (John M. Watkins, London. Price 3s. 6d.)

Dr. Clarke is known to the world as the editor of *The Homeopathic World*, as a writer of books on Homœopathy, and also of two books on the message of William Blake, the mystic poet and philosopher. So we find him naturally on the side of spirit and not of matter.

The question "What is Man?" is answered in a number of ways. First from spiritualism, reprinting a pamphlet by Dr. Leopold Salzer of Calcutta which is good but not up-to-date. Then the author gives a series of quotations from Paracelsus, showing how scientists have retrograded step by step down the centuries to the father of Charles Darwin, who was also "a seer of the essence of things".

Dr. Clarke also controverts the self-important scientists, like Sir Arthur Kieth, showing their shallowness, arrogance, bias, and "lack of mental honesty". But in this the author misses the mark for it is insight and understanding that is lacking; real consciousness or power to become aware of truth is not yet allowed to come to the threshold of awareness. Their minds are right enough as far as man alone can go.

The third Chapter, named *Religio Medici* contradicts flatly and sanely Sir Arthur's preposterous dictum "that mind, spirit, and soul are the manifestations of the living brain, just as flame is the manifest spirit of a burning candle". That is evidence of sheer ignorance, if it is not wilful avoidance of evidence on the part of the late President of the British Association. It is perhaps just as well to proclaim the wisdom and far-sighted erudition of men like the present incumbent of that very illustrious office.

For a short and convincing review of the triangular "No-man's Land" between Materialism, Religion and Occultism, the book is likely to have a useful career.

What is Buddhism? An Answer from the Western Point of View (The Buddhist Lodge, London. Price 3s.)

The world in its hunger for truth is again turning, with renewed energy, to the natural science of Gautama, the Buddha. There are many books appearing, in many languages, showing the undoubted verity of the researches of the Teacher of Teachers.

The above named book is a mere introduction in 240 pages to the general scheme of the mighty self-revelation that, with its many commentaries and explanations, now is called Buddhism. The book is the joint effort of a group of earnest students. It is divided into three parts: The Life of the Buddha; The Dhamma; The Sangha. In this way all the main points are brought out, and with the directness and clarity that characterises the Western mind. There is hardly a point left un-noted, and a good bibliography is attached at the end.

The Book of the Kindred Sayings (Sanyutta-Nikaya); Part II. Translated by F.L. Woodward, M.A. Introduction by Mrs. Rhys Davids, D.Litt., M.A. (The Oxford University Press, London.)

What are the Buddhist Scriptures? There are many. The literature is extensive. Some is dull reading. The actual recorded teachings of the Lord Gautama are fascinating, the Noble Eightfold Path is very inspiring. This under review, is another addition to the many already published by a persistent band of translators.

The *Kindred Sayings* are on the whole very interesting to the searcher for ethical guidance. It contains the analysis of the problems of everyday life, as one meets it, and is written for the proletariat and not for the philosopher. The translator has very wisely cut short the redundancy of the original, without leaving out a word of the real teaching. Part IV contains the *Kindred Sayings on Sense*; on Impermanence; on The All; on Ignorance; on Restraint; etc. Also the chapters on Feeling; on Nibbāna; the Person-Pack; on Woman-kind; on the Ascetic; about Headmen, (leaders). Part IX is about the Uncompounded; Part X is about the Unrevealed, and "Ānanda" or "The Existence of the Self," confuting the annihilationists, closes the book.

Verily it is a study and a reward.

A. F. K.

The Next Rung, by K. S. Venkataramani. (Svetāranya Āshrama, Mylapore, Madras. Price Re. 1-8.)

Mr. Venkataramani writes on well-worn themes with brilliance and much insight. "We have celebrated our emergence from the jungle with the twin arts of cooking and clothing," he writes. From that point on he traces man's growth: "Cooking is the beginning of Marriage. Marriage is the beginning of Property. Property is the beginning of Government." Later he criticises the position of man in the world to-day, and declares the need for a new race with a happier outlook. For the birth of that new race we should strive "both individually and collectively, individually with fullness, absorption, detachment and vision as the East has always done, and collectively with vigor, strenuousness and public sacrifice as the West has always shown in its quest". A higher range of cosmic consciousness is needed to usher in this new race—the Next Rung. Mr. Venkataramani looks into the position in India, to see where she is with regard to the new "Rung," and puts into words what many are thinking—that the genius of India is straining against the over-centralised Western Methods of Government which leave so little leisure for the good and humane work which she has ever cherished. So much over-government means cultural deficiency. "One man is never meant to rule another." The author's own ideal world is rooted in the village—from that all else grows. Not the squalid villages of the moment, but the garden-villages of the future. In them all management is reduced to a minimum, and every possible inequality just ruled out. In fact a complete revaluation; and all

modes of slavery—under whatever name—abolished. "Back to the village" being India's cry for her promised land, naturally it must be a land worth while—and it would be if our author's views could but materialise. If they did, it would surely spell the millennium even if no other part of it came true save that of ceasing to live on the soil of others. Much of the intolerable overweighting of Government with many authorities would disappear, and the true sanyasin, devoted to public life, would make such service pure and sweet, and bring happiness to all.

This is a book provocative of much thought, one which brushes the blur of cobwebs away, leaving us to see things in truer proportions and with deeper understanding.

Thurston's Philosophy of Marriage, by William R. Thurston (S. Ganeshan, Triplicane, Madras. Price As. 12.)

Mr. Thurston puts forward conclusions which he says are based on observation in various countries over a period of twenty years, on data obtained from many physicians, on statistics compiled by bureaux of Social hygiene and on statistics compiled by medical examiners during the war. He states his conclusions briefly and firmly, without much argument—as he wishes to reach the masses. He protests that Nature never intended the unhealthy, unrestrained sex relations that at present exist between the human male and female, either within or without the marriage relation. Such unrestrained relations are highly injurious to women in all classes, and among the poor lead to the propagation of unwanted children who cannot be properly cared for when they do arrive. Among the higher classes the new contraceptive methods, or "birth-control," simply lead to disease, and demoralisation. Through sex excesses the male is rendered weak, nervous, irritable, and is killed before his time. At present there are about 2,000,000 more widows than widowers in the U.S.A., and men frequently become physical wrecks before they reach fifty. "The poverty of the world to-day and the slums of the larger cities are not due to lack of profitable labor to be performed, but to excessive, unrestrained sexual intercourse, resulting from present marriage laws." These and other abuses are very frankly set forth, and he says that the poor crowded people of China and India are 75% diseased. It is an evil picture that Mr. Thurston draws, and not without reason. He then turns to the remedy. He starts with the simple but drastic one of doing away with so much bodily propinquity—during the sleeping hours—though for the poor this even is a remedy not easily available

-and that no marriage should take place unless there are separate sleeping quarters. Young people should be thoroughly instructed in sex-law and facts and the meaning and purpose of marriage. He thinks that the woman should entirely control the marriage relation. He discusses various problems in relation to marriage and property, and declares his conviction that under the conditions he suggests men and women will be happier, they would conserve their virility and enthusiasm longer, and children would be stronger and more splendid. As things are to-day only misery and decay can be the outcome. He ends with an urgent call to women to realise what lies in them to accomplish, and secure to the generations to come their true heritage of healthy bodies, brilliant minds, long lives and splendid achievements. In an appendix which he entitles "The Great Secret," Mr. Thurston expresses his complete disagreement with Judge Lindsay's point of view.

R. M.

BOOKS RECEIVED

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

The People of Tibet, by Sir Charles Bell, K.C.I.E., M.C.G. (Oxford University Press, G. G. Harrep & Co., Bombay); *Meditations on the Beloved*, by Sarojini (Eveline Vernon Walker) (Healeys, Ltd., London); *A Century of Service (1828-1928)*, by U. N. Ball, M.A. (Pub. by The Centenary Committee of the Punjab Brahma Samāi, Lahore); *Offering*, by C. Jinarājadāsa; *Studies in Evolutionary Psychology*, by E. W. Preston, N. Sc. and C. G. Trew, Ph.D., London (T.P.H., London); *The Philosophy of Union by Devotion*, by Srisrimal Swami Nilyapad-ananda Abadhut (Mahanirban Math, Calcutta); *Invisible Helpers* (New Enlarged Edition), by C. W. Leadbeater; *The World-Mother as Symbol and Fact*, by the Rt. Rev. C. W. Leadbeater; *The Spiritual Factor in National Life*, by C. Jinarājadāsa, M.A. (Cantab.); *The Diary of a Disciple*, by T. L. Vaswani (T.P.H., Adyar, Madras); *Forty-second Annual Report of the Bureau of American Ethnology* (United States Government Printing Office, Washington, 1928).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Australian Theosophist (October, November), *The Calcutta Review* (November, December), *Theosophy in S. Africa* (November), *Modern Astrology* (November, December), *The Monthly Summary of the League of Nations* (November), *Light* (December), *Revista Teosofica Chilena* (October), *News and Notes* (December), *The Canadian Theosophist* (November), *The World's Children* (December), *The Indian Review* (December), *Theosophy in New Zealand* (November, December), *The Humanist* (December).

We have also received with many thanks:

Theosophy in India (December), *The Occult Review* (December, January), *El Católico Liberal* (September, October), *Strī Dharma* (December), *Toronto Theosophical News* (November), *The Health* (December), *Zeitschrift für Buddhismus, Gnosis* (August), *Blavatsky Press Bulletin* (December), *The Beacon* (November), *Pewartia Theosophica* (December), *Teosofi* (September), *The Mahā Bodhi* (December), *Theosophisch Maandblad* (December), *Round Table Annual 1928, London*, *Triveni* (September), *The Non-Subscribing Presbyterian* (November), *Foreign Affairs* (October), *Revista Teosofica Cubana* (November), *The Vedic Magazine* (September, October), *The Vaccination Inquirer* (December), *Prabuddha Bhārata* (November, October), *Bulletin Théosophique* (December), *Theosophia* (December), *De Theosofische Beweging* (December), *The Dawn* (December), *International Star Bulletin* (December), *De Ster* (December), *Teosofia en el Plata* (October, November), *The Cherag* (December), *The Madras Christian College Magazine* (January), *Horisonten* (November, December), *The British Buddhist* (November), *Teosofi* (December), *Ek Klesia* (January), *The New Era, Madras* (October, November, December, January), *The Indian* (June, July).

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EDITED
BY
ANNIE BESANT, P.T.S.

March, 1929



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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ON THE WATCH-TOWER

By THE EDITOR

IT is very pleasant to be sitting in the President's room at Adyar, the most "Homely" place to me on earth. Let me tell you why, and then you will understand the reason. Our first President, our President-Founder, the colleague of our Messenger from the White Lodge, H.P.B., the lion-hearted, lived here. She it was who stood like a rock amid the storms of ridicule and slander that beat upon her, who never flinched and never despaired. I am writing in the room beside that from which the Colonel went Home; that is my bedroom, as it was his, and it opens into this sitting-room, where I work, when I am at Adyar. It has two door-windows—French windows, as they are usually called—one looking eastward to the sea, and the other northward to the far-off Himālayas, where Mount Kailāsa lifts its snowy peak into the blue sky, Mount Kailāsa, the earthly Throne of Mahādeva—the Great God, Shiva, who represents the Father in the Christian Trinity. The Sun is now travelling northwards, and presently He will rise out of the sea, passing along the horizon to the northward limit, whence He turns southward and travels across once more, disappearing behind the palm-trees, as He will soon emerge from them on His journey northwards. A bank of sand cuts off the beach from our vision, but the sea is visible above it, beautifully blue. The river, the "Adyar," runs eastwards to

the sea, and as I look towards the East, I see the widening river, and on my left is a tiny promontory, jutting out into the river with shrubs and trees; the trees continue behind a large house, with pillared verandahs; and the trees hide the horizon, and curve slightly along the bank of the river, which flows from West to East; it has a large island in its middle line, and passes us, and five more houses on the other side, facing South, and with large compounds (gardens) bordering the river. We see two large houses, nearly hidden by trees, beyond the bridge, and then more trees, hiding the western horizon. Over there we have gorgeous sunsets in the rainy season; last night the full Moon rose, and was perfectly reflected in the mirror of the quiet river. A house, built by Mrs. Russak, is connected with the Headquarters by a little bridge thrown across to the "roof," so well known to many from our evening meetings there, when Mr. Leadbeater and I used to give informal "talks" to the resident members.

* * *

From the eastern verandah, looking across the small flower-decked garden of the house built by Mrs. Russak, we see the bungalow in which Mr. Leadbeater lived when he first came to Adyar; it was here that a wandering leopard put in an enquiring head one night, but went away again, doing no harm; but I believe that, after his visit, Mr. Leadbeater thought it better to shut his door before he went to bed.

* * *

To return to my sitting room. It has two doors as well as the two French windows, so each of the four walls has a large opening in it. One door as I said, opens into the sitting room, connecting it with the bedroom, and the other door into a minute ante-room, which in its turn, opens on to the convenient roof, which is of course flat. Come back, please, to my square sitting-room. On the North side, by the big wide

French window, is my chauki. A chauki is a flat, wide, wooden structure; it is practically a small platform, like a low square table with very short legs. It fits into the corner, made by the northern and western walls. On it stands my writing table, close to the wide window across which it stretches. It is a very admirable writing table, just high enough for me to write on, as I sit on the chauki, cross-legged, or with my legs outstretched on the chauki under the writing portion of the table. This admirable table has two large drawers, under the writing board, which is four feet long and one foot nine inches wide. From the flat surface beyond this rises a rack, with seventeen divisions of different sizes, four rows, divided unequally. On each side of the rack are two good-sized drawers, with a flat place over each pair, on which stand, on the right, photographs of Krishnaji and C. W. Leadbeater; on the left, George S. Arundale and J. I. Wedgwood. Many pictures decorate the walls of the room—a large one of Krishnaji as a boy, and smaller ones of him and of his brother, who went Home. Others with special memories connected with each. Also a small copy of the statue erected to Giordano Bruno in the Field of Flowers in Rome, where he was burnt alive as an Atheist, to go and find the worlds in which he believed, as one of his murderers scoffingly remarked. Well, time has justified him, and his statuette stands between a picture of the "Comte de S. Germain" and of C. Jinarājadāsa as a young man. Needless to say that a large picture of H. P. B. hangs on high, and a very fine painting of the Lord Vaivasvata Manu hangs over the doorway which faces the North. Now any one of you can construct my surroundings. (I omitted the bathroom opening out of the bedroom.)

* * *

A most important piece of work for the future was set on foot by our late Vice-President, my dear Brother,

C. Jinarājadāsa, before he left for his world tour. It consisted in obtaining the consent of the Executive to have carried out a careful examination of masses of old letters and papers, left behind him by our President-Founder, Colonel H. S. Olcott. He was devoted to the keeping of the "archives of the Theosophical Society," an important matter, which will be of great value in the future; but he also kept a huge number of confidential letters, from personal correspondents from all parts of the world. Masses of these related to personal troubles of the writers, and these were sorted out by reading the first few lines, if the letters were not marked "confidential"—in which case they were put into a heap for burning wholly unread—and then committing them into the heap for the fire. It was a long job, but one due to the Colonel and his correspondents. But it caused me to resolve, as I had a similar correspondence, that confidential letters on subjects personal to the writers should be destroyed as soon as they were answered. None the less, I am glad that our old Colonel had this tiresome habit, for, lo and behold! Miss Neff, who is going through many boxes of stored-up cases, has come across the following from a letter written by that great Messenger of the White Lodge to the world in the last quarter of the nineteenth century, Helena Petrovna Blavatsky. She wrote:

"Yes; you are right. My life was a chequered and marvellous one, but the marvels and checks in it are not all due to my connections with great men whom they began calling Mahāṭmas in India. The Masters I know are neither the Yogīs as known in India, who sit for ages buried in a jungle, with trees growing between their arms and legs, nor do they stand for years on one leg, nor yet do they make *tapas* and hold their breath. They are simply Adepts in Esoteric Science and Occultism; Adepts whose Headquarters are in a certain part of Thibet, and whose Members are scattered

through the world. These are the Men—great, glorious, more learned than any others on earth; some quite holy, others less so,—whom I know, with whom I learnt what I know, with whom I lived, and whom I swore to serve for ever, as long as I have a breath left in my body, and whom I do serve faithfully, if not always wisely and—*Who do exist.*

“Now whether any believe in Them or not is not the question. Maybe They Themselves did everything in Their power to bring people to disbelieve in Them, as from 1879 to 1884 the belief had degenerated into worship and fetishism.

“I never said I was their ‘representative,’ I only said I was Their servant and faithful slave; aye, unto the bitter death and end.

“To conclude, you do not know me, nor have you ever known me as I really am; some day perhaps you will learn to know better.”

Noble faithful servant she was, in truth, loyal up to her death, which was to her the gateway that re-admitted her to her former Home.

* * *

Few English people probably know anything about the great Indian patriot and warrior Shivāji, but his name is very dear to all true Indian hearts. H. R. H. the Prince of Wales unveiled his statue at Poona, a gracious and kindly recognition of his worth. Just as every true Scot loves and honors the memory of William Wallace (though he was executed on Tower Hill) and Robert Bruce, so every true Indian loves and honors Shivāji. His tercentary falls in 1930, and will be celebrated in India. Mr. Kelkar, Tilakji's nearest co-worker, has sent out a circular stating that it is proposed to issue a series of Memorial Volumes in his memory. It is time that the memory of one of India's greatest modern warriors should be cleansed from the mud cast upon it by a school history taught

to young Indian schoolboys, in which he is described as a bandit or brigand. He was the Robert Bruce of India. Few anti-national sins are greater than the besmirching of National heroes by those in power over a "subject Nation," as the Motherland is contemptuously termed. It scorches the tender buds of love and loyalty to their own Nation that unfold themselves naturally in a young heart, and the best boys and girls are those who feel the insult most keenly and nurse a bitter resentment against those who have thus defaced the images of their National Heroes, and who try to put aliens up for admiration in their stead.

* * *

A very well known and much admired philosopher and writer, Dr. Bhagavān Dās Sāhab, became a sexagenarian on February 9, 1929. An interesting folder was issued for his birthday, with photographs of him at different ages: 20, 25, 30, 35, 40, 50, and 60. A series of this kind is very instructive, as shewing the changes of the body as the Soul unfolds what he has brought over from his past, and how he modifies his outer garment of flesh so as to express his further inner unfoldment. At his elder son's request (Shrī Prakāsha,) I gladly accepted the honor and the pleasure of writing a little tribute to one of the Founders of the Central Hindū College and School, a work in which I also had a share.

Here is my small offering :

For almost all my life in India I have known Bābu Bhagavān Dās Sāhab. When I first met him he was a Deputy Collector, and had written many valuable papers; but his brilliant metaphysical and philosophical powers were, for the moment, insufficiently recognized at their true value, while his temperament, profoundly inclining him in the direction of subtle intellectual research into ultimates, found little to interest him, and much to worry him, in his official

work. A Vaishya by caste, he was a Brāhmaṇa in intellectual qualities, and was wasted in the endless and to him repellant, details of life in Government Service. His resignation of office set him free to devote himself to his natural vocation of a great philosophical teacher. He had what may, perhaps, be termed a scientific instinct—the tendency to systematize and classify. Hence his first book was *The Science of the Emotions*, the tracing back of all emotions to their primitive bases in the fundamental pair of opposites, Love and Hate. All virtues are derived from Love, forms of Love, universalized and made permanent. It is quaint that a Christian text states: "He that hateth his brother is a murderer." Another says: "Love is the fulfilling of the Law."

The book has had a widespread and very beneficial influence.

His other great philosophical work is *The Science of Peace*, a treatise of profound value, but one that inevitably demands close and sequential thought; that being present, it justifies its name.

Another side of his character was his profound sense of the value of the teachings of the ancient Sages, and of their applicability to modern problems of individual and social life. To him the great epic, the Mahābhārata was a manual of private and public morality, and his *Laws of Manu and Their Applicability to Modern Problems* works out systematically his favorite thesis.

One part of our joint work, with other optimists, was the starting of four classes in the City of Benares, in one of the houses belonging to his family: two school classes and two college classes, in which an effort was made to make the Hindū religion an integral part of the education of Hindū boys. A tiny seed was sown, but it grew into the Central Hindū College and School, and that into the Hindū University; for the Trustees—of whom we were two—gave over their land,

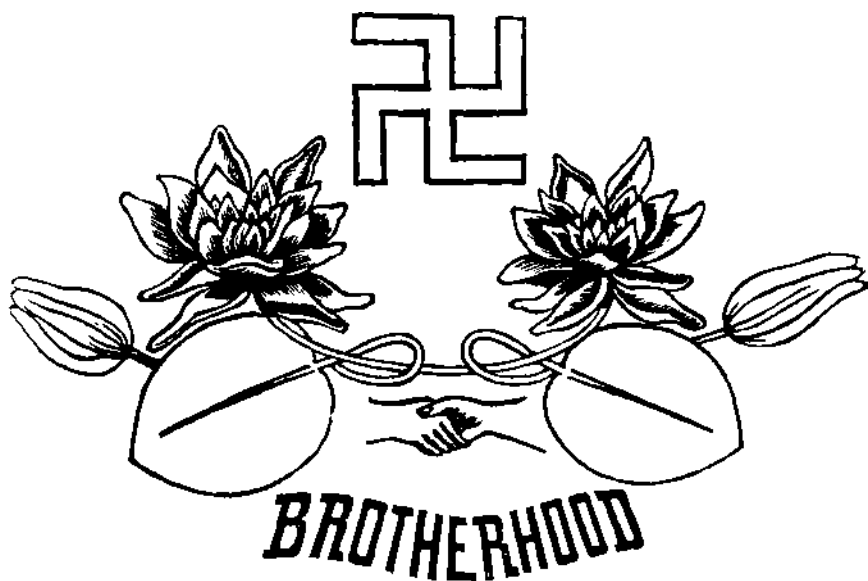
buildings and funds as a nucleus for that greater work. For many years Dr. Bhagavān Dās was the Hon. Secretary of the Managing Committee, and the success of the work was largely due to him.

The bond between us, growing out of a comradeship of many years, will, I am sure, last through the change called Death, and will bring us together in a future life.

* * *

My appeal to Theosophists for help for the daily *New India* failed, so it was closed down on January 31, and will not be revived. The Weekly Edition I hope to keep going, although, printed without the daily, it is published at a loss. That, however, I hope I shall be able to meet. But I do ask Theosophists to remember that the Freedom of India within the great Federation of Free Nations linked together by the British Crown, is a condition essential to the Great Plan which must ultimately succeed, because it forms a part of that Inner Government of the World, which is seeking to begin the founding a Federation which will ultimately include all the civilized Nations of the world, on a basis of perfect internal Freedom and complete equality between the component Nations. That perfect internal Freedom is necessary, so that the individual qualities of each Nation may be fully developed, and thus create the National Chord. That Chord is "the Word" of the Nation, its message to the world, as Mazzini said: "the Word which God writes over the cradle of every Nation," its individuality, which can only develop in the atmosphere of Freedom.

ANNIE BESANT



PERSONAL REMINISCENCES OF
COLONEL H. S. OLCOTT

By A. P. WARRINGTON

I remember well my first touch with the Colonel. It was in the early part of the present century following hard upon a tour which had just been made by Mr. Leadbeater. I had gone from my home in Virginia to Washington expressly to meet him. I had learned that he was to give a lecture on "Personal Magnetism," or something of the sort, in some hall in Washington, and I made it my business to attend. When he entered the hall I remember distinctly being impressed by two things: first, his royal carriage as he marched with splendid dignity and self-confidence down the aisle to the platform; and the other, his shortness of stature, that is to say, shorter than his manner would suggest.

The Colonel gave an interesting lecture, and afterwards shook hands with many people. One elderly lady came up to him to be healed. She complained of suffering some kind of pain or ailment in the lower part of her back. The Colonel was seated at the moment and said to her: "Give me your handkerchief." The lady did so. He placed the handkerchief upon the indicated spot on her back and proceeded to blow on it with a deep breath two or three times. He then removed the handkerchief, handing it back to her with some remark about feeling better.

When we left the hall I joined the party and the Colonel said there was one thing he wished very much to have, and that was a drink of American soda water. "Warrington, I have not had a drink of American soda water for 25 years. Take me to the nearest drug store and let's have one together."

The next day we went together to Mt. Vernon. It was my first visit, by the way, to our National American shrine, and, therefore, it was a double pleasure that I could go there with Colonel Olcott. He seemed to enjoy the visit almost as a boy would do. All the old-fashioned gardens with the borders of boxbush, unchanged since they were planted in the eighteenth century; the old kitchen fire-place and the antique utensils; the various treasures of the house of Washington, especially interested him; but above all, I think, he was most captivated by the beauty of Mt. Vernon as an admirable and rare place of residence, for he said to me a number of times what a beautiful model it was for a country gentleman's home, with its charming old residence, its great trees and lawn, and especially the exquisite location upon the river.

Many months after he had gone from America, I received a letter from the Colonel telling me that a generous member, a Cuban living in Paris, had just died, leaving a bequest to the Society, and he wished that I should take the matter up with

the proper authorities in Cuba in my capacity as attorney-at-law and collect the bequest for him. This letter was received by me on a Thursday. I did not quite see at once what would be best to do in the matter; the cheapest thing, of course, would be, I thought, to open up a correspondence with the proper authorities in Cuba. The exchange of letters back and forth however would no doubt consume a great deal of time, especially with people whose activities are supposed to be governed by the principle of *mañana*. But the next morning I awakened with a settled determination to go to Havana at once. In the evening (and observe, please, that this was Friday, and even the 13th of the month) I was on my way to Cuba, accompanied by Mrs. Warrington, direct and swift action seeming to be the best way to take the matter in hand.

On arriving at Havana I conferred with our Theosophical representatives, chiefly with Mr. Massó and Mr. Gonzales. It was not long before I was brought into touch with the proper authorities and soon we had matters well in hand. I was told afterwards (and now you will realise the magic of Friday the 13th!) that conditions were such that if I had not gone in person when I did, there might have been some legal obstruction in the way of the recovery of the money which afterwards was duly collected and paid over.

I think we remained in Havana only a day or two. In any case, on the evening before our departure homewards, I got a strong impression that I must stop packing and ask Mrs. Warrington to complete it, so that I might go out somewhere. My urge was that I was to see Messrs. Massó and Gonzales again. I did not know quite where to find them, though I did remember in a general way where the Lodge room was, for they had taken me to it the day before. So I set out in one of those charming, old-fashioned cabs with the musical bells, to find the Lodge room. The best I could do was to give a general direction and be dropped somewhere

near the proper place. Suddenly I saw a little bridge across a gutter which I remembered on our walk to the Lodge room the day before. I stopped the cab, got out and set forth on foot. The way was along a narrow dark street; a gloomy prospect. Forbidding-looking faces met me. I confess I shivered, but kept on. In Havana the houses open directly on the sidewalk, and so one can see inside with the greatest ease, as one walks along, for the windows reach from ceiling to floor, and are very wide, being protected by beautiful iron gratings. As I was about to give up the search, my glance flashed into one of these windows in passing, and there I saw my two friends seated at a table. Be assured I was rejoiced. They were not expecting me, for I had shortly before bade them goodbye.

I had not talked with them long before one of the gentlemen, who was very psychic, began communicating to me what seemed to be an exceedingly welcome communication from one who purported to be a Master. I was thanked for having brought a friendly encouragement to our sequestered members in Havana, and for having come on the business of the bequest. It was stated that my prompt coming was in response to His wish, and that as a result, the bequest would be secured.

Well, I was quite happy to have this evidence of duty done, and returned to my hotel with many additional expressions of good will and affection from these two noble brethren, for whom I afterwards came to feel a great affection.

This digression almost seems as if I were writing a personal reminiscence of myself, rather than of Colonel Olcott, but it takes its proper place, as you will see, in connection with my second visit to Cuba when and where I met Colonel Olcott in person for the second time. He had arrived the day before me, and on my arrival I felt honored that he should come out to the ship to meet me in the ship's tender. We

remained in Havana for a month, during which time we were the guests of that charming Spanish gentleman, Señor Jose Massó, then the General Secretary of the Cuban Section. Day after day we visited the offices of the lawyers who had the case in hand; and there were times when it seemed very doubtful as to whether we should succeed in our mission. There were a number of complications about the will of our generous brother, Señor Salvador de la Fuente, who had obviously written it without legal assistance, for it showed some decided weaknesses. There was a question whether the money had been left to the Adyar Library, or to the Central Hindü College, or to the two Masters associated with the founding of the Society, whose names the testator had mentioned. It was a serious moment when the senior attorney in the matter asked who those gentlemen were whose names were mentioned in the will as being the inspiring cause of the bequest? The Colonel was quick. He realised, of course, that if the language of the will should bequeath the estate to names which could not be identified, the testament would be void, so he replied with great promptness, "Oh, those are symbols of a very high ideal."

But the complications were eventually surmounted, the money secured, and the question of claim as between the Adyar Library and the Central Hindü College was wisely settled by arbitration at the instance of Colonel Olcott and Mrs. Besant. The portion thus allotted for the use of the Adyar Library was in due time utilised for the extension of the Library Building, and an inscription in remembrance of the gift appears to-day in large letters upon the outside of the building.

I can say to you from experience that the Colonel was an early riser. As a matter of fact I was not such, and never had been. I had always valued my sleep of the sunrise hours; but during the visit at the Massó house, morning after morning

the Colonel would come to my window which opened on the patio, and standing there in his pajamas would recite poetry to me, thus making sleep impossible. I seem to remember now at this distance of time the tones of his voice rolling into my window soon after sunrise, "Arise, Awake, Seek out the Great Ones and Get Understanding."

I remember well how the Colonel used to enjoy talking with one of the junior partners of the law firm with which we did business. This young man was from upper New York state, had travelled all over the world and spoke eight languages fluently. In addition to that, he was a master of American slang; his equal in it I have never known, and his facility with it simply charmed the Colonel. I can see the latter now throwing back his patriarchal head and opening his great mouth, and laughing at the top of his voice at some droll remark of this unique young man expressed in his own inimitable way.

From the day of my birth to the present moment it has been very difficult for me to make the electric battery of my body do its proper duty, and during those weeks with Colonel Olcott in Havana I had an excellent opportunity to see for myself what a dynamo of energy was his body. He was fully aware of the inefficiency of my body, and he kept me near him much of the time. As he sat close beside me I could feel the superabundant energy of his powerful body flowing into mine and energizing it, giving it its proper feeling of well-being.

The Colonel had a little box, I think it was a tin box about 4" wide by 12" or 15" long, and in that little box he had some useful trinkets which he showed to me over and over again. He seemed as proud of these curious little things as a small boy of his strings and toys. I knew then that he was a man of very wide scope of sympathies, for he could be at once the boy or the great organiser and leader. It is my opinion

anyhow that the best men never grow up. If they did, they would simply be some sort of an adult machine.

One of our pleasantest pastimes during those weeks was found in the Havana city park, called the Prado, I believe. There a fine orchestra played and thousands of people sat or paraded all through the warm, tropical evenings. The Colonel would smoke and study the faces of the passing people while enjoying the beautiful music.

During these days the Colonel seemed to have the successorship to the Presidency on his mind. One day when we were on the roof and chatting about many things, he said to me: "I have searched this world over for someone to succeed me and I have not found anyone yet." I asked, "Why not Mrs. Besant?" He replied, "Oh, she is in charge of the Esoteric side!"

Well, the Colonel need not have searched beyond his great friend after all, for she not only succeeded him, but has proven her great ability to serve at the same time in both of these important positions.

Before leaving Havana our friends ascertained, at the Colonel's request, where the body of Señor Salvador de la Fuente was interred, and he and I went out and paid our respects to the grave. He then gave the order that a tombstone be placed upon the grave at his expense. I was put in charge of this matter which, at length was arranged satisfactorily after a delightful correspondence between the Colonel and myself.

I count it as having been one of the greatest privileges of my life that I could have come into touch with this striking personage of our Theosophical history. A kindlier man there never was, nor ever a friendlier one, nor one more thoroughly devoted to his ideals. To him the Masters of the Wisdom were living presences. In no sense were They in his life the far-off deities of an act of Sunday worship. They lived in his

every thought and speech, and his entire life turned upon the axis of Their being.

It would be hard to believe that anyone who had created an organisation in which he had become so thoroughly enwrapped as the Colonel with the Theosophical Society would not soon again find his way into that Society by an immediate rebirth. I hope, therefore, that some day we shall have the honor once again of looking to him as the Society's leader and organiser; for few can put the amount of zeal, continued interest and reverent thought into a work that can be given by him who created it, whose child it is.

FAIRY MUSIC

ALL things are turned to silver by the moon ;
Hark ! 'neath the dark of branches rings a tune,
A little lilting melody which seems
Woven of moonlight, or the stuff of dreams.
Listen, it sounds again and yet again
So full of joy it is akin to pain,
'Mid the full flow of moonlight thrills its glee
Singing and flinging notes of ecstasy.
The Fairy carol once its call you hear,
Dwells ever in your heart and in your ear.
The ugliness of life's discordant day
Touched by the singing moonbeams fades away,
The golden joy of earth again awakes
To the wild rapture magic music makes.

F. HENRY ALDHOUSE

TWENTY YEARS' WORK

(Continued from page 504)

Mrs. BESANT writes:

On White Lotus Day, 1909, there was a crowded gathering at the charming new Headquarters of the T.S. at 106 New Bond Street. The flat is delightfully bright and pretty; and, being high up, is quiet and airy. A lift takes one up to the door; through a small hall the visitor passes into a pleasant reading-room with large windows, and then into the library. There is a well-lighted Secretary's office, with the office of the Assistant Secretary adjoining, and a convenient room fitted with a small store for the supply of tea to members. On this festive evening the members had crowded in, and a very pleasant hour was spent in recalling the past and forecasting the future. Many old and well-trying members were present, both from town and country. One wondered how the delusion had been floated that most of the old members were hostile to the President and the General Council. A few familiar faces had certainly vanished, but plenty remained and these more friendly than ever, as though by the warmth of their love and joy to hide the few gaps. On the following morning there was a large gathering of the E.S. in the Co-Masonic Temple.

The next few months will be very busy ones: a series of seven Sunday lectures in London, and a series of four for T.S. members under the auspices of Blavatsky Lodge and H. P. B. Lodge. In addition to these I speak in London at the

World Congress. Public lectures and Lodge meetings have been arranged at Blackpool (to open a new Lodge), Manchester, Newcastle, Sunderland, Leeds, Derby, Edinburgh, Glasgow, Letchworth (to open a new Lodge), Bournemouth, Southampton, Liverpool, Sheffield, Birmingham, Nottingham, Dublin, Bradford, Harrogate and Oxford. Then abroad there will be lectures in Belgium, Holland, Hungary, France and Italy, and the two months' tour in the United States. If health and strength hold, a good record of work for the T.S. will have been put in ere Indian soil is again trodden by its President. May the blessing of the Masters prosper the work done in Their sacred cause and in Their name.

The series of Sunday lectures was held in the new St. James Hall, which accommodates 1,100 people. It was crowded, and very many were turned away, much to our surprise, as we had not counted on so full a gathering, thinking that the unscrupulous defamation of the T.S., as well as myself, indulged in by some who have deserted our ranks might possibly have slightly diminished the popular interest, alike in the subject and the speaker. The reverse appears to have been the case; for I have never had an audience more sympathetic, more quick to understand, more ready to respond. It proved the absurdity of the idea that Theosophy had in any way suffered from the attempts to discredit it in the popular mind, and showed the folly of those who had left the Society from fear that it would become unpopular. The Theosophical Society evidently stands higher than ever in public respect, and is entering on an even wider career of public usefulness. Quite a new departure is the publication week by week in a widely circulated London newspaper, *The Christian Commonwealth*, of a verbatim report of each lecture, so that it reaches a very large circle.

The 23rd of May had its usual two meetings, and brought also a pleasant visit from one of H. P. B.'s well loved pupils,

Señor Don Zifre, the head and heart of the work in Spain. The work in that ancient and stately land is hard and unthankful, but a noble band of Fellows has laboured steadfastly and loyally there since the days of H. P. B. These faithful Theosophists have issued a large number of translations, including *The Secret Doctrine*, and maintain a monthly magazine. It was pleasant to meet once more, on the following day, my old friend, Mr. Stead, and to find him as keenly interested as ever in all questions touching the deeper side of life. He is intensely in earnest in verifying communications from those who have passed over, and is endeavouring to establish a reliable means of communication between the two worlds. A large Co-Masonic gathering at the Masonic Temple, 12 Bloomfield Road, was another item of this busy day.

May 27th, 1909, saw the General Secretary, Miss Bright, some other members and myself in the train for Budapest. At Vienna we picked up the French General Secretary and his sisters, Mrs. Russak and others; and arrived at Budapest for the International Federation of European Societies of the T.S. The hospitable home of Professor Zipernowsky and his charming wife opened its doors widely to the polyglot invasion; and German, French, English, Italian, Russian, Dutch, Danish, Swedish, Hungarian, Czech, Bulgarian, and Finnish were heard along the winding paths of the exquisite garden. The remaining delegates, some 250, were scattered over the city. The ten European Societies were all represented, eight of them by their General Secretaries—a notable gathering. I, as President, took the chair. The ceremony began with the noble Ragozi Hymn, sung by a chorus of men's voices, followed by another melody; and as the music died away, there came a brief presidential address, followed by a speech from each General Secretary in his own tongue. There is always something moving and dramatic

in the opening of an International Congress, as language after language, all tuned to the note of Brotherhood, falls on the listening ear. Then came a speech from the Bulgarian leader, and a lecture by the President on "The Present Cycle and the Place of the T.S. therein," closed the morning's work. In the evening Dr. Peipers of Munich gave an interesting illustrated address on *Occulte Medicin und Occulte Anatomia*. The invitation of Italy for the Congress of 1911 was accepted. The next morning ere calling on Dr. Steiner for his lecture "Von Buddha zum Christus," I said a few words of gratitude for his founding the T.S. in Bohemia, and announced that the Subba Rao medal had been presented to him for the best literary work of the year. He then delivered a very fine lecture.

Lectures, discussions and debates occupied the rest of the time of the Federation, Mrs. Besant contributing "The Larger Consciousness" and "The Christ: Who is He?" After the close of the Congress, in the evening, the whole party drove up to the mountain which dominates Budapest, and supped together, while the strains of gipsy music filled the air, and the full moon shone down on the gleaming Danube and the wide dim plain.

Mrs. Besant again writes:

The Art Exhibition was interesting, and it is evident that the New School which is emerging is characterised by the effort to represent the realities which underlie the phenomena of life, and by colour schemes which express and arouse emotion. I was struck by the curiously luminous quality of the blues and greens of one of the Hungarian painters whose pictures were hanging in the Exhibition. This artist, Gyongyoshalasz Takach Bela, presented me with one of his paintings, which will hang henceforth in the library of the London Headquarters. The Fifth International Congress had for its dominant notes harmony and joyousness.

Of the Scottish tour, she says:

Liberal thought is spreading in the citadels of Calvinism, and narrowness will soon be a thing of the past. It is pleasant to visit the Lodges and to witness the life and energy pulsing in them, and pleasant also to greet old friends and make new ones. Some new centres are forming in Scotland, and Theosophy is finding its way into Scotch pulpits.

The Nineteenth Annual Convention of the Theosophical Society in Great Britain and Ireland, Mrs. Besant describes thus:

I delivered a lecture in the large Queen's Hall on "The Place of Theosophy in the Coming Civilisation"; and the great audience showed itself to be extraordinarily responsive to the ideas presented. It is always a thrilling moment as one stands silently before the crowd in that big hall, and lifts one's eyes from area to balcony, from balcony to gallery, and beholds the sea of expectant faces, alert and eager. And then the faces change like the sea, as wave after wave of thought, of emotion, sweeps over them, and the power of the Holy Ones is made manifest, and the atmosphere changes, and life grows full and strong. The Convention was a very happy one, and many were the joyful remarks on the new life so strongly felt in the Theosophical Society, now purged from the elements of hatred and persecution which had clogged it for so long . . . July 19th found me at the Earl of Plymouth's London House, where I gave my last London lecture to a group of guests invited for the occasion. It was a pleasant ending to the strenuous and successful work done during the summer in England, and promises much for the future.

On July 24, Mrs. Besant left for a tour in America.

(To be continued)

WHY IS A THEOSOPHIST—AND HOW!

By LEO L. PARTLOW

I should like to describe a vision that comes to me, a vision, not of the future, but of the present. It is a vision of humanity as seen from the standpoint of a soldier.

We all have our own particular points of view, our own peculiar ways of looking at things. We see the world through our own private window, which, being colored by our own experiences, lends its color to the world, and we straightway think the world is colored thus and so.

Having been in military service for several years, I cannot but note certain very striking parallels between the mass of humanity and the military establishment, particularly in respect to the fundamental principles of organisation and tactics. It is a dictum of military science that these principles are the same to-day as they were when the first group of cave men shouldered their war clubs and banded themselves together against a common enemy. The same principles apply to the achievements of the human race. They are fundamental. They apply to all cases where great results are to be achieved by an aggregation of relatively weak individuals. All great business enterprises make use of the same principles of organisation and tactics. They may call it by other names but it is the same thing.

This is particularly true of the human race. I visualise humanity as a mighty army marching along the road of destiny to some stupendous objective. It is not wandering blindly, it is marching purposefully, on a time schedule,

along a pre-determined route, under the immediate direction of the Supreme Commander, the King of the World, Whose Word is Law. Assisting Him are many subordinate officers of various ranks. In His councils He gives their opinions due consideration, but no votes are cast, His decision is final. There is no democracy in His organisation. The junior officers of the various grades exercise command over smaller units, and within certain limits have full freedom of action, but coupled with this freedom is an equivalent responsibility to the higher commander for results.

The various races and sub-races are important bodies corresponding to army corps and divisions, each one having its own Commanding General, and each one having its own mission, a definite objective, a certain specific part of the great plan, to accomplish within a definite period of time.

The ultimate unit is, of course, the individual, upon whom, *en masse*, rests the entire superstructure of the vast organisation. Although the average individual has little occult power, just as one soldier alone has little physical power, still in the aggregate his power is immense, and when it is guided intelligently it is practically irresistible.

In this great army of humanity where do we Theosophists find ourselves? What is our function? Are we the artillery, the infantry, the cavalry, or the air corps? Are we members of the General Staff, or do we belong to the Service of Supply?

It is never wise to press an analogy too far. I think we do not all come within the same category, but it seems to me that in whatever classification we may find ourselves, whatever our functions as individuals may be, we all have this one common characteristic—our work is the work of a pioneer. We are special troops of one sort or another. Whenever volunteers are needed for a new enterprise it is our little band that steps forward. We have done that for many lives, it has become second nature with us.

When an army is on the march it sends forward an advance guard. The advance guard in turn sends ahead of it a smaller party, this party sends ahead a still smaller unit still further to the front, until at the very front there is one man, and he is called, very appropriately the point. The advance guard is on the look out for all kinds of information that will be of benefit to the main body, and sends back all information as fast as it is obtained, even though it be in fragmentary or incomplete form. It seems to me that in some respects we may be considered as a part of the advance guard of humanity. As such we have to prepare the way for the main body.

It may be of interest to note briefly just what has been the particular work of the "advance guard" during the past few hundred years, considered from an occult standpoint. We are all familiar, in a general way, with the process of creation, what we might term the mechanics of manifestation. An idea exists first in the Divine Mind, in the archetypal world. From that plane it is projected, or is brought down through the intervening planes, manifesting after its own fashion in each of them, until finally it finds expression here on the physical plane. All along its course its progress is assisted by certain individuals to whom that duty belongs. Looking backward in history (merely as a student, for I claim no clairvoyant faculties) I seem to see the birth and the progress of one of those mighty, creative ideas, the idea of BROTHERHOOD. Perhaps the idea should be regarded as a special phase of brotherhood, a phase appointed for this race or for this period of time.

I seem to see this idea emerging from some higher plane into the plane of abstract thought. The early Greek philosophers assisted at that birth. They were the advance guard of their day. From the very first they sensed the fundamental unity of the universe. Their first search was for

that underlying reality, that universal substance which exists in all things, and makes all seemingly separate units but kindred parts of one harmonious whole. True, they had different names for this basic substance. Thales called it water, Anaximenes called it air, Heraclitus called it fire, Pythagoras called it number and proportion, but with all these different names they signified the same substance.

These pioneer philosophers, together with their immediate successors, Socrates, Plato and Aristotle, and their less famous pupils, blazed the trail for the new conception of Brotherhood, or unity, as it is manifested in the realm of pure thought, the higher mental plane, according to our Theosophical terminology. Plato, in his book, *The Republic*, worked out from a theoretical standpoint the details of a perfect State, while Pythagoras demonstrated the idea still more completely in his little community at Krotona.

The advance guard passed; the main body came along that way. Later philosophers developed the idea of the unity of all knowledge. Descartes, the father of modern philosophy, made a sharp distinction between mind and matter, but his pupil Spinoza resolved them both into one unity, the Absolute, of which both mind and matter are attributes; while the great German Leibnitz attained to the lofty conception of the Monad as a self-active centre within the Supreme Monad, God, and he explained the world as due to an imperfect perception of the Monad, resulting from its own state of imperfect self-realisation.

While these more modern thinkers were developing the idea of Brotherhood in the realm of speculative philosophy, what were our pioneers doing? They had gone on ahead. They were engaged in the task of bringing the idea down one stage lower, one step nearer material expression; they were bringing it down into the realm of concrete thought, the realm of formal logic, the realm of the lower mind. Sir Francis Bacon sounded the new note of the scientific method of obtaining

knowledge. He is the father of modern scientific research. He sponsored the deductive method, which draws conclusions from carefully observed facts, instead of from guess work or tradition. The alchemists of the Middle Ages made extensive researches into physical phenomena and laid the foundation of modern chemistry.

All these men were blazing the trail for the achievements of modern science. They saw the unity of cause and effect, and passed the information along to their successors. It is only an extension of this idea that has led to the discovery of so many of the laws of chemistry, physics and mathematics. Never before have these principles been reduced to such rigid and accurate formulas.

This mass of detailed and accurate knowledge has led to the invention of many types of machines and appliances designed to save human labor. So far as the idea of Brotherhood is concerned, the main body is working at it on the lower mental plane, the plane of critical analysis, where things are taken apart, the plane of separateness. It seems antagonistic to Brotherhood, but it is a necessary step on the way. But where is the advance guard now? That is especially interesting to us, for if we are in the advance guard now, we want to know where we are and what we are doing.

It seems to me that we have gone on ahead. We are engaged in bringing down the concept of Brotherhood one more step nearer manifestation. We are, if I sense the situation correctly, bringing Brotherhood down into the astral plane, the plane of the emotions. To that end we practise and preach self-control, tolerance and Brotherhood. To that end we are trying to educate the world out of its national hatreds and prejudices which lead to war. We are building up an emotional atmosphere of friendliness, and are clearing away the dark clouds of doubt, superstition and selfishness. We want people to feel friendly to other people, we want

Nations to feel friendly to other Nations, and to feel their unity. It is hardly necessary in these days to convince people of the fact of Brotherhood. That part of the work is practically completed, but what is necessary is that we should feel that unity, that Brotherhood in our lives.

And what next? When the main body arrives at the place where it begins to feel Brotherhood, what task will remain for the advance guard to do?

The answer is obvious. One more step remains, the idea must be brought down into the physical plane and clothed in living flesh. From the natural sequence of events we should expect the advance guard to be pioneers in this final stage of the idea of Brotherhood, and that is exactly the case. Fortunately we are not left in doubt on this point. Bishop C. W. Leadbeater gives us in *Man: Whence, How and Whither* a description of that very phase of our work. He gives us a glimpse of the actual founding of an ideal community some seven hundred years hence, a community where Brotherhood is a physical reality.

But that is looking ahead. We have our present task, that is to be done now. Let us cultivate the spirit of Brotherhood, of unselfishness, of service, of harmony, of peace, of happiness, because it is contagious, and we want the rest of the world to catch it.

This, then, is my conception of the relation of Theosophists to the rest of the world. It dignifies our mission without belittling the mission of others. Our mission is very important, but whatever our powers, whatever our degree of advancement may be, we have no independent function, no separate mission. The human family is one.

THE GOLDEN BOOK OF THE THEOSOPHICAL SOCIETY¹

A correspondent, referring to the *frontispiece* in the December number of THE THEOSOPHIST, asks us to give several illustrations in each number so as to keep a record of old T.S. workers and of past occurrences. We cannot do this, as the cost would be prohibitive. Publishing THE THEOSOPHIST is not a paying concern as there are not more than 2,000 subscribers.

We refer our correspondent and others to *The Golden Book of the T. S.*

Among the many fascinating contents of this splendid and revealing volume are accounts of the wonderful early days of the T.S. and the occult phenomena of those times; intimate pictures are given of Madame Blavatsky and Colonel Olcott and their colossal patience and courage amid many trials and attacks.

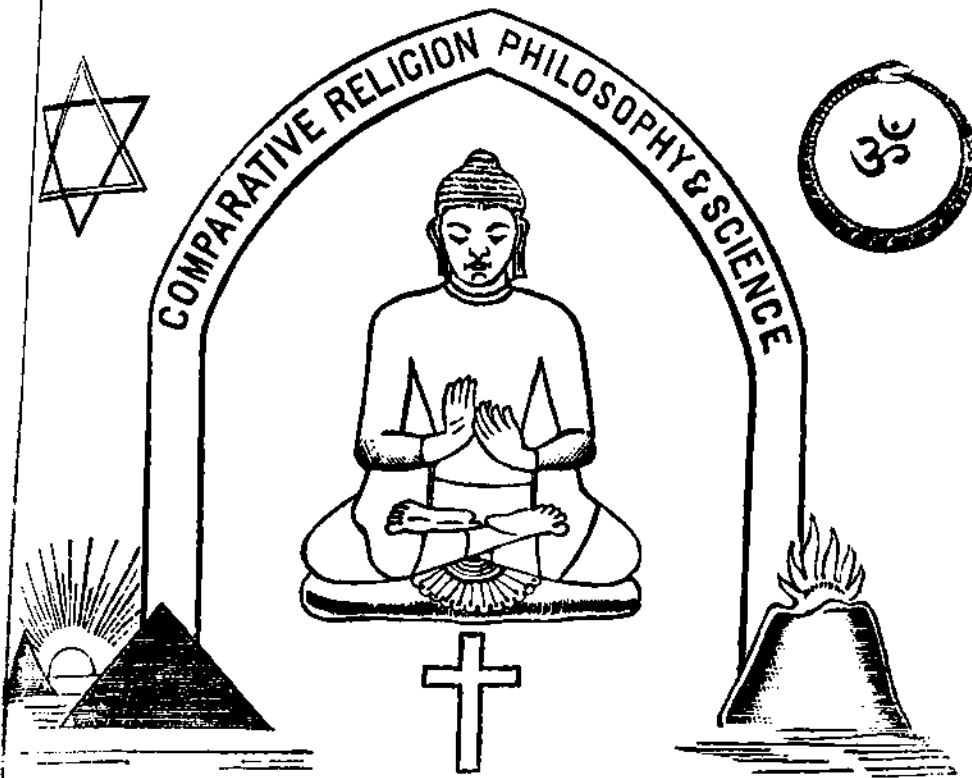
Illustrations are given of the many personalities who contributed to the early history of the T.S. and of other noted members.

The Presidentship of Dr. Annie Besant—the growth of the Theosophical Society and its world-wide expansion—the work of C. W. Leadbeater—the occult investigations carried out by these two leaders are described.

An account is given of the formation of the Order of the Star and other allied activities and numerous pictures show the many buildings throughout the world, owned by the various National Societies, for the carrying on of the work.

This book should be in every Lodge Library that all members may have access to it and so realise the work done by the Theosophical Society and the success of its varied mission.

¹ A brief History of the Society's Growth from 1875,—1925. with 334 Illustrations. Edited by C. Jinrajadasa. (The Theosophical Publishing House, Adyar. Price Rs. 12)



SOME DANGERS OF RELIGIOUS ORGANISATIONS

By ARTHUR W. OSBORN, M.C.

TO call organising a modern vogue would seem to be superficial, for it can easily be demonstrated that man's capacity to organise for co-operative action represents his survival value. Man, indeed, wrenches his needs from nature only by organising. Yet many observers of modern tendencies feel that organising is becoming a craze. There are certain people who have a *flair* for organising. Their restless and ubiquitous activity invades our life without discrimination. Business, recreation, education, and religion, are all considered

legitimate spheres for the "born organiser" to gratify his propensities.

We have seen the growth of a bewildering industrial organisation which has engulfed thousands of us into a maze of card-systems, statistic-compiling and book-keeping, and condemned thousands more to serve clanking engines of production which are pounding them into automatons. We have seen how individuals by this system are reduced to the condition of "hands," and we know something of that terrible sense of insignificance which is caused by this monstrous structure of modern organised complexity. We believe that this is the price we must pay for efficiency and progress. Man, a living unit of divinity, has become a cog in a cold mechanism. But a reaction must set in, for such is the law of growth. The individual consciousness is too dynamic to submit to extinction by a self-created system. What man has made, he can unmake. Man was not "made for the Sabbath".

But even if it be admitted that for economic purposes men must work like members of a herd, surely in the realm of religion and philosophy man's spirit may soar unfettered by the pressure of uniformity! We hope so; therefore we must recognise that man's inherent right to search for truth is menaced when religious bodies become highly organised.

It is necessary to be on our guard against this tendency to organise our opinions into societies, sects, churches, etc. I therefore propose to consider some of the dangers which, from personal experience of several movements, I conclude are typical of most religious organisations.

These dangers are:

1. Mental narrowness, and the creation of a crowd atmosphere;
2. That organisation loses its objectives and becomes an end, instead of a means;

3. That a sectarian phraseology becomes a substitute for real thinking ;

4. The encouragement of a false emotionalism which produces contentment with the verbal expression of ideals instead of increasing their practice.

There are scores of modern movements, societies, sects, etc., which exemplify the above psychological phenomena. Let us trace the life-history of some society which can be considered as typical. A man, let us suppose, conceives himself to be inspired, and writes a book. A number of people are impressed by the book and decide to form a society to make it known—people must meet on some common ground, and in this instance it is a book. Only those who believe the book to be inspired join the Society, so eventually a compact group of people, all thinking alike, is formed. If we imagine that the writer of the book also insisted that, as the book was inspired, it was obligatory that all should accept its teachings in order to be "saved," then we have the essentials for fanatical proselytism, and the formation of a typical crowd atmosphere. Leaders, of course, will soon arise in such a movement, and almost unconsciously the members, their power of mental resistance already weakened by the powerful group influence, will succumb to prestige suggestion.

We may now suppose that the followers are induced to subscribe freely to the Society's funds. The organisation becomes possessed of considerable property, and an army of secretaries, paid lecturers and workers depends upon it for a livelihood. When this stage is reached, the second danger: "organisation for organisation's sake" manifests.

Quite conceivably it might occur to a group of people in the movement that the task of spreading their doctrines could be better effected by a simplification of the organisation: that, for instance, the money locked up in buildings might be spent in printing thousands more of their wonderful book. Such a

proposal would inevitably provoke the officials to take defensive measures, for to them the organisation has become something sacred. They cannot conceive that their first loyalty should be to the ideal which is the *raison d'être* of the movement, and that the organisation is but a temporary form, to be discarded or used as need arises. It may be proved beyond a shadow of doubt that the organisation is a decidedly inferior method of effecting the desired aim, but experience shows that the official mind is pathetically incapable of realising the possibility of work being done except by the aid of committees, meetings, and reports. Habit is a formidable taskmaster, and when in addition to the force of habit we remember that thousands to-day are dependent for their livelihood on charitable and religious movements, the survival of obsolete organisations need not surprise us. Our society for the distribution of the holy book will therefore continue in spite of the opposition.

The third danger will now probably reveal itself. The members will have acquired the use of a set of phrases expressing the virtues esteemed as being in conformity with the doctrines contained in their book. Originally these phrases may have been a vital statement of faith, but use almost inevitably causes them to lose their significance. Nevertheless, they remain in currency, with certain unfortunate results. Experience has shown that adherents of sects quickly become familiar with the verbal expressions of their respective faiths, yet for the most part are but dully comprehensive of the real meaning of their doctrines.

This repetition of phrases which are not understood produces mental atrophy, because a glib verbal expression of an established phraseology deceives shallow natures into believing that they have real knowledge. Their verbosity fascinates them, and hinders honest thought. The habit of repetition becomes deeply engrained, and a facile memory

prevents the exercise of higher mental faculties, such as synthetic thought. The mind becomes fettered to a particular terminology, and its growth is stifled. The fate of the sectarian mind is atrophy. The terminology of the sect forms a carapace of words, behind which the "faithful" may mentally slumber.

The fourth danger is a moral one. Members of religious organisations become accustomed to expressing the highest moral sentiments. They discover an emotional satisfaction in talking about their ideals. Meetings, lectures, and sermons stimulate this tendency, and surround them with an atmosphere of vocal idealism. It is all so right; so good; that no emotional restraint is exercised. They become highly moralised, and acutely conscious of their virtues. So, supported by a sense that one ought to be idealistic, they emotionally indulge themselves in sonorous moral phraseology, and deceive themselves into thinking that feeling good is the same as being good. The effect upon character is disastrous. Verbal expression becomes a substitute for the practice of ideals, and psychic energy is dissipated in emotionalism, instead of in action. The generous emotion which should precipitate in deeds vaporises in words, and a sense of satisfaction is obtained, which, rightly, should only be enjoyed as the culmination of a noble action. Anyone who has been associated with a religious organisation will be able to verify that the above dangers are real.

The question therefore arises: Are religious organisations more harmful than beneficial? Obviously, this question could only be answered after exhaustive investigation, and of course we should have to be agreed as to the exact meaning of the terms: beneficial and harmful. Also, we have to remember that what is harmful to one man may be beneficial to another.

It is certain, however, that there are temperaments which will never find a congenial environment in religious

organisations. The crowd spirit which results from organisation is anathema to men who by character and ability are fitted to be pioneers. Organisations require leaders, and leaders imply followers. The man who has determined to face the universe with a free mind is a constant challenge to the mental apathy of the religious follower. Such a disruptive influence is not welcomed in a movement. Even in societies which profess liberty of thought, experience shows that this is an ideal seldom achieved in practice. Sometimes the members will recognise intellectually that each should endeavor to discover reality or truth unfettered by dogmas or the *ipse dixit* of leaders, but emotionally they can seldom rise to this high plane. Their feeling differs from their thinking. They are emotionally antagonistic to views which vary from those to which they are accustomed, especially if such views happen to conflict with those of a leader who is beloved. It is useless to cavil at this. The wise man quietly endeavors to understand human nature, and does not make demands beyond its present evolutionary level.

• I am in this article only concerned with movements which have a serious aim, but it is clear to the psychologist that many societies, in spite of their professed objects, are only examples of man's gregarious instinct.

It is necessary specially to mention this gregarious trait in human nature because the "get-together" spirit is often called brotherliness or even spirituality. Obviously this is erroneous, for if spirituality and brotherliness were to be measured in terms of gregariousness, then some of the world's greatest saints and benefactors would be indicted as unbrotherly because of the comparative isolation of their lives.

We have to recognise, when endeavoring to estimate the value of religious organisations, that the world owes more to the work of individuals than it owes to movements.

The light of a new era first glows in the consciousness of a few individuals, and even when an institution is formed, it is, as Emerson says: "but the lengthened shadow of one man."

It is seldom, if ever, that the organisation which is founded to propagate some truth, discovers further truth. I exclude scientific bodies because they are not propaganda movements, and are governed by principles entirely different from those governing religious movements.

Some religious organisations are frankly unconcerned with anything except the preservation of the truth originally given to them, usually, of course, enshrined in some book, or the traditional teaching of some "holy" individual. It would be a revolutionary idea in such a movement if one were to suggest that it would be better to encourage the development of more "holy" individuals, who could make their own spiritual discoveries, than to hammer the ideas of any one man into thousands of other heads.

One can see ideally that an organisation could provide, a prepared atmosphere conducive to original thought, such as one would conceive the ideal university to offer, but in practice the environment of a sect or religious movement has the opposite effect.

Ideas are imposed upon a member from without, and the mind becomes receptive and passive instead of vigorous, positive and original.

Organisations presume to set limits to human search. They would clamp an expanding consciousness in a matrix of unyielding formalism.

Although our intellectual history demonstrates that attempts to impose uniformity must inevitably fail, yet sectarian movements are often supported by men who, we naturally suppose, are not entirely ignorant of the lamentable record of tyranny, bitterness, and schism which has resulted

from efforts to proselytise mankind into conformity. When we find men who should know better, still engaged in this futile activity, we see clear evidence of the potency of those irrational subliminal regions of our consciousness about which modern psychology has so much to teach us.

The time seems ripe for a frank recognition that there are certain aspects of our life which should be organised as little as possible. This applies particularly to our intellectual and religious life. We, of course, require guidance and mutual support from our superiors and fellows who are grappling with the problems of reality, but it seems to me that when we have passed our intellectual adolescence, religious organisations too frequently blight the purity of our search, because they impose formulæ, instead of encouraging diversity. Also they tend to obscure the fact that the ideals which a church, sect, or society expounds are greater than the organisation, with the consequence that institutionalism is confusedly thought of as being synonymous with religion. This is not so. Indeed, history provides ample material for proving that religion and idealism often decay when institutionalism prospers.

Granting, however, that many have outgrown the need for religious organisations, we should nevertheless recognise that these are helpful and necessary for others. Organisations are nurseries for souls who have not yet found their own inner light. They are as necessary up to a stage as is ruled paper to guide the child's first efforts to write. The very limitations which hinder one man's progress are to another guiding principles. Also there is a deep-seated need in some natures for co-operative expression of religious emotion. Even ceremonialism is not necessarily a sentimental attachment to ancient forms. There are large numbers of people who find in ceremony a living expression of their inner life. It would therefore show a grievous lack of sympathy with

the needs of humanity to be impatient of certain forms of religious expression merely because they are incompatible with our own temperaments. That they are sometimes abused must not blind us to their usefulness. This, however, should not exempt from criticism certain tendencies which experience has shown to menace spiritual growth, such as over-organisation and formalism, which I believe to be grave dangers.

I would hazard the opinion that as we become simpler, as more of us contact the deeper roots of our being, religious organisations will lose their significance. To some extent this is happening to-day. But the fever of proselytism keeps a multitude of sects and movements active. Instead of seeking for truth, they are consumed with the passion of fostering the growth of their particular movements. Innumerable fussy secretaries keep records of the numbers in their societies. Their conception of progress is arithmetical. An increased membership is a secretary's triumph. This vulgar lust for numbers is a form of religious militarism, and is a menace to spiritual growth. Yet such is the spirit of our age. The plethora of modern organisations indicates the dominance of the mass mind, and is a sign of superficiality. We are becoming consumed with the conceit that we can "save" others before we ourselves are "saved". Our inner life is being starved while we busy ourselves with external trivialities. Religion is falling into disrepute because organisation has killed the spirit of growth and free search. Leaders, as a rule, are no better than those they profess to teach. They are content to repeat the teachings of "sacred books" instead of making their own spiritual discoveries the basis of their teachings. Even after two thousand years it is not realised that the kingdom of heaven is indeed within us.

Some religious movements are frankly dogmatic. They have a definite creed, and a specific teaching. The minimum

of intellectual latitude is permitted to adherents. It is clear that, except for special purposes, the more independent types of thinkers will not be found in these organisations. They may be in such movements to lead and instruct, but even so, they must be constantly on their guard against succumbing to the suggestive influence of the mass thought and emotion of their movement or sect. The urge to creative thought is in some natures easily stifled, and the disapproval of his immediate associates often checks the expression of such a man's deepest convictions. Another reason which often influences men of ability against joining movements is the prodigious amount of energy which is absorbed in the mere maintenance of the movement. Men who are working for the world have seldom time or energy to spare for organisation routine.

The study of mystical states of consciousness shows that our normal waking state is shallow and transitory, compared with the profound experiences of some mystics. These demonstrate that religion can be experimental: that consciousness will fashion its own instruments; will unfold new faculties to contact reality. We know the without only through development of the within. In the ultimate analysis it is the perfection of the individual that is the goal. Perhaps I should here interpolate that the doctrine of the supreme value of the individual does not imply individualism. The individual has value only in relation to a whole, and, paradoxical though it seem, he achieves his full stature only when he consciously serves the whole; but the whole fulfils itself through perfected individuality. "I am as necessary to God as He is to me."

Ill-assimilated conceptions concerning such phrases as "the unity of life," "the subordination of the individual to the whole," "the sacrifice of self," have seemed to support the tendency of modern "mass movements" to reduce the individual to impotency. So we have in politics a growing

dominance of the State, and in religion a complexity of organisation which becomes a machinery whereby a few officials can control the many. Yet it is only by means of individuality that we may realise the mystical teaching that we can experience a life deeper than individuality. Modern organising reduces the individual to mediocrity; but already thinkers are realising that the preservation of our civilisation is dependent on our ability to release the energies of the individual for the service of the whole. Absence of organisation does not mean that individuals will pursue their ways frigidly isolated from one another. The professional organisers would have us believe it so. The truth is, that organisations often force men into artificial and harmful contiguity, whereas spiritual unity is a deep realisation of the all-pervading essence of our common life. When this new consciousness appears in a man his associations with his fellows become simple and spontaneous, not mechanised by organisation. Soul communes with soul behind the veil of form.

I would conclude by saying that the great message for us in the West is to disentangle ourselves from the maze of external complexity, that we may realise the sovereignty of our spiritual selves, when we may know how to strike the balance between "being" and "doing" which is the essence of the spiritual life.

NO growth is possible without resistance to draw out latent power.

W. L. WILMSHURST

STARTLING RELATIONSHIPS

BETWEEN SOME SPIRITUAL CENTRES OF THE WORLD

By THE RT. REV. IRVING S. COOPER

SOME months ago, while glancing at a map of the world drawn to Gall's stereographic projection, my interest was aroused by noticing that the three centres of spiritual power: Ommen, Adyar and Sydney, were on a straight line with one another. I began to wonder whether Ojai bore any relation geographically to the three. This attitude of wonder, as I shall relate, led to the discovery of a most startling set of relationships between all the spiritual centres known to Theosophists.

It will be helpful to state, for the sake of those not acquainted with theosophic thought, that a spiritual centre is not merely a place where there are spiritual activities. Of such places there are thousands in the world: Shrines, Temples, Churches and so on. A centre, like those mentioned in this article, is a place used for the distribution in a special way of spiritual force to vast areas of country. Such areas are in no way limited by national boundaries, but include one or more continents, or even a hemisphere. They are linked in an intimate way with the activities of the Great Brotherhood, and are used to promote the evolutionary development of mankind irrespective of race or religion.

In the founding of the various spiritual centres no apparent plan can be seen. Adyar is an example. While

H. P. Blavatsky and H. S. Olcott were touring southern India in the year 1882, they were urged by the sons of Judge Muttuswamy to look at a property which was for sale in a suburb of Madras known as Adyar. As the Colonel had long been "observing places, people and climates, with a view to selecting the best place for permanent headquarters for the Society" he and H. P. B. consented to view the property and were driven out to the estate, Huddleston's Gardens, on May 31st. They were so charmed with the palatial building, the bungalows and the tree-bordered avenue, and the price was so reasonable, that they bought the place. This estate, with the addition of many other acres which later were acquired, has become the Adyar of to-day.

Or take the centre at Sydney, Australia. It was about the year 1915 that C. W. Leadbeater visited Sydney. He was first the guest of T. H. Martyn and then of Gustav Köllerstrom. While actively engaged in much good work, there was no thought then of a spiritual centre for the southern hemisphere. For some time the need for a community house had been discussed, but no action was taken until 1922 when The Manor was purchased. A huge rambling house of many rooms, its chief appeal was that it offered sufficient space for the needs of a number of young people and several families. The experiment was so successful that a little later The Manor became acceptable as a spiritual centre and it has been so used ever since.

The beginning of things in the Ojai Valley seemed equally casual. When Krishnaji and his brother arrived in California in July, 1922, they were invited, at the suggestion of A. P. Warrington, by Mrs. Mary Gray to be her guests. She rented for their needs a little wooden cottage near her home, now known as the Shrine, and there they lived for many months during a time of great importance in the inner life of Krishnaji. The brothers so loved the charm and peace of the Valley, that,

with the generous aid of friends, they acquired four acres of land adjoining the cottage, on which stood a comfortable house. Still later, the Shrine itself and some additional land was bought, thus forming the Ārya Vihāra of to-day. In the year 1924, about the month of January, Mr. Warrington, purchased one hundred acres of land at the other end of the Valley (the west end) and established there the new Krotona. Three years later, January, 1927, Mrs. Besant decided to take over the Happy Valley property in the Upper Ojai Valley, which had previously been acquired by Fritz Kunz for a school. One month later, the Starland, adjoining Krotona, was bought. In all of these transactions, the only person, so far as I can learn, who had any idea that the land was desired for the work by the Masters, was Dr. Besant when she purchased the Happy Valley property.

In much the same uneventful way Ommen became a spiritual centre. In 1923 Baron Ph. van Pallandt van Eerde invited Krishnaji to visit the estate. It was then offered and accepted as the Headquarters for the Order of the Star.

In such simple ways were the various centres brought into existence physically. In their acquirement no ordered plan was followed. In most cases the agents concerned were not consciously aware that they were doing more than buying a piece of property, either which they desired or which was needed in the immediate work they had in hand. The fact that all of these centres, as well as several others, were linked together in an extraordinary manner geographically and inwardly was not taken into consideration, simply because the facts were unknown. But to resume the story of the discoveries made.

Some months after I began to speculate regarding the relation of Ojai to the three centres first mentioned in this article, I found in a house where I was staying a very fine terrestrial globe. One evening, I took a piece of string and

passed it once round the globe so that it lay over all four centres. To my great delight I found that these four places lay apparently on one cleavage plane. That is to say, if I could have divided the globe into two unequal portions with one stroke of a sword held at exactly the correct angle, all four centres would have been on the line of division.

But this was not all of the relationships indicated. Upon joining Adyar and Ojai with one piece of string, and Ommen and Sydney with another, I found that the two pieces of string intersected one another approximately at right angles, thus forming the sign of the cross. And, most interesting of all, the point of intersection was the Desert of Gobi, where the fifth and greatest centre of all, the ruins of Shamballa, is found!

Naturally the discovery of all this was highly exciting as it seemed to hint at many things, and some time later, after my return to Ojai, I told a group of friends at Krotona of what had been found. One of those present, Hervey Gulick, who thrives on mathematics and adores intricate calculations, offered to check the accuracy of the observations. After hours of figuring extending over many days he finally emerged with data of rare interest.

It seems that instead of one circle which can be traced round the earth, there are two parallel circles lying about 11° apart. This indicates that there is a band of spiritual influence sweeping round the world, which is at least 800 miles wide, but may of course be more. All of the spiritual centres of which we know anything lie directly on one or other of these circles. The common central point of the two circles is near the Kurile Islands, north-east from Japan, approximately at Latitude N $45^{\circ} 30'$, Longitude E $150^{\circ} 30'$. Let us call this point the Kurile Pole. From the Kurile Pole to the first circle, which we shall call the Adyar-Ojai Circle, the distance is $66^{\circ} 45'$.

It will be interesting to trace the pathway of this circle after it leaves Adyar. Running northwest through India it

passes to the east of Bombay and Karachi, but seems to pass immediately over Quetta beyond the Indus River. After crossing the middle of Afghanistan and the south-western part of Siberia, it passes over the Caspian Sea and north-west through Russia, the City of Moscow lying exactly in its course. It passes over Helsingfors in Finland, and traverses Norway and Sweden about the middle of the peninsula. The circle reaches its most northern point when crossing Greenland. Running south-west now, it crosses Hudson Bay, traverses central Canada, passing a little west of the City of Winnipeg, crosses six of the western States, lying over Ogden and Salt Lake City in Utah and the Valley of Ojai in California. Still continuing south-west it traverses the Pacific Ocean, cutting the equator at $W 150^\circ$, and, passes over the Fiji and Loyalty Islands to enter Queensland, Australia, at a point near where the City of Rockhampton is situated. Leaving Western Australia at its northern part it passes north-west through the Indian Ocean to Madras once more.

The second circle, which we shall call the Sydney-Ommen Circle, lies $76^\circ 45'$ from the Kurile Pole. If we trace its pathway from a point in this Indian Ocean 800 miles south of Madras, we see that it passes north-west through the Arabian Sea until it skirts the western shore of the Persian Gulf. It traverses Irak and Syria, passes the town of Angora in Asia Minor, crosses the lower end of the Black Sea, lies over Bucharest in Rumania, Budapest in Hungary, Prague in Czecho-Slovakia, Weimar and Munster in Germany, and over Ommen in Holland. From Holland the line crosses the North Sea to Newcastle, leaving the British Isles at Glasgow in Scotland. Entering Canada near the eastern point of Labrador, it traverses eastern Canada, passes over Wheaton in the State of Illinois, where the new Headquarters Building of the American Theosophical Society has been built, south-west over Kansas City in the State of Missouri, Oklahoma City in the State of

Oklahoma, and then across Mexico to Lower California, which it traverses exactly at that point where the Sixth Root Race Colony is to be founded in the future. Continuing south-west it crosses the Pacific Ocean until it reaches Sydney, Australia. Passing over Australia, but not above any important city, it leaves West Australia in the neighbourhood of Steep Point and then passes on into the Indian Ocean.

The easiest way to determine these striking relationships for oneself is to obtain the use of a small terrestrial globe and a large pair of compasses. Place one point of the compasses at the point mentioned near the Kurile Islands and the other point at Sydney, Australia. Holding the compass steady, revolve the globe so that the pathway of the larger circle may be seen. Similarly, extend the points of the compass between the Kurile Pole and either Adyar or Ojai, and then trace the pathway of the smaller circle.

By means of intricate calculations, Mr. Gulick also determined that the point of intersection of the two lines directly connecting Adyar and Ojai, Sydney and Ommen, was at Latitude N 38°, Longitude E 92°. This point is in northern Tibet, between the Chamen and Atlin Ranges, about 150 miles from Lob Nor Lake. The lake lies at the east end of the Tarim Basin in Eastern Turkestan.

While I was discussing with Hervey Gulick the data which he gave me, I said: "The point of intersection of the two lines of influence is certainly in the Desert of Gobi, but this desert is a vast place. How do I know that the point you have given me is anywhere near Shamballa?" Mr. Gulick agreed with me that the uncertainty was there. Then an idea occurred to him.

"Have you a copy," he asked, "of the *Vade-Mecum to Man: Whence, How and Whither*, which was prepared by Mr. Schwarz of Adyar many years ago? If I remember rightly an interesting map went with that book." I thought a moment

and went to my library shelves. In a few minutes we were pouring over that much desired map. We were greatly interested to find that Mr. Schwarz's map gave the approximate position of the City of the Bridge as N 37°, E 90°, while the position of Shamballa was given as N 40°, E 94°. We noticed, however, that the map was very roughly done and obviously not intended to be accurate. For example, the City of the Bridge and the White Island on which Shamballa is situated were much too far away from one another. However, the nearness of the calculation of the point of intersection of the two lines to the position of Shamballa as given on the map was more than striking; it was profoundly significant.

When these two intersecting lines were laid out flat and the angle between them determined, it was found that they were not at right angles to one another, but that the angle was about 70° 30'. If one were making the sign of the cross Christian fashion, the order of the centres would be as follows: from Adyar at the top of the cross to Ojai at the foot, and from Sydney at the end of the left arm to Ommen at the end of the right.

One additional point was noted. The distance from the North Pole to the Tropic of Cancer is 66°33', and from the Kurile Pole to the Adyar-Ojai Circle is 66°45'. The distance therefore is practically the same. Has this anything to do with future shifting of the poles?

It is to be hoped that when these suggestive relationships are studied by members of the Society, other deeply interesting facts will be discovered. If so, the writer of this article would like to share in whatever is gained. This may be brought about by sending letters or other articles to THE THEOSOPHIST.

THE ZODIAC IN PRE-COLUMBIAN PERU

By C. ERCK

ASTRONOMERS as well as astrologers seem to be little acquainted with the fact that in a very ancient and unique South-American civilisation, called in history the Inca Empire, the Zodiac and its signification were well-known thousands of years ago. Mention is frequently made of the Egyptians, the Chaldeans and other nations of antiquity as having been versed in the science of the stars; but we rarely see the ancient Peruvians credited with this knowledge. Nevertheless, there can be no doubt that they, too, possessed the same tradition and that they were well acquainted with the science of zodiacal and planetary influences upon the earth, and the application of this knowledge to human life.

Certainly, our knowledge about the development of science in pre-Columbian Peru is very limited, due mainly to the destruction of the documents and literature which existed at the time of the conquest. All we know about this old, long-past civilisation reached us through a few Spanish writers of the first century after the conquest, whose chronicles are not always accurate and have often been colored by prejudice.

Among them, Garcilazo de la Vega—of Inca descent—and Pedro Martyr seem to be the most reliable. Garcilazo, in his writings, refers to a highly civilised race that preceded the Incas and left the magnificent buildings and sculptures of Tihwanacu of remote antiquity, which surprised Mayta

Kapak, the fourth Inca, when, on an expedition of conquest, he reached the shores of lake Titicaca.

Now, scientific investigation has proved that the great Temple of the Sun, one of the most important of those buildings, had been constructed in relation to the major angle of the declination of the sun between the solstices, thus giving 11,600 B.C. as the date of its erection. In order to achieve success the builders must have possessed a very advanced astronomical knowledge. We are not told whether this knowledge, or part of it, passed on to the Pirhua kings, predecessors of the Incas, although it is probable that it did so, because we are faced with the fact that the Amautas, the priestly astronomers of the Empire, were acquainted with the difference between the sidereal year and the equinoctial year and thus were able to rectify the calendar, establishing the solar year of 365 days and 6 hours. At the same time—during the reign of Inti-Kapak, the fifth of the Pirhua kings, 3,200 years B.C.—they appointed cycles of a hundred and a thousand years.

As time elapsed a reformation of the calendar proved to be necessary, and was achieved by a great assembly of Amautas under the Pirhua King, Marasko-Pachatulek. They established that the time should be divided into twelve months of thirty days and each month into three ten-day weeks. The five days which remained for the completion of the year they named "little week" and they instituted leap-years, named, *Allacankis* with one day more added to the 365 days of the normal year. The years were summed up into decades and decades of decades. A period of 500 years was denominated *Pachacuti*. In this form the calendar remained until the arrival of the Spaniards.

Padre Acosta compiled an incomplete list of the principal stars with their Quichua names, and he says that: "the Peruvians attributed to several stars different services, and having

need of their favor they adorned them, as the herdsmen adored and sacrificed to a star, which they called, Urcuhillay, and it is stated that this is the same as the astrologer's Tyra."¹

Padre Acosta also gives us the Peruvian Zodiac. It is composed of ten signs only; possibly the names of the two missing signs—corresponding to Sagittarius and Pisces—were already forgotten at the time he compiled his list. But Dr. Girgois, whose valuable compilation—*El aculto entre los aborijenes de la América del Sud*—I am following throughout this article, says that we may be sure the sign Pisces formed part of the Quichua Zodiac because there existed a special worship dedicated to *Chokilla Kat'ua* which signifies "Divine Fish of the Heavens".

In comparing the ancient Peruvian Zodiac with the Zodiac as used to-day, it is interesting to note the correspondences of the signification of the names that both give to the constellations. The only difference between them is that the former commences with the autumn quarter, the sun's entry in Aries indicating the beginning of autumn in the southern hemisphere.

The old Quichua name of the Zodiac is *Sukanga* which means "Luminous animal".

THE ZODIAC	SUKANGA
<i>European or Northern</i>	<i>Peruvian or Southern</i>
1. Aries	... Kakatu chillay (The brilliant llama)
2. Taurus	... Urku chillay (The brilliant male)
3. Gemini	... Mirku-Kokoyllur (The united stars)
4. Cancer	... Machak-Huay (The serpent that moves backwards)
5. Leo	... Chukin-chinka-chay (The curved tail of the hidden lion).

¹ Sirius.

THE ZODIAC	SUKANGA
<i>European or Northern</i>	<i>Peruvian or Southern</i>
6. Virgo	... Mama-Hana (Divine mother)
7. Libra	... Chakkana (Ladder)
8. Scorpio	... Huakra-Onkoy (Dangerous Scorpion)
9. Sagittarius	... (?)
10. Capricorn	... Topa-Tarukka (The ardent stag)
11. Aquarius	... Miki-Kikiray (Time of the waters)
12. Pisces	... Chokilla-Kat'ua ¹ (Divine fish of the heavens)

Kakatu chillay. In pre-Columbian Peru sheep were not known; they had herds of llamas and they gave the first Zodiacal sign the name of the animal whose peculiarities most resembled those of the ram, their forefathers may have known in the northern country, from which they migrated. The epithet "brilliant" is a beautiful reference to the heavenly "Llama".

Taurus, the bull, unknown also in that ancient South American empire, was well replaced by the word that expresses the most characteristic peculiarity of this animal: *Urku*, the male. And in denominating it "brilliant," they again hinted at the constellation whose productive power this male symbolised.

Mirku-Kokoyllur, the united stars, corresponds perfectly to the name Gemini, given to the third sign in the Zodiacs of Europe and Asia.

Machak-Huay, the name of the fourth sign differs slightly from that other familiar to us, *vis.*, Cancer, although the underlying idea is the same. The Quichua word *macha* means stiffness, stupefaction, drunkenness, also turning back. *Huay* is serpent, and so we have the stiff or drunken or stupefied serpent, that turns or moves backwards. This

¹ This sign is added to the list of Padre Acosta by Girgois.

is almost identical with the signification of the name Cancer.

The Quichua name for Leo, is somewhat complex. The literal translation of *Chukin-chinka-chay* as given by Girgois is, "the turning round of the lance of the hidden or creeping lion." May be the word "lance" is not a very exact translation of the real meaning of the corresponding Quichua or perhaps this latter was a synonym for "tail". Bearing this in mind let us look at the symbol in use for the sign Leo: ♌. Where is the lion? What we see is a curved line, which well represents the lion's tail, "turning round" as drawn in the star maps. "Curving" would seem to express more adequately the idea the Peruvian astronomers sought to convey; and if instead of the word "lance" we put simply "tail," which obviously was meant, we get a perfect description of the symbol of the sign Leo: the curving tail of the hidden or creeping lion. No doubt, this same symbol, which descended to us from Mediterranean sources, was known and used in ancient Peru.

Mama-Hana, the name of the sixth sign, signifies "Divine Mother," a beautiful denomination for the nature of Virgo, although it does not explain all its characteristics as known to fifth-race astrologers.

In the Peruvian Zodiac Libra is substituted by the name "Ladder," this being the translation of the word *Chakkana*, another meaning of which is "lines that cross each other". The ladder points to the idea of an ascending and descending movement, and the crossed lines to that of equilibrium. Thus *Chakkana* appears to be an exact correspondence of Libra.

The name of the eighth sign is the same in both Zodiacs: Scorpio—*Huakra*. The adjective *Onkoy* means danger, disease, so that *Huakra Onkoy* signifies; dangerous, evil-making Scorpion.

Topa-Tarukka is, the ardent stag, which in this southern Zodiac stands for Capricorn, the original of which was not known in ancient Peru. The transmutation of the cold nature of the sign into the opposite ardent one, obviously is due to the fact that in the southern hemisphere it coincides with the hot season (December-January), when the sun is in its greatest power and its rays descend—especially in latitudes near the Equator—ardent as fire.

Aquarius, is given the name of *Miki-Kikiray*, meaning the time of the waters and was chosen, no doubt, because in February the melting of the snow which covers the high mountains of that land, causes the rivers to swell and overflow the banks. The great philosophic idea underlying the name appears not to be expressed by the Quichua words, although one would feel inclined to suppose that they have yet another meaning (as in the case of Cancer and Leo) which may illustrate that idea.

The literal translation of *Chokilla-Kat'ua*, as given by Girgois, is Divine Fish of the heavens. The name, we see, is the same in both the Zodiacs, with the addition in Quichua of the epithet, divine, and the statement of the heavens; but differing from the name Pisces in that it refers to a unity instead of to a pair of entities, not conveying therefore the idea of the twofold set of vibrations emanating from that sign.

We find these ancient truths preserved by an almost forgotten people of the past, and we see clearly that the astronomers of Peru possessed a perfect knowledge of the Zodiac and its inner meaning. This fact shows that the author of *The Symbology of Astrology*¹ was right in saying:

Looking back into the far past, we find that the signs of the Zodiac have never been essentially altered or changed. Different races have come and disappeared; different civilisations have risen and decayed; different religions have come forward, have waxed and waned, or have, in course of time, been altered, but the signs of the Zodiac remain unchanged.

¹ *Modern Astrology*, March, 1928.

No mention is made by the old Spanish chronologers respecting the symbols which the Peruvian astronomers may have employed for the Zodiacal signs. But since they obviously used the same symbol for the sign Leo, by which we too depict it, they probably employed throughout the same Zodiacal symbols still in use in our days. Later excavations may bring to light some knowledge in this direction.

Doubtless the planets were known to those astronomers of old, for they offered worship to *Kanchik-is*, which means: the Seven Luminous Ones.

The chronologers tell us of a college of priestly astrologers named *Huattuk*, who by means of the stars foretold the future, and by virtue of their calculations appointed the fortunate days of the year as well as the unlucky ones, when nothing should be undertaken. This college was a department of the government, its special work being to ratiocinate affairs of the state; individuals were allowed to consult the *Huattuks* regarding their own affairs. No expedition was undertaken without consulting the astrologers.

This much is left to us of the sciences of astronomy and astrology in pre-Columbian Peru, that age-long scene of a splendid civilisation of mighty and wisely directed human efforts—that now extinguished, once so brilliant, star of the South.



WHERE ISLAM AND THEOSOPHY MEET

By MARY K. NEFF

I

IN his last sermon at Mecca, Hazrat Muhammad sounded out the keynote of his religion.

Ye people, hearken to my speech and understand the same. Know that every Moslem is the brother of every other Moslem. All of you are on the same equality.

Raising his arms aloft, he placed the forefinger of one hand across the forefinger of the other, and said:

Even thus are ye one Brotherhood.

Know ye what month it is?	The Sacred Month.
What territory is this?	The Sacred Territory.
What day?	The Great Day of the Pilgrimage.

Even thus sacred and inviolable hath God made the life and property of each one of you unto the other, until ye meet your Lord. Let him that is present tell it to him that is absent.

There is the great meeting-ground of Islām and Theosophy—Brotherhood, Universal Brotherhood. During the lifetime of the Prophet, this principle built up, from the scattered desert-tribes, the Arabian Nation; after his death, under the four great Caliphs, and surely under his living guidance too, the same principle built up an International Brotherhood, among the many nations from Persia to Spain that came to be ranged under the banner of the Crescent. To-day the spirit

of Pan-Islāmism is abroad, and unites into a religious fellowship races and nations wide apart, not only in space but also in manners, customs, and ideals.

A religion that can accomplish this, the most democratic religion in the world, can readily enter into the spirit of the first and only binding object of the Theosophical Society, namely:

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

To be sure, this is a broader platform than that set before itself by Islām; but those already trained to disregard distinctions of race, caste and color can the more readily transcend those of creed and sex. That this is true in the matter of sex, witness the emancipation of women of Turkey to-day. There remains the distinction of creeds.

What have Islām and Theosophy to say on the question of distinction of creeds?

II

The second object of the Theosophical Society is:

To encourage the comparative study of religion, philosophy and science;

and whatever may be the practice of Islām to-day, its Founder, the Lord Muhammad, held all religions in reverence, and enjoined the same on his followers. It is written in *Al Qurān*:

We most certainly sent Apostles to nations before, and certainly we raised in every nation an Apostle saying: "Serve Allāh and shun evil." And there has been an Apostle in every nation.

Again it is written:

Say that we believe in Allāh and in that which has been revealed to us, and in that which was revealed to Abraham and Ishmael, to Isaac and Jacob and the Tribes, and in that which was given to the Prophets from their Lord. We do not make any distinction between any of them.

Even as the follower of Islām is not to "make any distinction between any of them," so the Theosophist maintains that there is truth in all faiths; that the many facets of the diamond the better reflect the light; and from the many colors of the rainbow is made the colorless light of the sun. Truth inheres in all faiths, past, present and to come, because—say Theosophist and Muhammadan—they all flow from the One Source, Allāh, God.

Indeed, just as Theosophists hold Theosophy to be the Ancient Wisdom underlying as a basis the doctrines of each and every religion, so do the followers of the Prophet declare that Islām is *the* religion all prophets came to teach. Surely, then, Islām and Theosophy must be identical in some of their phases, to make this identical claim. The Sacred Book calls Islām "the reminder"—reminder of the ancient teaching forgotten or overlaid by time and custom.

We have revealed to you the reminder, that you may make clear to men what has been revealed to them.

This is the task claimed by Theosophy too.

We revealed to you the Book with truth, verifying that which is before it.

Theosophy takes no man from his religion, but verifies it, vivifies it, clothes it anew in vital truth, and makes it a living power in his life. If this were not so, how could there be Theosophists in every faith under the sun—Hindū, Buddhist, Pārsī, Jain, Sikh, Hebrew, Christian, Muhammadan? Consider the words of the President of the Theosophical Society:

It will be seen that no member is asked either to believe or to spread Theosophical teachings. Every member is left absolutely free to study exactly as he chooses; he may accept or reject any Theosophical teaching; he remains in his own religion—Hindū, Pārsī, Buddhist, Hebrew, Christian, Muhammadan; and his religion, if he holds to it strongly, will color all his ideas. If he accepts Theosophical teachings, a strong believer in any special form of religion will present them in his own form, and is absolutely free to do so. But he must not insist on his form of them being accepted by others.

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required to show to the religion of his fellow-members the same respect as he claims for his own.

The Society has no dogmas, and therefore no heretics. It does not shut out any man because he does not believe the Theosophical teachings. A man may deny every one of them, save that of human Brotherhood, and claim his place and right within its ranks.

Theosophists realise that just because the intellect can only do its best work in its own atmosphere of freedom, truth can best be seen when no conditions are laid down as to the right of investigation, as to the methods of research. To them Truth is so supreme a thing that they do not desire to bind any man with conditions as to how, or where, or why he shall seek it.

The future of the Society depends on the fact that it should include a vast variety of opinions on all subjects on which differences of opinion exist; it is not desirable that there should be within it only one school of thought; and it is the duty of every member to guard this liberty for himself and for others. The Theosophical Society is the servant of the Divine Wisdom, and its motto is: "There is no religion higher than Truth."

The 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 these 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, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even 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 a partial expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism.

Theosophy is the body of truths which forms the basis of all religions and which cannot be claimed as the exclusive possession of any. Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Everyone 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.

III

It being quite clear from the above that there is no such thing as dogma or creed in the Theosophical Society, we come to the consideration of its third object; namely:

To investigate the unexplained laws of Nature and the powers latent in man.

What are these laws of Nature which the Theosophist investigates? Principally three—Evolution, Reincarnation and Karma. He lays his investigations before his brother Theosophists, but his findings and conclusions are in no wise binding on them, each may accept or reject at his pleasure.

The supposedly modern theory of evolution was never more beautifully and succinctly stated than by the Sūfi poet, Rumi, seven hundred years ago, when he said:

I died from the mineral and became a plant,
I died from the plant and became an animal,
I died from the animal and became a man;
Wherefore then should I fear? When did I grow less
by dying?
Next time I shall die from the man,
That I may grow the wings of an angel;
From the angels too must I seek advance;
"All things perish save Thy Face."

Theosophy fills in the details of the picture of evolution, tracing it from the formation of the Solar System to the development of the spirit in man, through long ages of planetary chains of worlds, with Life passing round and round the chains, evolving ever into higher and more complicated forms in kingdom after kingdom, and then through race after race of men.

What is the modus operandi of evolution? Reincarnation, the clothing and reclothing of Spirit in Matter, in form after form; the method by which Spirit ever increases its knowledge of, and control over, Matter. Reincarnation is not

merely a law of human evolution; it is a universal Law of Nature.

The life of the rose that dies returns to its subdivision of the *rosaceae* group-soul, and then reincarnates as another rose. The puppy that dies of distemper returns to its dog group-soul, and later reincarnates as the puppy of another litter.¹

Modern Christianity and Islām have considered Reincarnation as no part of their philosophical equipment; and yet when they have examined their Sacred Scriptures, evidence for it has been found there. Thus the Bible records Jesus as saying of John the Baptist:

If ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear.

And again, when Christ had given sight to the man born blind, some of the multitude who witnessed it asked him,

Master, who did sin, this man or his parents, that he was born blind?

Thus showing plainly that the possibility of repeated births was within their knowledge together with the paying the debt of the sins of a past life in the present one.

That this possibility of return to earth-life was recognised in the time of the Prophet is indicated by the verse:

Until, when death overtakes one of them, he says: Send me back, my Lord, send me back. . . . Happily I may do good in that which I have left.

The comment on this appeal to be sent back is:

By no means. It is a mere word that he speaks; and before them is a barrier until the day they are raised.

The coming back is not denied, but postponed; immediate return is impossible because of a barrier. What barrier? The intervening life in what we commonly term hell and heaven, first, the purging of the emotions from the dross of earth-life

¹ C. Jinarājadāsa, *First Principles of Theosophy*.

in hell, or better purgatory ; then the fulfilling and experiencing of the ideals built up, but not realised, on earth. When that barrier is transcended—and it may take centuries of what we consider time—then the soul may return to “do good in that which was left” ; not at the Judgment Day, for then it would be too late to do good or evil.

Again we read :

How do you deny Allah? You were dead, and He gave you life. Again He will cause you to die, and again bring you to life; then shall you be brought back to Him.

“Then” plainly has here the significance of “so at last,” or “in this way,” namely: be repeated dyings and being brought to life again.

Further :

He said: When will Allah give it life after its death? So Allah caused him to remain in a state of death for a hundred years, then raised him.

Plainly here “raised” does not mean at the Judgment Day. And afterwards when Abraham asks :

My Lord! show me how Thou givest life to the dead?

The answer is :

What! and do you not believe?

Another passage suggests Reincarnation :

Have you not considered those who went forth from their homes, and they were a congregation, for fear of death? Allah said to them: Die! Again He gave them life. Most surely Allah is gracious to people, but most people are not grateful.

As for the Law of Karma, or Action and Reaction, which requires that every cause set going in the universe shall have its effect, with no possibility of side-stepping that effect the Law is plainly stated in both Christianity and Islâm. The former says :

As a man soweth, so also shall he reap.

And the latter :

For all are degrees according to what they did, and that He may pay them back fully their deeds, and they shall not be wronged.

Divergence of opinion would lie in the administration of the Law. To the Theosophist it is administered, not only in the successive states of "hell" and "heaven" after death, but also in succeeding lives on earth.

Finally I would point out that in Islām, as in all religions, there is, or was, a hidden or occult teaching; and in this secret teaching many things were explained and elaborated which were omitted or but briefly touched upon in the exoteric doctrine. That that is true of the Prophet's teaching there can be no doubt; for in the *Sayings of Muhammad* we read that he stated :

The Qurān was sent in seven dialects; and in every one of its sentences there is an external and an internal meaning.

On another occasion he said to his disciples :

I received from the messenger of God two kinds of knowledge: one of these I taught to others; and if I had taught them the other, it would have broken their throats.

It is from this secret teaching that more light may come to Islām on the subjects of Evolution, Reincarnation and Karma. But it is to be borne in mind that the Theosophical Society offers no doctrine on them, only teachings; and, as pointed out by its President :

A man may deny every one of them, save that of human Brotherhood, and claim his place and his right within the Society's ranks.



THE FAIRIES' POOL

THE hawthorn bushes guard the pool
Where only moorhens may be seen :
Hawthorn and furze compose a screen
Shading the waters clear and cool.
Yet other lives we cannot see
Are there, but keep their secrecy.

The hidden kingdom is so near
In which the Folk of Peace abide,
Faintly their singing we can hear ;
Hardly their lovely forms they hide,
Strange ripples break the water's calm,
Music half heard falls sweet as balm.

No earthly breezes eddy so,
More fragrant than wild honey sweet
Are those soft melodies, so low
The ear can their refrain repeat
But as a dream song in a dream
Remote as starlight's mystic beam.

Far is the city's hideous strife
Ugliness, vice and misery.
Here is the ancient magic life
For ears that hear and eyes that see.
Blind are the faithless, but we stand
Within the verge of fairyland.

F. HENRY



NATURAL THEOSOPHY

LIFE AFTER DEATH

By ERNEST WOOD

II

IF we say that life is for experience we mean that circumstances enrich consciousness. A scientist learns by experiment, and while so learning develops his intelligence, so that after a given investigation he not only knows more but has gained in capacity and is now able to grasp a larger idea

[one containing more, and more varied, constituent details] than he could before. An artist who is composing a picture, or a piece of music or poetry, formulates his idea in his mind, but while he is working it out on paper he is learning by experiment and thus by experience in exactly the same way as the scientist.

We are all scientists and artists in some degree, all the time. There are three lines—all human effort to know is of the nature of science; all human effort to achieve some piece of work is of the nature of art; all human co-operation, however slight, is of the nature of love. Science teaches us the unity of the material or external world; co-operation teaches us the power, and therefore the truth, of the unity of conscious beings. Art teaches us the still greater unity of consciousness and matter, that is, of what are sometimes called the subjective and the objective.

We have not stated the whole of the fact, however, when we have said that life is for experience, or circumstances enrich consciousness. Consciousness is also for the enrichment of circumstances. Life does not consist in the subjective contemplation of possible circumstances. For each one of us life exists on that line of time where our consciousness meets our world. Without the circumstances consciousness would not be what it is; without the consciousness circumstances would not be what they are.

My world is the world as specifically related to my consciousness. My consciousness is likewise the consciousness as specifically related to my world. There is thus a twofold education proceeding through the influence of the world and the consciousness, which are behind my world and my consciousness. Because of this, there is tuition and intuition—instruction by experience from the world, and through contemplation from the consciousness. Surely if this were even faintly and distantly understood we should hear no more

of subjectivism and the "reflection" theory as Theosophical philosophy or explanation of life. Theosophy is the understanding of the whole.

Every one of our activities of consciousness shows the same duality of nature, and in practice the same shuttle-like action. By thought we perceive and observe, and judge (which is only a deeper observing) the things of the world and the relations between them. But thought is also a creative power. Knowledge is power, not simply in the sense that if we have knowledge we consequently know how to act, but in the deeper sense that all action is knowledge and nothing more. When several actions are considered in consciousness, and the consideration ceases and contemplation of an action begins, the action takes place. To decide that a glass shall be lifted is to stop considering whether it shall be lifted or not and to contemplate its being lifted, and that alone. Then the hand moves and the glass is lifted. The hand lifts the glass, but the thought lifts the hand. And if there be some actions which are reflex or involuntary in the body, they represent "lapsed" intelligence, just as a motor-car does, for we have made it and there it is, expressing our thought at the time of making.

Similarly the twofold action of love or human feeling is shown in its sympathy, which is perception of the consciousness of another, and in its active goodwill or love-power. And once more, the twofold action of the will is to be seen in the concentration of consciousness which we call decision, and in the concentration of action which results in skill and therefore produces beauty, that is, in art.

If we have established an understanding of the double teaching of life, through tuition and intuition, through experience and contemplation, we shall readily understand the reason for death and what happens after death. In experience we see what happens; in contemplation we understand. Let

us take the simile of reading a book. I see the printed letters; a fraction of a second later I understand their meaning. The understanding is always, at bottom, intuitive, or from the consciousness.

When the consciousness becomes overloaded with facts and a long period of contemplation is requisite for the understanding of the facts, death is necessary. Death is the cessation of the accumulation of experiences. The experiments and observations have ceased; now is the time for contemplation, for the education of consciousness. The child has learned some letters; now he shall understand their combination, the meaning of their unity. As people grow older objects make less and less impression upon them, because their attention is more and more taken up with their accumulated experiences, which are incoherent and confused. Even the most avid enthusiast for cross-word puzzles or chess problems will stop when he has collected a certain quantity of unfinished problems, and will show irritation if more are thrust upon him. Then, if you ask him for a word of eleven letters indicating the Queen of Sheba's little toe ring, he will say: "Oh, wait a bit; I must clear up some of these others first."

It is the people who have most completely thought out their problems as they have travelled the road of life, and who have thereby kept their minds simple (however full) who enjoy a keen interest in experience for the longest time. Old age comes late for them; for even the decay of the physical body and brain are related to the loss of interest in experience. An illustration in point occurred in a statement made by the famous physician, Sir James Crichton-Browne, at his eighty-seventh birthday party, when he was asked for a recipe for long life, and he said, among other things: "Those keep going longest who love most."

We come into the world to learn. We can say that the world is the scripture of God, or that the world is God's school

for man, if we remember that the similes are not complete and we guard against being led into the false but plausible suppositions of subjectivism. We come to learn, but it must be confessed that at death we go away without having learned more than a fraction of the lessons contained in the material that we have gathered, in our accumulation of experiences. There has been much observation and experiment; now, there must be reflection and contemplation. The shuttle has been moving to the objective side; now it must return to the subjective, though these terms objective and subjective must be understood only relatively, and as meaning nothing more than gathering experience and thinking it out.

What then, should happen after death? The after-death state is the subjective result of the objective experiences of the life-period (or rather, body-period) just closed. It is not a state for the meeting of new facts. The man is no longer sitting at dinner; he is digesting and assimilating the food which he has taken into his system—that particular food and no other. He has set going in himself many feelings and thoughts, for his experience is accumulated in the form of thoughts and feelings about objects and persons. Now he has to do two things—eliminate the waste and absorb the nutriment. He is to read a book, and as he grasps the significance of what is on each page, he tears that page out and throws it away, keeping the understanding and discarding the book. Thus he gradually becomes a wise man along the lines of his experience, and develops new capacity for thought and feeling, or the understanding of life.

The succession of two stages in the after-death life which is mentioned so widely, though often with great crudity, in religious traditions is perfectly natural. Purgatory and heaven correspond to elimination and assimilation. If a dead man's desire is to sit at his cottage door with a pipe and a mug of beer and a newspaper, he may very well sit there, as so many

clairvoyants and mediums have described him as doing. But he will not sit there for ever, because it will gradually dawn upon him that the cottage, the chair, the pipe, the beer and the newspaper are not essential for what he wants. Why should I read an idea in a book, if I have that idea in my own mind and can think it without the book? In such a case the book would be a burden. Any experience would be a burden if he had already assimilated its lesson.

When men die they can do what they like. But they cannot usually govern their own likes and dislikes or wishes, unless they have been very much in the habit of doing so while on earth. In the body "second thoughts" are possible as they are not possible after death. It is the characteristic of the bodily life that it is obstructive. Even the brain and body mechanism, though specially adapted to the transmission of thought and feeling, are to some extent obstructive, so that if we have a desire or thought, before it passes into action another may come chasing after it so as to modify or even cancel it. I might desire to strike somebody, but stop myself in time, that is, before the action takes place. Not so, however, when released from the body and brain. When a man has lost that ballast his first feeling or thought will take entire possession of him, and hurry him away into the action or to the object with which it is concerned. Therefore, in the finer grade of matter which is usually called the astral plane, dead men and women go to and surround themselves with the objects of their desire. The desires succeed one another; when one is finished with, another comes out of memory or habit. Thus the dead gradually set aside their attachment to objects and establish states of mind and feeling by which they can in future lives make use of those objects for greater purposes of the life, instead of being held by them in a kind of bondage or servitude.

But men's attachments are of two kinds—to material things, and to their fellow-beings. There is knowledge, or

the understanding of things ; there is also love, or the understanding of living beings. Love in any of its forms (parental, filial, devotional, brotherly, friendly, etc.), is a greater delight than the fulfilment of any material desire. Therefore it is essential to any real heaven or truly happy state. Witness the well-known story in *The Mahābhārata*, in which king Yudhishtira is depicted as going to heaven but not finding there the brothers whom he loved, he told the angels that they ought not to expect him to be happy there, no matter how excellent the climate, and how well-furnished the countryside with all that might delight the senses of man, while he had not the company of his beloved brothers. He would rather go to hell if they were there ; to be with them in that state would be more like heaven than to be in these beautiful gardens and palaces without them. It is a simple fact, yet known only to those who love, that we are true owners of all possessions that men enjoy, if we enjoy their happiness in the possession.

If we die without much understanding, we also die without much love. I have loved my father and mother, and wife and friend. But how much ? Do we not often rebuke ourselves for not loving them as they deserve to be loved, and do we not sometimes feel how much more we could love them if only we would ? We have accumulated the possibilities of love ; it is therefore natural that when, during the purgatorial period, we have divested our attention of the material affections which occupied its imagination or field of vision, we should, by the same subjective process arrive at the state in which our love-desires come forth and create their own realities of the subtle world, in which we may love with an ever-increasing quality of love, until we have developed in our character a capacity along those specific lines beyond anything of which we were capable on earth, except in the most fleeting glimpses in our rarest and best moments ? Have I loved beauty and

truth as well as living beings? How much? And do not we cherish these also from seed to bud and from bud to flower in the "heaven life"?

If therefore, some clairvoyants tell us that they see people in heaven enjoying the company of those whom they have loved on earth, amid scenes consonant with those with which experiences has filled their minds on earth, we can say: "That is not unnatural; your testimony is interesting, but we did not really need it."¹

"But how interesting to establish communication with the dead, and hear their opinions and descriptions of their new state!" No more interesting at present than chemistry to a musician. Each man will have his turn. Meantime it is better generally not to disturb their reflections. "But can we not have some material evidence for the existence of man as mind in regions of subtle matter?" By all means. If reason does not suffice, there is no lack of experimental science in this field. Read the researches of Gelev, of Drayton Thomas, of Crawford. Consider the "wax gloves," the "newspaper tests," the "cross references," the evidences of sensation without nerves and action without muscles; and you will soon find perfectly natural causes to believe in the existence of finer matter and the operation within it of the peculiar characteristics of the human mind.

Ernest Wood

(The next article of this series will deal with reincarnation from what will be to many quite a new point of view.)

¹ Referring to this "heaven-life," the following is written in the *Mahatma Letters to A. P. Sinnett*: "Change there must be, for that dream life is but the fruition, the harvest-time of those psychic seed-germs dropped from the tree of physical existence in our moments of dreams and hopes, fancy glimpses of bliss and happiness stifled in an ungrateful social soil, blooming in the rosy dawn of *Devachan*, and ripening under its ever-fructifying sky. No failures there, no disappointments. There, all unrealised hopes, aspirations, dreams, become fully realised, and the dreams of the objective become the realities of the subjective existence." Another letter says: "Many of the subjective spiritual communications—most of them when the sensitives are pure minded—are real; but it is most difficult for the uninitiated medium to fix in his mind the true and correct pictures of what he sees and hears." The term Initiation here refers to the final human initiation which makes one an Adept.

THE TRUTH ABOUT TIBET

By DORJE PRAJNANDA¹

SO many incorrect and fantastic tales are told about Tibet that I feel I should be doing a service to many members of the T. S. if I give them a correct account of this little-known country. Having travelled considerably in various parts of it, and having lived with the lamas and people, I can report exactly my own observations. Many people read in our literature of the Adepts and Masters, and thinking that they can get into personal contact with Them by going to Tibet, come to North India only to find that official permission to enter the country is denied them, and then they have to return sorely aggrieved and disappointed.

To begin with, Tibet is a closed country, owing to an agreement between the British and Tibetan Governments. Permission is sometimes granted to proceed as far as Yatung or even Phari, and a strict condition is that the traveller keeps to the trade route, so that he really sees very little. He is under observation all the time, and usually has to return within a month.

To be quite fair, this is not the wish of the common people of the country, who are most hospitable and generous, and welcome strangers with open arms. Visitors bring trade and money to them, give presents, and exchange ideas, all of

¹ *The English Buddhist Monk.*

which is very pleasing to these simple-minded folk. The villagers though dirty and superstitious are kind and friendly. It is the high officials and lamas who, fearing they may lose their power, desire to keep the country closed.

Another obstacle is the difficulty of travel. During the long winter the mountain passes are snowed up and impassible, while during the summer the absence of roads and the great heights (16,000 feet) quickly produce exhaustion and dizziness, rendering the journey quite painful at times.

But Tibet is a wonderful country, probably the most wonderful in the world from the viewpoint of scenery. To stand on the top of the Jelep La pass (18,000 ft.) and to see the rising sun throw its radiant light across range after range of mountains is one of the most impressive sights the eye could behold.

The religion here is entirely Mahāyāna Buddhism, which is divided into various sects. The two principal ones are the Yellow Cap and the Red Cap sects, which are mentioned in *The Voice of the Silence*. There are also itinerant monks who wander from village to village and act as priests, doctors, teachers, and often magicians. The monks who are held in the greatest respect are the hermits who observe no Vinaya rules, but live alone in caves in the mountains, living lives of terrible austerity and passing long hours in meditation and prayer for the world.

On the tops of many hills are the "gompas" or monasteries where the red-robed monks live. Twice daily they perform long ceremonies to the Buddhas of Compassion, and to be present at one of these ceremonies, and to hear perhaps about a hundred Lamas chanting the Sūtras, is an experience not easily forgotten. The deep voices of the men, the shrill voices of the boys, the clouds of incense, the hundreds of flickering candles, all produce an effect weird and entrancing.

In some districts there are nunneries for women. These brave women deserve to be mentioned, for they often travel in twos and threes for long distances facing great difficulties and hardships. They wear red robes, shave their heads and rub red paint in their faces to destroy beauty and vanity. They can be seen in most of the villages, and their special duty is to instruct the children in the Good Law and to nurse sick women. There lives in a convent near Gyañtze an old nun who is supposed to be the physical body of the Goddess Dolma, who corresponds in the Tibetan religion to the Virgin Mary in the Christian religion. This holy woman is worshipped as a divinity and is said to have miraculous powers.

I met near Darjeeling a very old Shirpa (half caste Tibetan) who told me that when he was a boy he saw H.P.B. several times, and that she often came to his father to ask about Tibet, and consulted with him on the translation of Tibetan books. She lived at that place for several months, and afterwards near Ghoom, a few miles distant. I asked him about that moot question of H.P.B. going into Tibet, and he informed me that she started off with two ponies and a servant and was seen in Gantok, the capital of Sikkim. After that all trace of her was lost.

And here I should mention a common belief of the people of these parts, that there are "secret Gompas," or abodes of holy men hidden away either in jungles, or deep ravines or inaccessible mountain tops. They say that only those who have *prāñña* or Wisdom can find their way to these places, to all others the road is unknown. Many times I was told of the existence of these places. Perhaps it was into one of them that H.P.B. disappeared for a time.

I asked many of the high Lamas at Gyañtze and elsewhere about the Mahātmās, who are believed by some to live in their country. To be quite honest they replied that they

knew nothing of them, and a well-known French lady, who had travelled through Tibet, asked the same question and received the same reply. They did, however, say that there were Arhats living in the mountains, but that very few people had ever seen them. This reply seemed quite reasonable, or rather it would explain the tremendous gulf which exists between the wisdom of a Master as shown in *The Secret Doctrine* and other writings, and the ignorance and conservatism of the average lama.

If it is true that the Masters desire to dwell in seclusion, then Tibet is an ideal place. High up above the work-a-day world, surrounded by almost impenetrable mountains, sparsely populated, and free from commerce or strife, such wonderful conditions are created that the mind almost automatically becomes elevated and spiritualised. One can at times really feel the great Peace. I often found myself singing with joy as I crossed the snow-clad peaks. The expressions "the dewdrop and the ocean," the eternal All, "thou hast to merge thyself in Self," etc., seemed to have a real living import. By day the earth is a brother, by night the very stars speak as the gods. Even the so-called wild animals are tame in these parts.

There are strange legends or beliefs too among these people. Perhaps one day we shall know more about them. They tell of a mysterious person called the King of the World who lives in a wind swept desert, of a strange city, known as Shamballa where "warrior souls" go down to Myalba to help the world, of another Soul that has just reached Buddhahood and will be reborn in the physical body of a woman, of a Bodhisattva who will live in the lands of the *Phelings* (white races).

But I must come down to earth again. Tibet is a wonderful country from the scenic viewpoint and there we must end. The Tibetans are very dirty and superstitious,

and the lamas are very ignorant and often crafty. Of course there are exceptions, but most travellers will corroborate what I say. Of occult phenomena I saw a fair amount, but I have seen the same or better in a London séance room. Some of the lamas are mediums and under control sometimes see the future or get messages from those who have passed on. Their Astrology is largely assisted by intuition, so that from a crude horoscope they can often get a very remarkable reading. Magic is very much in vogue, and is usually of the black kind, the yellow cap monks however only use white magic for such purposes as driving away evil, bringing good luck, and curing diseases. In magnetic healing they are most successful, and use methods similar to those employed in the West, making passes over the body and then infusing it with the operator's own magnetism. I have heard of lamas who could raise themselves from the ground by levitation, cause objects to move without contact, or suspend breathing for long periods but have not seen these feats. However some of us who have studied psychic phenomena know that these things are possible, and are done in other parts of the world besides Tibet.

In conclusion I am convinced that those who desire to know the Masters must do so by development within themselves, and it is useless to think that merely by going to Tibet one can make that contact.



ECHOES FROM THE PAST

(WITH COMMENTS BY MARY K. NEFF)

IN the early days of the Founders in India, two Australians played an interesting part. W. H. Terry, editor of the *Harbinger of Light*, Melbourne, evidently a reader of THE THEOSOPHIST, wrote asking a number of questions which were answered in the latter journal, under the title of *Fragments of Occult Truth*, by Mr. Hume. After the dealing with life after death, Mr. Sinnett carried on the series under the same title, but covering a wider sphere—evolution, and later he gathered all these together into his book *Esoteric Buddhism*.

The second Australian, who came into touch personally with the Founders, was Prof. J. Smith, of Sydney University. He paid a visit to the Bombay Headquarters of the Society in 1882, and was a witness of some phenomena there, an account of which in his own words, appears in A. O. Hume's *Hints on Esoteric Theosophy*, as follows:

DEAR COLONEL OLCOTT,

While the following facts are fresh in my memory I place them on record for your use.

On the evening of 31st January, when the daily batch of letters were being opened, one was found to contain some red writing different from the body of the letter. Col. Olcott took two unopened letters and asked Madame Blavatsky if she could perceive similar writing in them. Putting them to her forehead she said one contained the word "carelessly" and the other something about Col. Olcott and a branch at Cawnpore. I then examined these letters and found the envelopes sound. I opened them and saw the words mentioned. One letter from Meerut, one from Cawnpore, and one from Hyderabad. Next day at tiffin Col. Olcott remarked that if I

were to get any letters while here there might be some of the same writing in them. I replied that there would be "no chance of that, as no one would write to me". Madame Blavatsky then looking fixedly for a little, said: "I see a Brother here," He asks if you would like some such token as to what we have been speaking of", (I cannot give the exact words). I replied that I would be much gratified. She rose from the table and told us to follow her. Taking my hand, she led me along the verandah, stopping and looking about at some points till we reached the door of my bed-room. She then desired me to enter alone and look round the room to see if there was anything unusual, and to close the other doors. I did so, and was satisfied the room was in its usual condition. She desired us to sit down, and in doing so took my hands in both of hers. In a few seconds a letter fell at my feet. It seemed to me to appear first above the level of my head. On opening the envelope I found a sheet of note paper headed with a Government stamp of the North-Western Provinces and Oudh, and the following words written with red pencil, in exactly the same handwriting as that in the letters of the previous evening: "No chance of writing to you inside your letters, but I can write direct. Work for us in Australia, and we will not prove ungrateful, but will prove to you our actual existence, and thank you." A fair review of the circumstances excludes, in my opinion, any theory of fraud.

Bombay, 2nd February, 1882.

(Sd.) J. SMITH

Apparently he was encouraged by these incidents to write a letter to Master Morya; but up to the time of leaving Bombay, no reply had been forthcoming. He proceeded on a European tour, and his correspondence was considerably delayed, as will be seen by the following letter; but very interesting results accrued which have never yet been made public. His letter describing them will therefore be of interest and value.

Nice, 31 January, 1883.

DEAR MADAME BLAVATSKY,

Your letter of July 23rd from Bombay, after its journey to Melbourne and then to London, came into my hands at Cannes, on the 18th of this month. I was very sorry to learn the reason why my letter had lain so long unread; and I trust your eyes have sustained no permanent injury from the severe inflammation. I trust also that you have recovered from the effects of the depressing summer heat of Bombay. I found the winter heat bad enough. You mention that you intend moving Headquarters to Madras, but state no time, so that I shall have to address this to Bombay, with the hope that if you should

have gone, the P. O. will forward it to Madras. When I got Mr. Terry's note telling me that he had a letter from you to me, and asking what he was to do with it, I immediately wrote to you (18 October) to let you know why I had not got yours--and that letter I sent to Breach Candy.

You think that my note to Morya was a failure—but let me now tell you the facts. You may remember that you concluded your letter with a P. S. requesting me not to be angry with the Brother. This was followed by a few words in red ink in Morya's hand, to the effect that your advice was very kind and considerate (evidently sarcastic). But more than that. Inside your letter was a small envelope, curiously folded and gummed, and addressed to me in red. On cutting this open, I found my own little note to Morya, absolutely intact. My wife, who sewed it up, and other ladies to whom I showed it, are satisfied that the stitching has never been disturbed. At first I was inclined to think that it had come back just as it went, but on cutting it open what was the astonishment of all of us when I drew out a piece of China-paper with a curious picture on it, and some writing in red ink round the margin, with Morya's signature or rather cryptograph. The sentence began: "Your ladies I see are unbelievers, and they are better needle-women than our Hindū or Tibetan lasses," etc. To me and my wife the last is as satisfactory as it is gratifying and astonishing. How did that China-paper get inside my note? Not by any means known to ordinary mortals. I scarcely dared to hope for anything so good when I enclosed the note to Morya, and I am very grateful to him for it.

I am encouraged to enclose another note for him in the hope of getting a reply, but I do not make it any test. I wish only for information. But if he should see fit voluntarily to give me some additional proof of his miraculous powers (for with our notions of matter this affair of the note may be so designated) I shall be intensely pleased. I am more than ever sorry that I did not stay with you a week longer, that I might have had a chance of seeing Morya and perhaps becoming personally acquainted with him.

When you mention the disappearance of my note to Morya, you add—"To all questions, I receive one reply—'Mind your business,'" etc. In what way were the question and answer made? By mental impressions simply? Or in actual conversation with Morya's double or projection? And do you know why Morya took away my letter to you as well as the note to himself? (That is supposing he *did* take it.) For by so doing, your answer to me and his own communication to me were greatly delayed. If it was he that carried it off, I should like to know if he has taken any further notice of it.

You mention that K. H. now answers Mr. Hume's letters directly. Does he also take away directly from Mr. Hume's house the letters written by Mr. H. to him? The whole thing seems to me so astonishing and perplexing that I wish to understand exactly what happens.

My wife desires me to send you her very kind regards. She hopes to see you sometime. You say you trust she will then believe a little more than she does now; but I think I told you that she believed the facts included under the term Spiritualism, and now she is quite satisfied with this last sent by Morya, feeling sure that by no known means could that piece of China-paper have been inserted into the note sewn up by her.

With kind remembrances to Col. Olcott and Damodar, and all manner of good wishes for yourself, including stronger health and freedom from cares, and a more invigorating residence, I am,

Yours very sincerely,

(Sd.) J. SMITH

P.S.: We intend to start for Australia in a Messageries steamer from Marseilles on 12 April—*via* Mauritius. Till, say 8th April, my address will be care of Bank of N. S. Wales, Old Broad Street, London. After that it will be as formerly: University of Sydney, New South Wales.

EMANCIPATION

WRITE it in wine upon a rose-leaved scroll:
 All wisdom I found hidden in a bowl,
 All answers to all questions saving one—
 Which is the body, and which is the soul?

Yea! What is man that deems himself divine?
 Man is a flagon, and his soul the wine;
 Man is a reed, his soul the sound therein;
 Man is a lantern, and his soul the shine.

This sounding world is but a dream that cries
 In fancy's ears, and lives in fancy's eyes,
 Death lays his finger on the darkening soul,
 And all the glowing shadow fades and flies.

The soul is but the senses catching fire,
Marvellous music of the body's lyre—
 The angel senses are the silver strings
Stirred by the breath of some unknown desire.

Yet if the soul should with the body die,
A flame that flickers when the oil runs dry,
 Stop but the heart that drives the strange machine—
And what remains of this you once called "I"?

Poised for an instant in the Master's hand,
Body and soul like to a compass stand,
 The body turning round the central soul,
He makes a little circle in the sand.

Shall death, that shuts the ear and locks the brain,
Teach us what eager life hath sought in vain?
 Yet have I heard, so wild is human guess!
This dullard death shall make life's meaning plain.

When this mysterious self shall leave behind,
The subtle painted clay that keeps it blind,
 The ransomed essence glories in the beam
That struggles with the dark embodied mind.¹

¹ Selected and rearranged from the "Rubaiyat of Omar Khayyam," according to La Gallienne.



ATTEMPTS TO WRITE OF DISCIPLESHIP

By A DISCIPLE

THIRD ATTEMPT

READING about discipleship is, of course, always suggestive. One reads that this and that obtain in the life of the Path, and immediately one wishes similar conditions evident in one's own life. I find a certain danger in that tendency of the mind. There is a line which the imagination sometimes steps over, and then one is in the grip of an illusion. From contemplating a thing as a possibility and trying to imagine what it would be like, one begins to believe it has happened to oneself. When I first read in *Light on the Path* that the disciple must make it possible to say honestly: "Master, I am clean utterly," I was much struck with it. Immediately I set my imagination to work, to conceive what it would mean to me to be able to make that statement. From imagining this, I passed to the stage where I thought it really was true. I would say it with great dramatic force: "Master, I am clean utterly." At such moments I felt it was the truth. They were, in all cases, times when emotion preponderated. Certainly, within an incredibly short time afterward, it would be abundantly proved to me that it wasn't at all true. I would get very angry or hateful, or find myself charged with passion. Glancing back, I am quite glad of these correctives. It is painful to me to live in a delusion of righteousness. I want not to be deceived about myself.

The great betrayer in religion, to me, is emotion. In worship, one's feelings are aroused and assume the seat of judgment. The religious outlook on life is, I think, as valid as the scientific; nevertheless, I do not wish to have my inner balance upset, or my mental clarity befouled by any emotion, however pretty. I wish, rather, to use emotion. So I fix an unwavering inner attention on the Guru and the effort seems to stabilise me throughout.

When a secret desire registers as an impulse to believe it is really true, I ask myself: "Is this the Truth?" "Will the Guru, looking at me, find it true?" Such questions have a healthy effect. One so soon desires approbation. From wanting to be like the Guru, one sometimes grows to feel that one is indeed like Him. In certain authentic ways one does become much like the Teacher. When I feel that I am successfully emulating the Guru—usually in the matter of a quality—then I welcome tests which show me that I am mistaken or which occasionally show me also that my impression was right.

Fundamentally, I do not desire to be like the Guru. I desire to be myself. But in the attributes of character I desire to be as like Him as possible. I feel that He rather smilingly knows that I can become only myself in the end.

FOURTH ATTEMPT

The like or dislike of others has a definite effect upon me. At the dislike of those who are my equals, instinctively I put on a shell of callousness. The dislike of superiors causes me to wilt perceptibly; it blights and crushes. But the liking of others makes me feel stronger, more expansive. When I reflect upon the Guru, the effect is expansive, like a flower which opens to warmth from the sun. In such warmth, I

seem then to grow, to open up within, turning my inner gaze in deep veneration upon the source of the light.

From this personal observation, I feel that I have perceived the adumbration of a law which will hold in my relation with others. Without vainglory, it must become true of me some day, that I do draw out of others their inner beauty and their inner strength, not for my own gratification, but because it is the way of growth.



. . . if you invite doubt into your heart and into your mind, and if you pursue that doubt logically into all the corridors, avenues and shades of the mind and the heart, and relentlessly scrutinise and examine all things, then what remains will be of your own knowledge and hence the absolute, the eternal.

. . . I would give the waters that shall quench your thirst, that shall bring forth green shoots from the dead stumps of yesterday. But before you can drink of those waters, you must understand intelligently, you must have your mind and your heart clean, unprejudiced, full, at whatever stage of life you may be.

Of the measure of that understanding each one must decide for himself. No one else can give you the knowledge of your advance, of your progress, of your attainment. If any one were able to do that it would be a betrayal of the Truth.

THE NEW NOTE IN PROPAGANDA

By SIDNEY RANSOM

"PROPAGANDA" will generally be taken to mean the zealous spreading of some particular principle or doctrine. The method of spreading the "good news" have sometimes seemed unwise and intolerant, and where this is really so, the inner meaning and purpose of propaganda have necessarily been lost sight of. Certainly we can say of Theosophical propaganda, that by the very nature of things, an intolerant propagandist cannot be a Theosophist! None of us are yet 100% Theosophist, and to the extent that our propaganda is intolerant, is our real work rendered impotent.

The methods for obtaining an immediate result are different from where a lasting one is aimed at. At least, immediate results do not generally last in the form of the original conversion. Unwilling voters may be lured to the polling booth after a week's lightning campaign, and the candidate duly elected, but every political worker knows that the result might easily be reversed at a fresh election, even in a few week's time. To obtain an immediate result, the gallery is remembered, concessions made, popular prejudices satisfied, but if one is working for a deeper and more lasting result, one that can never be counted in mere votes, then the methods have to be deeper. The methods here need to be largely impersonal. Popularity may come to such a propagandist, or may not come—he is largely indifferent to either. He may use the popularity when it comes his way, but the cause is almost lost when he seeks popularity for its own sake. If the desired result be votes, or increased membership, or new Lodges, then we must be frank with ourselves. If we are not working primarily for such results, then there can be no cause for discouragement if they do not come. Workers in movements which may, perhaps, be called "spiritual" would have been saved much misgiving, had they been clearer as to what kind of "results" they were seeking. The true pioneer is working for results which he may never see in this life. He holds views of to-morrow, rather than of to-day, but there is much joy in the struggling against the inattention and satisfactions of the crowd. Popular propaganda is very pleasant, for however strong are the odds against one, there is also a strong body of opinion with one. The advocate of causes which have not yet become popular

has his peculiar difficulties and trials, while having his peculiar rewards. But we should frankly determine what kind of propaganda we intend following, and then not confuse the issue. Results are certain, but we reap exactly what we sow. A useful slogan for a pioneer is "one man with God is a majority," but he must avoid the danger of thinking God is not also with the other fellow. The pioneer needs the support of confidently realising that God *is* with him.

For some time now, workers have been questioning whether the holding of many meetings is the best method for the needs of to-day. Lecturing used to be the chief activity, but something more than lecturing is needed. Something deeper, something more real. Not that a lecture cannot be both real and deep, but it is hardly possible to guarantee those conditions for 52 occasions every year. It is not that the message is not a good one, and is not needed by the world, but the practical point is whether a Theosophical platform happens to be the most efficient way of spreading the truth in that form. And if it is not the most acceptable way, it is probably not the most efficient. We find that teachings which Lodges gave twenty years ago to a comparatively unreceptive world are now being widely spread by several movements, and being gladly received. When this is seen to be so, a Lodge or a Section might well ask: What then is our function? in what way can we specifically help? A lecturer recently gave a lecture on "Thought Forms" to a local semi-scientific Society. The Hall was full, the reception most cordial, and the acceptance of a fee insisted upon. The same lecturer (who was a T. S. member) gave the same lecture a few days later to a public meeting organised by the Theosophical Society in a flourishing town. The audience was five.

If our teachings are being widely spread, and are being received through other channels than ours, then we should rejoice and ask: what is the next job? The belief in a "life-after-death," for instance, has been taken up by so many Societies and well-known men and women, that our voice is hardly needed. But what we could do, would be to contribute some solid evidence *about* the Life after Death. We could however, develop the cultural side of Theosophy, be as responsible a body as any other body of students, so that our findings would be held as responsible contributions to knowledge. The same should apply to such problems as Race-development, Psychology, Education, and so on. To bring this about, we need to fulfil more and more the true function of the Theosophical Society. In the early days of its history, there were deep and precious truths that bound members into a brotherhood which nothing could ever really destroy. As propaganda—in the ordinary sense—became popular, the truths became watered-down. Lodge Meetings should become more and more esoteric. They should be as something quite apart from the activities and opinions of the outer world. At these Lodge Meetings, we should determine, that at all costs brotherhood *shall* be realised, and from those meetings we should go forth refreshed, re-dedicated. The Lodge Meetings should be something quite different from anything else. And as to our public work, our lectures and lecturers

want overhauling, and we should be aiming towards giving the world the fruits of Lodge Meetings.

I have long come to the conclusion that our public meetings are not prepared for enough. Presidents of Lodges have been seen consulting their syllabus just as the meeting begins (usually late) to see what was on that night. Actually, what was on should have been very much in the consciousness of the President and members for many days before the meeting, prepared for as members are supposed to know how to prepare. A certain successful Lodge owes its power of helping the town in which it lives to the fact, I believe, that the President and Secretary visit the Lodge room every morning before breakfast, for meditation. I commend that Lodge to my fellow-members. For the preparation to be adequate, an ordinary Lodge can hardly be expected to provide more than one lecture each month. But that one lecture should be really worth while. Well prepared, suitably advertised, regarded definitely as service. Indeed, in the religious sense, the meeting itself could quite usefully be regarded as a "service" wherein, not only the lecturer but each member is doing his bit. If in Lodge meetings, we may be said to receive, then at the public lecture meetings we ought all to be specially *giving*.

I have found that a number of Drawing Room meetings are excellent for feeding a subsequent public lecture. If a Lodge member in each of half-a-dozen districts had a meeting in his own home for friends and enquirers, once a month, it would be found that the value of personal influence, and homeliness of friendly discussion, will bring about a far greater "result" than will a number of public study classes, or weekly lectures. On a mere matter of expense, too, it may be found that the hiring of a public room, printed notices, etc., will represent a sum which could be more efficiently used by holding an at-home once a month, for which personal invitations would be given.

If our work is to increase in understanding and friendliness, we need to be concerned with finding the best way of doing it. I am convinced that the weekly public lectures will not do it. Bishop Leadbeater, I understand, lays much store on having Socials, and here is a possibility to explore. The test of a Social's success is: does it appreciably increase the spread of understanding and friendliness?

The new note in Propaganda, surely, will be an individual one. There should be no doubt as to "whence cometh our strength" if we are living examples of Theosophy, centres for the Divine Wisdom. As we individually reach the poise of self-knowledge, the Peace that comes from understanding, so will our loved Society become recognised as a body of earnest students, whose contributions to the sum of human knowledge are as acceptable as from any other earnest band of sincere seekers. In those days, there will be no call for propaganda, as now we propagand. "Theosophy" will be known again as, what it was once described by Max Muller "the highest knowledge of God within the human mind".

WHAT IS SOCIALISM?

[A Review of Bernard Shaw's book: *An Intelligent Woman's Guide of Socialism and Capitalism.*]

GEORGE BERNARD SHAW has written a new book—on Socialism: *An Intelligent Woman's Guide of Socialism and Capitalism.* He says in the foreword that he was asked by a woman of his acquaintance, "What is Socialism?" and to answer her satisfactorily he had to write the book.

He explains that there are few people in the world, including many of the so-called Socialists, who know what Socialism really is. To most minds, Socialists, Syndicalists, Communists, Bolsheviks, Anarchists and Laborites are all the same thing, and there never was a greater error. A Socialist is interested only in the proposition to divide up the national income in a new way, and Shaw dreams of doing it without revolution, war, and the tragedies of starvation and misery.

"Practical Socialism must proceed by the Government nationalising our industries one at a time by a series of properly compensated expropriations, after an elaborate preparation for the administration by a body of civil servants who will consist largely of the old employees, but who will be controlled and financed by Governmental departments, manned by public servants very superior in average ability, training and social dignity to the commercial profiteers and financial gamblers who now have all our livelihoods at their mercy. A very few nationalisations affected with popular support will make nationalisation as normal a part of our social policy as old age pensions are now, though it seems only the other day that such pensions were denounced as rank Communism, which indeed they are. When this happened there would be for the workers only a change of masters, to which they are so accustomed that it would not strike them as a change at all, whilst it would be also a change in the remuneration, dignity and certainty of employment, which is just what they are always clamoring for."

According to Mr. Shaw, the change should be parliamentary and not as the result of a civil or class war. During the last few years, there have been very serious coal strikes in the United States and England, and the Socialists of both countries have pleaded constantly for the nationalisation of the mines—the present owners to be paid with funds raised by a general taxation. The first step on the Socialist

programme of nationalisation is the taking over of the coal mines, railways and banks. "We have plenty of nationalisation at present; army, navy, civil service, post, telegraphs, telephones, roads and bridges, lighthouses and royal dockyards and arsenals are all nationalised services and anyone declaring they are unnatural crimes would be transferred to the county lunatic asylum, also a national institution. We have much more in the form called municipalisation; thus we get publicly owned electric light works, gas works, water works, trams, baths and washhouses, public health services, libraries, picture galleries, museums, lavatories, parks, and piers with pavilions and bands and stages, besides many other public services which concern the maintenance of the Empire, and of which the public knows nothing. Most of them could be done by private companies and shops, indeed many of them are done at present partly by private enterprises and partly by public. Municipal supply is cheaper and with honest and capable management will always be cheaper than the private company supply . . . because it pays less for its capital, less for its management, and nothing at all for profits—this triple advantage going to the consumer in cheapness."

The author of *The Intelligent Woman's Guide to Socialism and Capitalism* suggests the ways in which a true Socialist Government would affect the different kinds of workers, the leisure classes, women, children, and religion. Throughout the entire reading of the book, one is impressed with his gentleness, and genuine sense of justice. There is never a sharp or caustic word, and he is dealing with a subject on which men so easily lose their heads! He started life as a poor man, but now belongs to the capitalist class and so cannot be accused of speaking of sour grapes. Until one has read this book, it is impossible to appreciate the finesse with which he had covered all the details. Here is one of the things he says about women.

"When Ibsen said the hope of the world lay in the women and the workers he was neither a sentimentalist nor a demagogue. They are as foolish as men in many ways, but they have had to devote themselves to life whilst men have had to devote themselves to death, and that makes a vital difference in male and female religion. Women have been forced to fear whilst men have been forced to dare: the heroism of a woman is to nurse and protect life, and of a man to destroy it and court death. But the homicidal heroes are often abject cowards in the face of new ideas, and veritable "Weary Willies" when they are asked to think. Their heroism is politically mischievous and useless. Knowing instinctively that if they thought about what they do, they might find themselves unable to do it, they are afraid to think. That is why the heroine has to think for them, even to the extent of often having no time left to think for herself. She needs more and not less courage than a man, and this she must get from a creed that will not bear thinking of without becoming incredible.

"All courage is religious, without religion we are cowards. Let us then assume that you have a religion, and that the most important question you have to ask about Socialism is whether it will be hostile

to that religion. The reply is quite simple. If your religion requires that incomes shall be unequal, Socialism will do all it can to persecute it out of existence . . . if your religion is compatible with equality of income there is no reason on earth to fear that a Socialist Government will treat it or you any worse than any other sort of Government; and it would certainly save you from the private persecution enforced by threats of loss of employment, to which you are subject under Capitalism to-day, if you are in the employment of a bigot."

Shaw says what has made the real difference between the Duchess and the charwoman is the difference in the income of the two. The charwoman's family has never had the leisure to cultivate any graces. He says that, after all, what the workers are struggling for is more leisure—they want time to use as they please—the present generation, if they found themselves with more leisure might not use it to improve themselves but this generation will die off and those to come would make a better use of it.

Work would be compulsory under a Socialist Government such as he outlines—every able-bodied man and woman would have to do his or her share according to his or her talents or qualifications. People would be induced to do the more uncongenial tasks by giving them less working hours—that is, they should have more leisure than the workers in the pleasanter fields.

As for the thinkers—their working hours are never measured by the time-clock, anyway. They are the most worthy people of the world and generally have the smallest incomes under the capitalist rule.

"Great astronomers, chemists, mathematicians, physicists, philosophers, explorers, discoverers, teachers, preachers, socialists, and saints may be so poor that their wives are worn out in a constant struggle to keep up appearances and make both ends meet; but the business organisers pile up millions on millions, whilst their unfortunate daughters carry about diamonds and sables to advertise their parent's riches, and drink cocktails until they feel so bad inside that they pay large sums to surgeons to cut them open and find out what is the matter with them."

Children should have an income from the State from the time of their birth and under a Socialistic Government the families with the most children would have the most income; and children, instead of being unwanted and oftentimes abandoned as now, would be sought after and they would have to be kindly treated otherwise they might seek a change of residence and would have no difficulty in finding it.

Shaw is very adverse to the labor-strike.

"The proletarian party inherits from Trade Unionism the notion that the strike is the classic weapon and the only safeguard of proletarian labor. It is therefore dangerously susceptible to the

widespread delusion that if instead of a coal-strike here and a railway-strike there, a lightning strike of waitresses in a restaurant to-day, and a lightning strike of match-girls in a factory to-morrow, all the workers in all occupations were to strike simultaneously and sympathetically, Capitalism would be brought to its knees. This is called the general strike. It is as if the crew of a ship, oppressed by its officers, were advised by a silly-clever cabin boy to sink the ship until all the officers and their friends, the passengers were drowned, and then take victorious command of it. The objection that the crew could not sail the ship without navigation officers is superfluous, because there is the conclusive preliminary objection that the crew would be drowned, cabin boy and all, as well as the officers.

"In a general strike ashore the productive proletariat would be starved before the employers, capitalists and parasitic proletarians, because these would have possession of the reserves of spare food. It would be national suicide. A favorite plea of the advocates of the general strike is that it could prevent war. Now it may be admitted that the fear of an attempt at it, does to some extent restrain Governments from declaring unpopular wars. Unfortunately, once the first fellow-countryman is killed or the first baby wounded no war is unpopular; on the contrary, it is as well known to our Capitalist Government as to that clever lady, the Empress Catherine of Russia, that when the people become rebellious there is nothing like a "nice little war" for bringing them to heel again in a patriotic extasy of loyalty to the Crown.

"Besides the fundamental objection to the general strike that when everybody stops working the nation promptly perishes, applies just as fatally to a strike against war as to a strike against the reduction of wages. It is true that if the vast majority in the belligerent nations, soldiers and all, simultaneously become conscientious objectors, and the workers all refused to do military service of any kind, whether in the field or in the provisioning, munitioning and transport of troops, no declaration of war could be carried out. Such a conquest of the earth by Pacifism seems millennially desirable to many of us, but the mere statement of these conditions is sufficient to show that they do not constitute a general strike and that they are so unlikely to occur that no sane person would act on the chance of their being realised.

"The general strike is futile. War cannot be stopped by the refusal of individuals or even of whole trades to take part in it; nothing but a combination of nations, each subordinating what they call their sovereign rights to the world's good, or at least to the good of the combination, can prevail against it. This subordination . . . exists in the United States of America . . . There is no reason except pure devilment why the States of Europe, or to begin with, a decisive number of them, should not federate to the same extent for the same purposes. Here, and not in local antipatriotic strikes, are the real hopes for peace."

The *raison d'être* of the book is to sound over and over again the one chord upon which the structure of Socialism is built—the equality of income. After every argument we find ourselves back again at that starting-point. And every argument is so convincing and logical and just that one wonders any man or woman could fail to see that this offers us our opportunity to take the next step forward in social evolution.

“In the preface to some of my published plays I contended that poverty should be neither pitied as an inevitable misfortune, nor tolerated as a just retribution for misconduct, but resolutely stamped out and prevented from recurring as a disease fatal to human society. I also made it quite clear that Socialism means equality of income or nothing, and that under Socialism you would not be allowed to be poor. You would be forcibly fed, clothed, lodged, taught, and employed whether you liked it or not. If it were discovered that you had not character and industry enough to be worth all this trouble, you might possibly be executed in a kindly manner, but whilst you were permitted to live you would have to live well. Also you would not be allowed to have half a crown an hour when other women had only two shillings, or to be content with two shillings when they had half a crown.”

These brief excerpts can do no more than suggest the wisdom that is contained in this book and if they should have aroused in the reader the desire to know more about what is said in *The Intelligent Woman's Guide to Socialism and Capitalism*, they shall have served their purpose. Mr. Shaw does not take the position of many reformers that his prescription will cure all the ills of society but he does say that the ills can never be cured without it.

HELEN R. CRANE

POETIC DRAMA

IN January, 1929, McCALL'S Magazine, in *What's Going on in the World*, Stark Young, reviewing the Play of the month, *The Light of Asia*, furnishes, in the opening sentence of his review, an example of the newer and wider vision illuminating the minds of literatures—a vision which recognises the beauty and greatness of the writers and dramatists of other races. He says:

“A great story is one that has significance for the human race. We apply life to it, going to it for a deeper understanding of the life that is within us and around us, for light and revelation. It becomes an illumination of our experience, a kind of treasure-house on which we may draw, and to which we add from our own store.”

(Exactly what the sages of India say of the use and value of all really great epics in poetry and drama.)

The dramatisation speaks, of this old, but ever-new literary jewel is that of Miss Georgina Jones Walton, who drew her inspiration from Edwin Arnold's work and a study of the life and character of the Hindū.

The reviewer sees in Miss Walton's *Light of Asia*, not the highest production of which a playwright might be capable in the use of such fine material—but the fact that the material itself makes the play a success, "even though the vehicle that the dramatist has created for it is not good enough."

It will be pleasing to Orientals to read his recognition of the ability of a Hindū actress:

"In the course of the play, one of the most beautiful things in modern art is presented . . . the singing, by Ratan Devi, in the scene in 'Siddārtha's Pleasure House' from her book *Thirty Indian Songs*. Mr. Elliott Schenck has taken the themes for his incidental music. "It is enough to say that the subtlety and mystical beauty, the fine shades of meaning, the complete dream and vision of the story itself enter into these simple short songs as Ratan Devi sings them, and that her art provides the one full and authentic note in the production."

The World is fast narrowing down to a common centre at least the world of the Stage, when Japanese artists, speaking not a word of English, can produce a Play such as *Ken-Geki* and the audience is able to follow the meaning through the action of the players, aided only by a synopsis.

Some of the foremost artists of Japan delighted the theatre-goers of the Occident, and left that much-to-be-desired 'better understanding of another race,' in their recent appearance at Seattle's most prominent Theatre, in December of 1923.

M. V. S.

NOTES AND COMMENTS

THE Fifth International Conference of the New Education Fellowship takes place in August, 8—21, at Elsinore, Helsingor, Denmark. Elsinore is 21 miles from Copenhagen and is a beautiful old town. Kronborg Castle has been lent for the Conference. It was the famous scene of Shakespeare's *Hamlet*. Built in 1575 and recently renovated, it is a fine example of renaissance architecture. Its main hall, seating about 2,000 persons overlooks the sea and is a perfect setting for lectures. The subject for discussion will be "The New Psychology and the Curriculum". Noted educationists from all over the world will be attending.

* * * * *

The Humanist is a magazine issued by "The Humanistic Club," Bangalore. Its objects, among others, are to promote Peace and Goodwill, and to make researches into Religion, Philosophy, Sociology, Psychic Phenomena, etc. Any adult is eligible for membership. This issue includes a fine article on *The Comparative Study of Sufism and Vedantism*, by Mr. Narayanaswamy Mudaliar. He is at pains to emphasise that Re-incarnation and Karma are explicitly taught in the Qurān, though Muslims will not usually admit that it is so. However the Sūfis seem to have realised both these laws for themselves, hence many of them have sung of their experiences. Maulana Rumi said:

"I have grown like grass several times,
Seven hundred and seventy bodies have I seen . . ."

J. R.

* * * * *

THEOSOPHICAL ACTIVITIES

THROUGHOUT Latin America there is enthusiastic preparation, and great rejoicing in connection with the present lecturing tour of Mr. C. Jinarajadasa. To our knowledge, he is the first of our leaders, who is making such an extensive tour in that part of the world. He has taken the considerable trouble to learn Spanish sufficiently well to be able to deliver his lectures in Spanish. By this time he must have visited Brazil, Uruguay, Paraguay, Argentine, and possibly Chile, Peru, and Bolivia, from where he will continue to Costa Rica, and then proceed to Mexico. He is expected to visit Cuba, and Porto Rico, before going to the Theosophical World Congress at Chicago.

It is only logical to expect that as a result of his tour Theosophy will gain many valuable new sympathizers, and that the position of the Theosophical Society will be strengthened thereby.

Argentine. It is very satisfactory to read in *Teosofia en el Plata* about the steady and systematic work done in and around the different Lodges of this Section. There is a growing sympathy towards the Theosophical teachings both on behalf of the Press, and the Public.

As a result of a letter of the General Secretary of the Argentine World-Peace League, sent to every member of the Parliament, it was recently proposed in the Parliament, that the name of "Ministry for War" should be changed into "Ministry for National Defense".

Cuba. The Public Festival at the opening of the Twenty-fourth Annual Convention was presided over by the Provincial Governor, and attended by several officials. The Commander-in-Chief of the Military District generously ceded for this opportunity the Military

band, and sent his representative to the festival, which was followed by a vegetarian dinner presided over by the Mayor of Villach, where the Convention was held.

We read in *Revista Teosofica Cubana* that the Municipality of Habana, as a result of the initiative activity of the local members of the Theosophical Order of Service, has agreed to recommend to observe on the 11th November the Two Minutes' Silence, and to think on Universal Peace, based on the prayer written by Dr. Besant.

A. G. F.

* * * * *

Very little work is done for animals in Japan, so Mrs. Suzuki, who is the Secretary of the Mahayana Lodge in Kyoto, Japan, has a maid in charge of their small place at Kamakura, near Yokohama, whose duty it is to take care of numbers of stray and sick cats and dogs. In Kyoto her home is the only refuge for these homeless animals. She takes them in from the streets in a pitiful condition: houses, doctors, feeds, and exercises them. Recently the Japanese have been freeing birds, due to the passing of the fad for pet birds, and a few of them have been added to her establishment.

S. L. H.

* * * * *

The Theosophical Publishing House, London, asks us to draw our readers' attention to their recent publication: *Theosophy and the Fourth Dimension* by Alexander Horne, B.Sc. It is the first Theosophical volume on the subject and contains many diagrams. Price 4s. 6d.

REVIEWS

The quarterly magazine, *Service*, which is the organ for the Theosophical Order of Service is truly called "A Review of Human affairs." The Editor is Max Wardall, who is a real optimist—I mean a cheerful person with a determination to see things coming to fulfilment. So he says: "The year 1929 is roseate with promise." He quotes a lovely thing from the *Century* magazine for November about our President written by one who signs himself S. T. Thus: "I am a sedate middle aged person who by this time has seen a good deal of life and causes and personages. I am not a Theosophist. I do not share Mrs. Besant's religious views, yet I confess I never can behold that gallant white-head without a rush of emotion. Round it one seems to see the cohorts of the poor and miserable and oppressed whom Annie Besant has succoured and fought for; miners, match-girls, omnibus workers, dockers, hungry school children, oppressed nationalities and India. And now at 81 she is still fighting . . . Ripe Wisdom, sweetness, humour and that strange peace of those who have come without bitterness out of a great tribulation and have reached the high ground where they never can be hurt or hurt anyone again. Doesn't the strength of the really strong lie in the fact that they require nothing and are ready to give everything—are giving all they have?"

"A union of those who love in the service of those who suffer" is the motto of the Order and is carried out in many ways, some of which are related: Prison Reform, suggestions how to do it; the Welfare of Youth; Humanifur—that is the name Mr. Robert R. Logan has invented for vegetable fibre fabrics that resemble furs; the rescue of Pit Ponies and the resolution passed at a Labour Conference that the Party includes in its General Election Programme that it is "alive to the need for further legislation for animals to prevent them from suffering needless pain." Japan apparently needs education on the humane treatment of animals. The World Peace Union goes on apace under the skilful guidance of Miss M. B. Saunders. She reports that the Universal Religious Peace Conference held in September last at Geneva discussed the theme "The Mobilising of all the Religions of the World in an active Campaign for Peace." The Conference decided that a similar meeting be held in 1930—possibly in India—to be attended by 1,000 representatives of the 11 living religions. The provisional allocation of seats would be: Buddhists, 150; Christians, 250 (Protestants, 100), (Roman Catholics, 100), (Eastern Church, 50); Confucianists, 75; Hindūs, 100; Jainas, 25; Jews, 60; Moslems, 150; Parsis, 25; Shintoists, 50; Taoists, 25; Miscellaneous and co-opted, 90.

There is such a variety of good things in this magazine that it is impossible to mention them all, but one should not miss the Editor's "Ways of Health," Peter Freeman's practical hints on Lawn Tennis; and Ada Barnett's charming account of affairs at the Scout Headquarters, Ommen, Holland.

J. R.

BOOKS RECEIVED

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

Notes on the Buffalo-Head Dance of the Thunder Gods of the Fox Indians, by Truman Michelson; *Lights and Shadows*, by Aimée Blech, Translated by Fred Rathwell; *The Presence of Christ in the Holy Communion*, by J. I. Wedgwood; *Satyāgraha in Champaran*, by Babu Rajendra Prasad; *Wisdom of the Prophets*, by Khaja Khwaja; *Theosophy and the Fourth Dimension*, by Alexander Horne, B.Sc.

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophy in S. Africa (December), *Modern Astrology* (January), *De Theosofische Beweging* (January), *The World's Children* (January), *Revista Teosofica Chilena* (November), *The Canadian Theosophist* (December), *La Revue Théosophique Le Lotus Bleu* (December), *Light* (January), *Bulletin Théosophique* (January), *The Vedānta Kesari* (February), *Service*, Winter number, *The Humanist* (January), *The Messenger* (January), *The Australian Theosophist* (September, January), *The League of Nations* (December), *Review of the Year, 1927-1928*.

We have also received with many thanks:

Theosofisch Maandblad (January), *Kalpaka* (January, February), *Heraldo Teosofico* (November), *Hindū Pracharak* (December), *Prabuddha Bhārata* (January), *Gnosi* (November, December), *Pecuarul Teosofic* (January), *The Beacon* (December, January), *Revista Teosofica Cubana* (December), *Sirius* (November), *Toronto Theosophical News* (December), *Teosofia en el Peru* (November), *Indian Library Journal* (December), *The Cherag* (January), *The Australian Theosophist* (December), *The Vedic Magazine* (January), *The Vaccination Inquirer* (January), *De Ster* (January), *Śrī Dharma* (January), *The Star Review* (January), *The American Co-Mason* (November, December), *Reincarnation*, *The Sind Herald* (January), *Allsvensk Samling* (December), *Theosophia* (January), *The Mahā-Bodhi* (February), *The Occult Review* (February), *The Sind Herald* (February).

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues from 11th August, to 10th September, 1928, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Central America, San José, Costa Rica, Dues for 324 members, Charter Fees and 38 Diplomas...	214	9	5
T.S. in England, 10% Dues per May and June, 1928, £34-0-6	453	0	0
„ „ Australia, 10% Dues per 1928, £78-2-0...	1,041	0	0
	<hr/>	<hr/>	<hr/>
	1708	9	5

Adyar
10th September, 1928

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1928, are acknowledged with thanks:

DONATIONS

	RS. A. P.
T.S. Employees' Co-operative Credit Society, Adyar ...	6 11 10
New Zealand and India League, Wellington, £1-0-0 ...	13 4 0
T.S. in England from	
	£. s. d.
Wakefield Lodge	0 12 6
Gravesend „	0 10 6
Bacup „	0 5 9
Stockport „	0 12 0
	2 0 9
	26 15 0
	46 14 10

Adyar
10th September, 1928

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
George, Cape Province, South Africa ...	George Lodge, T.S.	... 8-7-1928
Stoke-on-Trent, England ...	Stoke-on-Trent Lodge, T.S.	... 9-7-1928
Satara, India ...	Samartha Lodge, T.S.	... 18-8-1928
Sriramapur, India ...	Sriramapura „ „	... 28-8-1928

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Muskegon, U.S.A.	... Unity Lodge, T.S.	... 27-4-1928
Evansville, U.S.A.	... Evansville Lodge, T.S.	... 26-6-1928

Adyar

10th September, 1928

A. SCHWARZ,

Ag. Recording Secretary, T.S.

CORRECTION

In the list of New Lodges appearing on page xxvi of the Supplement to THE THEOSOPHIST, September, 1928, the name of the Lodge at Grand Anicut, Tanjore, India, should read as "CAUVERY" Lodge, T.S., instead of "Grand Anicut" Lodge, T.S.

Adyar

11th September, 1928

A. SCHWARZ,

Ag. Recording Secretary, T.S.

The Theosophical Society in Czechoslovakia sends this list of Lodges with addresses.

Place	Name of Branch	President	Presidents' Address
Mor. Ostrava	... Blavatska	... Mr. Josef Skuta	... Ostrava-Kuncicky 290.
Prague	... Arjuns	... Mr. Vaclav Cimr	... Prague II. Krakovska 17.
Brno	... St. Alban	... Mr. Albert Karasi	... Brno, Koliste III 39.
Varnsdorf	... Adyar	... Mr. Oskar Beer	... Varnsdorf II 137.
Karvinna	... Jutrzenka	... Mr. Josef Drobisz	... Karvinna 1364.
Michalkovice	... Komenaky	... Mr. Jos. Parchansky	... Michalkovice 342.
Horni Sucha	... Przebudzenie	... Mr. J. Suchanek	... Horni Sucha 347.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

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

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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

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

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Dutch E. Indies., etc.: (Agents: Minerva Bookshop, Blavatskypark, Weltevreden, Java.)

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, for Dues from 11th September to 10th October, 1928, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Wales, 10% Dues per 1928, £12-18-0 ...	170	12	0
" " France, " " " ,,39-14-10 ...	526	0	7
" " Greece, " " " ,,0-4-0 ...	2	10	4
" " New Zealand, 10% Dues per 1928, £42-8-0 ...	561	6	9
" " Netherlands, " " " ,,95-0-10 ...	1,256	3	0
" " Uruguay, 10% Dues per 1928, including 1% dues for World Congress, £10 ...	132	8	0
T.S. in Denmark, 10% Dues per 1928, £10-6-3 ...	136	2	11
" " Germany, Acct. 10% Dues per 1928, £4-17-6 ...	64	9	0
" " Austria, 10% Dues per 1928, £4-10-0 ...	59	5	9
" " Bulgaria, " " " ,,3-11-0 ...	46	12	9
" " Belgium, " " " ,,4-4-4 ...	55	0	0
" " Norway " " " ,,6-5-6 ...	82	13	0
Mr. Arturo Urien, San Jose, Central America, Entrance fee and Dues per 1928, \$7 ...	19	0	0
T.S. in Ceylon, 10% Dues per 1928 ...	24	4	0
	3,137	8	1

Adyar
10th October, 1928

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

	Rs. A. P.
Poona Lodge, T.S., Poona City	19 14 0
Friendship Group, T.S. Order of Service, Claremont, £3 ...	39 12 0
Public Purposes Fund	1,339 0 0
"A Friend," Adyar	1,000 0 0
Donations under Rs. 5	4 0 0
	2,402 10 0

Adyar

10th October, 1928

A. SCHWARZ,

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGE

Location	Name of Lodge	Date of Issue of Charter
Vienna, Austria...	... Pax Lodge, T.S. ...	... 11-8-1928

LODGES DISSOLVED

Location	Name of Lodge	Date of Repeal of Charter
Jaffna, Ceylon ...	... Virya Lodge, T.S. ...	... 1-9-1928
Kandy, " ...	... Asoka " " ...	... do.
Galle, " * ...	... Maitreya Lodge, T.S. ...	... do.

Adyar

10th October, 1928

A. SCHWARZ,

Ag. Recording Secretary, T.S.

* These two Lodges became Centres.

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THE THEOSOPHICAL CONVENTION OF 1928

THE next Theosophical Convention will be held in Benares commencing from 23rd December, 1928.

Delegates will be received at the Benares Cantonment Station from 22nd December. It will not be possible to accommodate them earlier because our Schools close only then and there is no other accommodation.

Delegates.—All members of the Theosophical Society in good standing are welcome as delegates but each must apply to his Federation Secretary or Lodge Secretary and receive a card of authorisation to present to the Enquiry Office at Convention. Delegates must register their names as delegates with the Assistant General Secretary not later than 1st December. Delegates unregistered at this date cannot be provided with accommodation.

Non-Delegates (accompanying members) should get the permission of the Executive Committee before they can be provided with accommodation.

Registration Fees.—It has been decided that as far as possible all the expenses of the Convention should be met by the Convention Committee out of the Convention income and that the Indian Section should have to make up no deficit. This would make the Registration Fee very high and to prevent this going up very high it is requested that those who can, will pay donations to cover the deficit which is expected to come about with the fees as fixed now. There will be a Convention Budget and audit and any balance left over will be carried to the next Benares Convention account.

Registration and Meals.—The registration fee for delegates requiring no accommodation is Rs. 3, for those needing accommodation but no food it is Rs. 5, for those needing accommodation and vegetarian food in the Indian style it is Rs. 12 for the entire period from 22nd December evening to 29th December, 1928 breakfast. Additional meals beyond these dates at As. 8 meal.

For people preferring the European style the charges will be Rs. 20 for 5 days or Rs. 26 for 7 days for registration, general accommodation, and 2 daily chief vegetarian meals.

Those living in the Compound will be delegates and will pay Rs. 3 each member as registration fee.

Each non-delegate accompanying a member will pay Re. 1 extra for registration fee. Children under 12 are exempted only from non-delegate's registration fee but their food and other charges will be as above.

Members of Youth Lodges may pay Re. 1 for Rs. 3, Rs. 3 for Rs. 5 and Rs. 10 for Rs. 12.

Registration and other fees must be sent to the Assistant General Secretary (Convention Department).

Morning and afternoon tea or coffee and other refreshments, both Indian and European style will be available at a separate stall on payment.

Rooms and Cots.--A limited number of single and double rooms may be available for reservation at a charge of Rs. 7 and Rs. 14 for the period of Convention. Attempts will be made to supply on hire new iron camp cots at Rs. 4, ordinary cots at Rs. 3, and Chowkies at Re. 1-8 for the session. Money must accompany a request for reservation and cots.

No cooking will be allowed in the reserved or general rooms. Only under exceptional circumstances and for reasons acceptable to the Executive Committee will special kitchens be provided at an extra cost to be ascertained from the Committee.

General.--Members must bring their own beddings, mosquito nets, necessary drinking vessels and lanterns.

There will be common bathrooms and lavatories provided and every precaution will be taken to keep the lavatories as clean as possible. It is not possible to provide each room with a bathroom and watercloset.

In order that meetings may not be disturbed by children a separate place will be arranged where they will be properly looked after during the meetings and delegates will be requested to leave their children at that place when they attend any meeting.

For permission to erect stalls for the sale of any articles, applications will be made to the Executive Committee.

N. B.--No refund of any kind will be made in case of delegates and non-delegates not being able to attend the Convention.

PROVISIONAL T. S. CONVENTION PROGRAMME

(Subject to Alteration)

Sunday, 23rd December, 1928

- 7 a.m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebration.
- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 9.15 „ E.S. Meeting (Section Hall).
- 10.15 „ General Council, T.S.
- 11 „ Breakfast.
- 1 p.m. Indian Council—Report and Accounts.
- 2 „ T.S. Convention Presidential Address.
- 3 „ Tea.
- 4 „ Convention Lecture by P.T.S.
- 6.30 „ Dinner.
- 7.30 „ Entertainment.

Monday, 24th December, 1928

- 7 a.m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebration.
- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 9.15 „ E.S. Meeting (Section Hall).
- 10.15 „ Theosophical Educational Trust Meeting.
- 11 „ Breakfast.
- 1 p.m. North India Conference. T.S. General Council Meeting.
- 2 „ T.S. Anniversary.
- 3 „ Tea.
- 4 „ Convention Lecture by Dr. Arundale and Magic Lantern Illustrations.*
- 6.30 „ Dinner.

* These will be later in the evening at a time which will be announced.

Tuesday, 25th December, 1928

- 7 a.m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebration.
- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 9.15 „ E.S. Meeting (Section Hall).
- 10.15 „ National Home Rule League Annual Meeting.
- 11 „ Breakfast.
- 1 p.m. Indian Section Convention.
- 3 „ Tea
- 4 „ Convention Lecture.
- 6 „ Co-Masonry.
- 6.30 „ Dinner.

Wednesday, 26th December, 1928

- 7 a.m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebration.
- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 9.15 „ T.S. Youth Conference.
- 10.15 „ Admission of new members. Applications should be with the Asst. General Secretary by 8 a.m. in the morning.
- 11 „ Breakfast.
- 1 p.m. Women's Indian Association.
- 2 „ T.S. Order of Service.
- 3 „ Tea.
- 4 „ Convention Lecture.
- 6 „ Co-Masonry.
- 6.30 „ Dinner.

Thursday, 27th December, 1928

- 7 a.m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebration.
- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 9.15 „ E. S. Meeting (Section Hall).
- 10.15 „ Indian Section Council.
League of Parents and Teachers.
- 11 „ Breakfast.
- 1 p.m. Indian Section Convention.

- 3 p.m. Tea.
4 „ T.S. Muslim League.
5.15 „ Bharat Samaj Meeting.
6.30 „ Dinner.
7.30 „ Indian Section Council. Election of General Secretary
and Executive Committee.

CONVENTION CLOSES

Friday, 28th December, 1928

- 7 a.m. Bharat Samaj Pooja (Gyana Geha).
7.45 „ Liberal Catholic Church Celebration.
8.30 „ Prayers of the Religions (Indian Section Hall).

STAR DAY

Programme to be arranged by Star Office.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts for Dues, from 11th October to 10th November, 1928, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Burma Section, T.S., Dues per 1928 ...	50	0	0
T.S. in Canada, 10% Dues per 1928, \$122.46 ...	331	14	0
" " Yugoslavia, 10% Dues per 1928, £3-13-2 ...	48	5	9
Mr. Kwee Siem Kiang, Koeala Kapoeas, Borneo, Entrance fee and dues per 1929, £1-5-0 ...	17	0	0
T.S. in Mexico, 391 members, per 1928, £15-2-4 ...	199	5	9
" " Chile, 10% Dues per 1928, £17-14-0 ...	233	7	0
Captain B. Kon, Tokio, Balance dues, per 1929 ...	15	0	0
T.S. in Scotland, 10% Dues per 1928, £16-7-6 ...	216	1	2
" " America, Dues " " £369-16-8 ...	4,880	2	3
" " Italy, 10% Dues per 1928, £8-5-3 ...	108	14	6
" " Hungary " " ...	101	15	7
" " England, Dues, July-December, 1928, £25-3-11 ...	331	12	6
" " Finland, 10% Dues per 1928, £10-15-2 ...	141	9	6
" " Sweden, Balance dues per 1928, £6-12-3 ...	87	0	9
Russian T.S., Outside Russia, 10% Dues per 1928, £4-15-0 ...	62	7	1
T.S. in Germany, part payment of dues, per 1928, £2-6-9 ...	31	0	0
" " Portugal, 10% Dues per 1928, £4-14-8 ...	62	6	6
Indian Section, T.S., Benares, 10% Dues per 1928 ...	1,460	0	0
To be carried...	8,378	6	4

WORLD CONGRESS

	Rs.	A.	P.
Carried forward...	8,378	6	4
T.S. in Chile, 1% Dues per 1928, £1-15-6 ...	23	6	6
Indian Section, T.S. Benares, 1% Dues per 1928 ...	146	0	0

DONATIONS

A "Friend," Adyar	1,000	0	0
T.S. in Scotland, £5-9-2	72	0	5
" " Italy, £0-14-9	9	11	9
" " Hungary for Adyar Day	45	0	0
	9,674	9	0

Adyar
10th November, 1928

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

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DONATION

	Rs.	A.	P.
Etawah Lodge, T.S., Etawah	8	0	0
	8	0	0

Adyar
10th November, 1928

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Gurzala, India ...	Gurzala Lodge, T.S. ...	12-10-1928
Ville Parle, Bombay, India	Arundale " "	19-10-1928

Adyar
10th November, 1928

A. SCHWARZ,
Ag. Recording Secretary, T.S.

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ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
H.P.B. Lodge, T.S., Toronto, Dues per 1928-29, £5-15-0 ...	75	13	11
T.S. in South Africa, 524 members, per 1928, £19-13-0 ...	259	5	0
„ „ Roumania, 10% Dues per 1928, £1 ...	13	1	1
Hongkong Lodge, T.S., Hongkong, 24 members, per 1929, \$61 ...	79	4	0
Barbados Lodge, T.S., 22 members, £5-10-0 ...	72	9	2
Mr. Emilio Traverso, Lima, Dues per 1928, £1 ...	13	1	6
T.S. in Switzerland, Dues per 1928, £6-10-1 ...	85	13	6
Chinese Lodge, T.S., Hongkong, Balance of dues, per 1928, \$79 ...	102	12	0
T.S. in Iceland, 360 members, per 1928, £16-5-0 ...	214	10	8
„ „ England, 10% Dues per October, £12-15-6 ...	168	13	7
Perak Lodge, T.S., Ipoh, F.M.S., Fees and Dues of 2 new members, per 1929, £1 ...	13	4	0

WORLD CONGRESS

T.S. in Wales, 1% Dues, £1-6-0 ...	17	2	10
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DONATION

Mrs. I. M. F. Thesiger, Adyar ...	100	0	0
...	1,215 11 3		

Adyar
7th December, 1928

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

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	RS. A. P.
Unity Round Table, Portland, U. S. America, \$7	... 18 15 0
	<hr/> 18 15 0

Adyar

A. SCHWARZ,

7th December, 1928

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Budapest, Hungary	... Adyar Lodge, T.S.	... 27-2-1928
" "	... Platon " "	... do.
" "	... Szolgak " "	... do.
Dobsina, Czechoslovakia	... Testveriseg Lodge, T.S.	... 2-5-1928
Indianapolis, U.S.A.	... Besant Service Lodge, T.S.	... 9-8-1928
Santa Paula, "	... Santa Paula " "	... 23-8-1928
Rosario, Argentina	... Orfeo " "	... 20-9-1928
Germinston, South Africa	... Germinston " "	... 11-10-1928
Aurora, U.S.A.	... Aurora " "	... 26-10-1928
Paris, France	... Rakoczy " "	... 8-11-1928
Oran, "	... Activité " "	... 9-11-1928
Toulon, "	... Libération " "	... 12-11-1928
Fatehgarh, India	... Fatehgarh " "	... 26-11-1928
Fatehpur, "	... Anand " "	... do.

LODGES DISSOLVED

Location	Name of Lodge	Date of return of Charter
Huntington Park, U.S.A.	... Lynwood Lodge, T.S.	... 2-11-1928
Chicago, U.S.A.	... Arjuna " "	... do.

Adyar

A. SCHWARZ,

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ANNUAL DUES AND ADMISSION FEES	Rs.	A.	P.
Mr. J. Arnold, Shanghai, Dues per 1929	15	0	0
Hongkong Lodge, T.S., Hongkong, 10 members, per 1929, \$25	32	8	0
T.S. in Cuba, 10% Dues, \$128.60, Rs. 348-8-0 and Lodge Charters \$5.70, Rs. 15-7-0	363	15	0
Mr. and Mrs. S. R. Drayton, Kuala Lumpur, F.M.S. per 1927 and 1928, £4	53	0	0
Singapore Lodge, T.S., Singapore, 10 members, per 1928 and 6 per 1929, £4	52	14	0
T.S. in England, 10% Dues per November, 1928, £9-5-6	122	6	2
Shanghai Lodge, T.S., Entrance Fees of 5 members and Dues of 25 members, per 1928, \$70	87	15	2
Chinese Lodge, T.S., Hongkong, 19 members, per 1928, \$19	24	11	0
T.S. Porto Rico Section, 10% Dues per 1928, £10-3-6	134	3	0
T.S. in Egypt, Entrance fees of 7 members and 10% dues per 1928, £6-18-11	91	8	4
Mr. M. C. Bunnel, Manila per 1929, £1	13	0	0
WORLD CONGRESS			
T.S. in Cuba, 1% Dues, \$12.86	34	14	0
DONATIONS			
T.S. in Cuba for "Adyar Day", \$5... ..	13	8	0
Anonymous, \$1, San Fransisco, U.S.A.	2	11	0
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			Rs.	A.	P.
Chowbe Sri Nath, Ajmer	10	0	0
Mrs. Amy V. Smith, San Francisco, \$5	13	6	0
Mrs. Gertrude Mitchell, New Orleans, \$6.00	16	1	0
Miss Alice Rice, Honolulu, £2	...	...	26	4	3
			<hr/>		
			65	11	3

Adyar

10th January, 1929

A. SCHWARZ,

Hon. Secretary & Treasurer, O.P.F.S.

NEW VICE-PRESIDENT

CONFIRMATION OF THE NOMINATION OF MR. A. P. WARRINGTON
AS VICE-PRESIDENT, T.S.

The nomination of Mr. A. P. Warrington as Vice-President of the Theosophical Society having received the necessary majority of votes, was therefore confirmed at the Meeting of the General Council, T.S., held at the Headquarters of the Indian Section, T.S., Benares City, on 25th December, 1928.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Poznan, Poland	... Labour Lodge, T.S.	... 2-1-1928
Liege, Belgium	... Vidya " "	... 20-4-1928
Juhu, Bombay, India	... Ananda " "	... 14-12-1928
Chapra, Behar, India	... Krishna " "	... 26-12-1928

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T.S. in America, \$16	43 8 0
Miss Clara Holmstead, Ottawa, \$10	26 12 0
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				240 4 3

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Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
El Paso, Texas, U.S.A....	Logia Teosofica Latino Americana	10-9-1928
Cordoba, Argentina ...	Hacia La Luz Lodge	... 17-12-1928
Markapur, India ...	Markandeya Lodge	... 10-1-1929

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Liege, Belgium ...	Vidya Lodge	... 20-11-1928
Tufnell Park, England ...	Tufnell Park Lodge	... 25-6-1928

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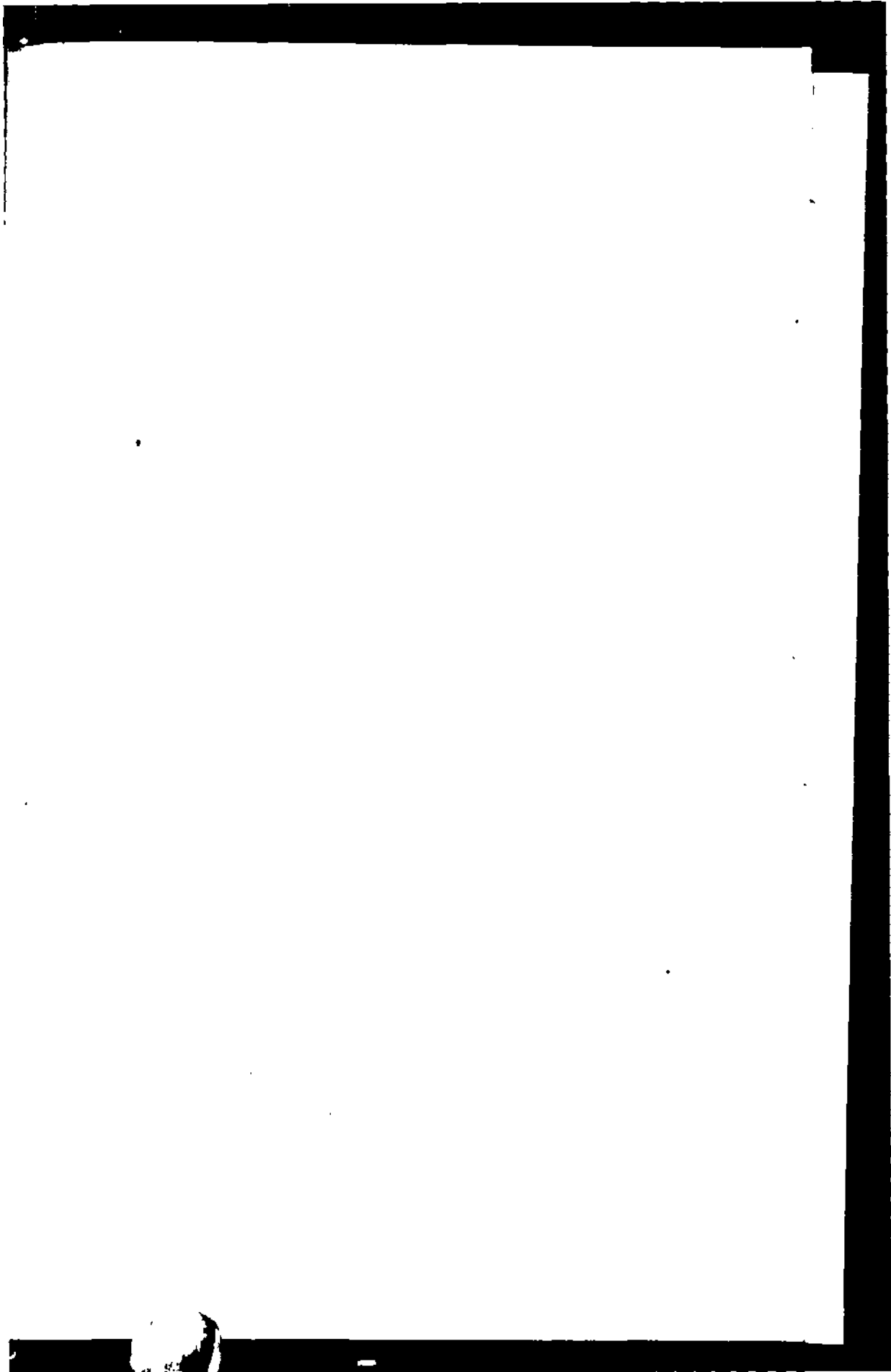
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THE THEOSOPHIST



EDITED
BY
ANNIE BESANT, P.T.S.

April, 1929



UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY



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

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

Edited by ANNIE BESANT, P.T.S.

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(Continued with last advertisement page)



ON THE WATCH-TOWER

By THE EDITOR

I am grieved to insert the following letters from Professor Wodehouse, for as he was the assailant, I had hoped that the two articles—the criticism and Dr. Deobhankar's reply—would have been enough. With this idea, I destroyed my own brief letter to *Ānanda*. Professor Wodehouse, however, thinks differently, so I publish, his letters; here they are.

DECCAN COLLEGE

Poona

February 15th, 1929

DEAR DR. BESANT,

I hope that you will be able to include the enclosed brief reply to Dr. Deobhankar's Open Letter, in your March issue. I think I have a right to some kind of reply, as his letter and your comments will have been widely read by people who have not had the opportunity of reading my article, and, purely as a piece of journalistic usage, I feel that I should be allowed some chance of defending myself—particularly as Dr. Deobhankar has entirely failed to understand my point of view.

What I have said in reply is candid; but I think you will find it conciliatory.

If you should, by any chance, find yourself unable to publish my letter, I should be grateful if you would send it back to me in the enclosed stamped envelope. But I hope that this contingency will not arise.

Believe me,

Yours very sincerely,

ARMINE WODEHOUSE

DR. DEOBHANKAR'S OPEN LETTER

TO THE EDITOR OF "THE THEOSOPHIST"

DEAR MADAM,

I have no intention of prolonging that most distasteful and unprofitable of things, a paper controversy. But realising, as I do, that Dr. Deobhankar's Open Letter and your own endorsement of it, in the February issue of THE THEOSOPHIST, will be read by a great number of people who will have had no opportunity of seeing the article thus criticised, I think that it is only fair that I should be permitted to say a word or two in self-defence. In so doing, I shall confine myself to the part which immediately concerned Dr. Arundale.

I never suggested, in my article, that Dr. Arundale, in his private capacity, had not a right to the fullest freedom of thought and action on the question of ceremonies. I merely suggested (although I confess that I put it strongly, as I was feeling it strongly) that, in the special circumstances of the recent Benares Convention, it would have been more fitting if Dr. Arundale, in his public conduct, had allowed the expression of his private views, whether in thought or action, to be ruled a little more by considerations of public courtesy. I think, as I thought at the time, that he would have won the respect of every sensible and fair-minded person, if, having regard to his own personal convictions and to his position as a Bishop of the Liberal Catholic Church, he had performed the usual ceremonies, either in his own room or in some other private and unobtrusive fashion, as a tribute to his own conscience. But to have (as it seemed to me) imported a spirit of propaganda into this, and to have made it into a more or less public affair, was, in my opinion, hardly courteous.

All this, as I tried to make very clear in my article, had nothing to do with any views that I may hold on the rights or wrongs of ceremonies, as such; and the situation would have been precisely the same, so far as I am concerned, if any other point of doctrine had been at issue.

I am not, if I may say so, an emotional or fanatical non-ceremonialist—the plain truth being that the question is not one which particularly interests my mind. For some reason or other, I have never been able to give to it, in my own thought, quite the importance that it evidently has in the minds of many others. I have, it is true, followed the controversy about it with some attention; and I must also confess that, in view of Krishnaji's absolutely uncompromising stand upon the question, I have found myself inclining to regard it as a curiously interesting intellectual test as to how far, in strict logic, anyone is prepared to take him seriously as a Teacher. But apart from that, and on its own merits, the question is not one in which either my thoughts or my emotions have ever been seriously engaged.

Even the view that I have just mentioned is only my own view; and though I hold it strongly, I recognise that it is debatable. To give my reasons for it, here, would take too long. I propose, however, when I have time, to set them forth in an article; and if you will accept it, Madam, I shall be very glad to contribute it to THE THEOSOPHIST.

I have only one other thing to say, and it is an important one. It is that, although I singled out Dr. Arundale for criticism in my article, I have not the slightest personal feeling against him. I have always been very fond of Bishop Arundale, and am so still. As a matter of fact, shortly before leaving Benares, I sent a note to him telling him that I should probably be writing in criticism of him before long, and asking him to believe that, whatever I might feel it my duty to say about him, my own feeling of personal affection for him remained unchanged. I would gladly defend Dr. Arundale, in any circumstances where I felt him to be right, with just as much energy and outspokenness as I recently employed in my criticism of him, on an occasion when I felt him to be wrong;—far more gladly, in fact, since it is always pleasanter to defend a friend than to criticise him. This also I may add—that the fact that Dr. Arundale happened to be the central figure at the Benares Meeting was a mere accident, and that my article would have been just as strongly worded, if the protagonist had chanced to be anyone else. I trust, therefore, that Dr. Deobhankar will put aside the mistaken idea that the *Ananda* article was written out of personal ill-feeling.

Believe me, Madam,

Yours, etc.,

E. A. WODEHOUSE

P.S. I have omitted to say that the above letter represents my final incursion into print on this particular matter, and that you, Madam, need fear from me no prolongation of the controversy. Bishop Arundale has, of course, the right of reply to me, and there will doubtless be an article from him ere long. Probably he will treat me severely; but I shall bear him no ill will, if he does. After all, my own article was rather strong.

* * *

I have written a letter to him, expressing my personal regret, but I do not publish it. Here are the two letters he sends. I am very glad to say that I have had a letter from Dr. Arundale, in which he says, among other items of news, that he is not answering Professor Wodehouse's article. The Professor's article finishes all that will appear in THE THEOSOPHIST on the subject.

* * *

The article in the March *Theosophist* is, as says its title, "Startling" in the "Relationships" traced. They must be, I think—I only say "think"—significant. It seems impossible that they are all "coincidences" only. I should be glad if anyone felt "moved" to write, either for or against the idea. I have only just read it myself (March 4) and am somewhat fascinated by it. Bishop Cooper is not a hasty man, easily carried away by emotion, but has a calm judgment; knowing this, I quite hope that he has discovered a really remarkable link between these centres. It would be so pleasant to think that they were linked up in the fashion he describes.

* * *

[The following wise advice is taken from the U.S.A. Theosophical Messenger]

ARE FORMS NECESSARY

By L. W. ROGERS

General Secretary, United States

Much misunderstanding is abroad in the Theosophical world on the point of what is meant by Mr. Krishnamurti in his talks about forms being non-essential; yet there is nothing at all difficult about it to the mind that does not get into a panic because it cannot understand everything instantaneously. Whether forms and mechanisms are necessary depends upon what we have in mind. The difficulty is that when something is said about a purely spiritual thing the hearer tries to apply the principle involved to some *material* thing.

You may turn within yourself and reach a new condition of spirituality. No form was necessary. But that does not mean that no mechanism is necessary for accomplishing certain desired results in human affairs.

The Theosophical Society is a form, an organisation for teaching the world certain great truths of nature—reincarnation, karma, life after death, the evolution of the soul, the existence of Supermen, etc.—that will hasten human evolution and more quickly bring people to the point where they will at least realise that there *is* something more than the material life.

The Order of the Star is a form for spreading specific knowledge of a fragment of the general Theosophical wisdom. Both organisations publish books, and thus contact the masses that otherwise could never be reached. A publishing house in New York that brings out the works of Mr. Krishnamurti is a form, a mechanism, with a certain business ceremony or procedure. Every city government is a form necessary to the welfare of its citizens. Without it there would be anarchy, disease and death. The whole expression of the Logos on this plane, is a form, a mechanism necessary to life in a physical body, and to experience in a physical world, by which alone the countless millions of souls evolve.

A very little thinking should show anybody that what Mr. Krishnamurti has been saying is misinterpreted so far as its application to organisations for accomplishing physical-plane work is concerned. To drop out of an organisation that is doing useful work for humanity is anything but Theosophical. What we greatly need in these interesting and really thrilling days is a little hard thinking and a little more commonsense.

I heartily agree.

* * *

Mention was made in the January number (p. 441) of the visit of the Governor of Ceylon to the Musæus Girls' College and Musæus Training College for Buddhist Women-Teachers, situated in the beautiful Cinnamon Gardens' area of Colombo. Mr. Peter de Abrew has sent some excellent photographs taken on that occasion, when His Excellency unveiled the bust of the Foundress and first Principal, Mrs. Marie Musæus-Higgins, to whose faith and courage the success of the Institution is due. The bust is said to be an excellent likeness of Mrs. Higgins. The photographs of the students attending the Training College show a large number of keen and eager young women who will undoubtedly make an immense difference in educational work in the Island, when they go out carrying their ideal into practice. Mr. de Abrew writes that the Training College was Mrs. Higgin's chief aim in her mission; and it is now on a very good and solid educational and financial basis. The work is conducted entirely in Sinhalese, for that is the medium of instruction. English will no doubt be introduced presently so that the

teachers may be able to keep in contact with modern educational methods. The Board of Education is about to introduce English as well as Pāli and Samskr̥t into the curriculum for Training Schools . . .

*
*
*

I have received the Annual Report of the T.S. Building Company Limited, functioning in Sydney, Australia. It appears to be a very successful concern, and is evidently managed by Directors who know their work. The net profits for the year amount £2,711-10-8. The Directors recommend the payment of a dividend of 8% for the year 1928, and the carrying forward of a balance of £644-2-8, all of which seems quite satisfactory. This is the sixth Annual Report and Balance Sheet, so the property seems to have reached a stable position. I congratulate Mr. A. E. Bennett, the Secretary, and the Directors for their careful management of the property built up, and for its usefulness to the Theosophical Society in Sydney. It is essential in such movements that the Directors should be able and well-trained business men. So often people begin such a movement in a fit of enthusiasm and with no sound knowledge of business affairs. The Company collapses, and a good idea is denounced as impracticable. Enthusiasm is good for the driving power, but knowledge is essential for success.

*
*
*

Here is a good idea. I remember its being started at Adyar, I think by Dr. Mary Rocke, but I am not sure if it was more than a promise not to speak unkindly of any one. The padlock is, I think, a good idea, as it strikes the imagination and is a constant reminder if worn. The padlock might be closed, after the pledge is taken, and worn open for 24 hours, if the pledge should be broken. The idea in America was started by a well-known Theosophist, Dr. Armstrong in June, 1922. All that is necessary for

membership is to buy a padlock, open it and repeat the following pledge in the presence of three witnesses.

"I promise to try my utmost never to say an unkind thing about anyone, whether true or untrue."

It is stated that there are many thousands of members, scattered over fifteen countries. May they multiply all over the world, till gossip and unkind speeches are forgotten things.

The new member sends his or her name and address to the Secretary. Wherever there are four people who wish to start a group, they can buy four padlocks and take the pledge in each other's presence. The pledge is to be repeated on every New Year's Day.

* * *

The following telegram has been received from Dr. Stone in Ventura regarding the "Adyar Day" collection made by the U.S. Adyar Day Committee:

"Three thousand Dollars American collection".

The collection, equal to that of 1928, represents about Rs. 8,170, which will be distributed as follows:

Rs. 2,500	to the	Adyar Library
„ 3,170	„ „	Adyar Headquarters
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America leads by a long way in these annual "Adyar Day" campaigns and we are deeply grateful for the help extended to our Headquarters and allied activities and the good wishes accompanying it. Grateful thanks go to our American Brothers for their great and steady help.

* * *

The remainder of the Presidential Address is printed hereunder: (See p. 467, *The Theosophist* for February, 1929).

Headquarters

Our dear brother *J. R. Aria*, an ardent Mason, has departed to the great Lodge above. He served as the Recording Secretary of the T. S. for nearly twenty years. The gratitude of all of us has followed him to the other side of death. *Mr. A. Schwarz*, our admirable Treasurer, who performs the right duties of a Treasurer by wiping out deficits, looks up, for the time, the work of the Recording Secretary in addition to his own; and he is helped by *Mr. Ganesan*, a capable clerk, who was trained by Brother Aria.

We owe much gratitude to our Treasurer for his constant generosity. He always tries to hide himself away, but I really must, now and again, pull off the veil in which he seeks to shroud himself. He reconstructed the building which accommodates the Olcott Panchama Free School at Adyar at his own cost, and I opened it triumphantly, as though I had done it myself, but gave due recognition to the particular Master Builder concerned. The little village was very happy, and we have provided a playground for children in the adjoining land of the T.S. which marches with one side of the village.

Miss Neff is doing most valuable work for the future in her patient labour on the "archives" of the future. She quite succeeds to Colonel Olcott's interest in "archives".

Mrs. Rogers has joined the staff of workers at the Headquarters and has taken up the very arduous work of the Sub-Editor of *The Theosophist*. She is very helpful to me, but she cannot stay here very long, because her sons clamour for her return home. Well, I must grant that they have the first claim on her. So I cover my regrets with gratitude.

Baroness Isselmuden very kindly helps in the preparation of *The Theosophist*.

Mrs. Cannan, who was the Sub-Editor, is now in Britain and is doing admirable and continuous lecturing work for Theosophy and for India.

Mrs. Ransom has come over to Adyar to help for a short time in the work in the Theosophical Publishing House, which help is considered to be very valuable by Mr. Rajaram.

Mrs. Dinshaw has lately returned and is again giving her very efficient help in proof-correcting.

Mme. d'Amato looks after the comforts of the dwellers in Leadbeater Chambers, and makes them quite happy.

Mr. S. Rajaram has been the Manager of the Theosophical Publishing House now for many years. He has been carrying on the work against the inevitable difficulties, as National Societies, very rightly, more and more publish their own magazine in their own tongue. May I whisper that it would give me so much pleasure if every Lodge would take one copy of *The Theosophist* and, if possible, of *The Adyar Bulletin* also. Then I should feel that I could speak through *The Theosophist* to the whole world-wide Society which it is my duty and joy to serve.

Mr. J. Srinivasa Rao continues to be in charge of the Bhojanashala (The Indian Dining House). Twenty years of strenuous work is to his credit and he continues to be a devoted servant. [As our readers will see in this number, he has passed away to the Ashrama of our Masters by the sudden and swift opening, by murder, of the door into the higher worlds. He needed no "preparation for death," for he was a faithful servant of our Masters, and peace is with him. But we miss our comrade, as needs must be.]

Mr. Shah has been in charge of the Dairy, but has now handed it over to our largest customer, the Head Master of the Guindy School. Recently I have given him charge of the

ornamental side of the Headquarter's garden, and he has made our entrance road very beautiful.

Mr. Jassawala had been in charge of the extensive area of the productive side of the gardens as well as of the ornamental side. Hereafter he will be able to be more at liberty to improve the production of fruit and vegetables, which seems to be his special branch of work.

And there are other workers on whom Headquarters depends for its comfort. *Mr. Zuurman*, most efficient head of the Power House, ready to respond at any time, day or night, and Superintendent of the Engineering Department, and Messrs. C. Ramaiyya, and C. Subbaramaiyya, and C. Subbarayadu.

The now very excellent Laundry continues to be supervised by Brother *Mudaliyandan Chetty*, and his work has been successful, guided by his great devotion.

Miss Whittam is in charge of the general arrangement of the Headquarters, and keeps them very trim and neat. *Miss Parker* continues to help Mrs. Rogers and myself in my impossibly large correspondence.

Mrs. Jinarajadasa does splendid work in the Indian Women's Movement; she has a great talent for organisation and for inspiring others in her work. When I think of the difference in Indian women during the last nearly forty years, during which I have worked in India, I marvel at the vast reservoir of activity, created by Indian women and their few foreign co-workers, for the uplift of their country. India now has both her eyes open, and cannot long remain in bondage.

What I may call my personal staff is composed of *Miss Willson* who is attending to things concerned with my personal household, while *Mrs. Jinarajadasa* is helpful to me in how many ways I can't say.

Mr. Ranganadham, M.L.C., has brought to us by his residence here, a constant touch with the legislative side of Indian

politics, and helps very largely in popularising Svadeshi articles.

Dr. G. Shrinivasamurti finds looking after the health of every one in the Headquarters, such a pleasant task, that he insists that the pleasure is enough repayment for his ever-ready care.

Mr. Dwarakanath Telang has been lent by me to the T. S. in India, but we all regard him as peculiarly our own, and belonging to our family, wherever he is. He looked after the management of *New India* very effectively. I must myself be lacking as Editor, since I have been unable to keep up the daily, in spite of the first-rate staff which helps me: *Mr. B. Shiva Rao* and *Mr. Shri Ram* are both very able writers, Shiva Rao especially on Labor questions as well as on political, and Mr. Shri Ram being a fund of information on a very wide variety of subjects and reliable in all.

Mr. Raje, formerly a leading Accountant in Bombay, has now devoted himself to the financial side of *New India*, and I wish I had more money to hand over to his admirable accounts.

And what shall I say of the head of the Vasanta Press Mr. Sitarama Shastri, most admirable Printer, and of Mr. S. Rajaram, late Secretary of Kumbhakonam Municipality, and now the head of the Theosophical Publishing House? They really must keep on living indefinitely, as I should be lost, and the work would suffer, without them. My original trio, *Rao Sahab Soobiah Chetty*, *Mr. Sitarama Shastri* and *Mr. Ranga Reddy* are my never failing helpers. [Dear old J. Srinivasa Rao was snatched suddenly away from us physically, but he cannot leave us.]

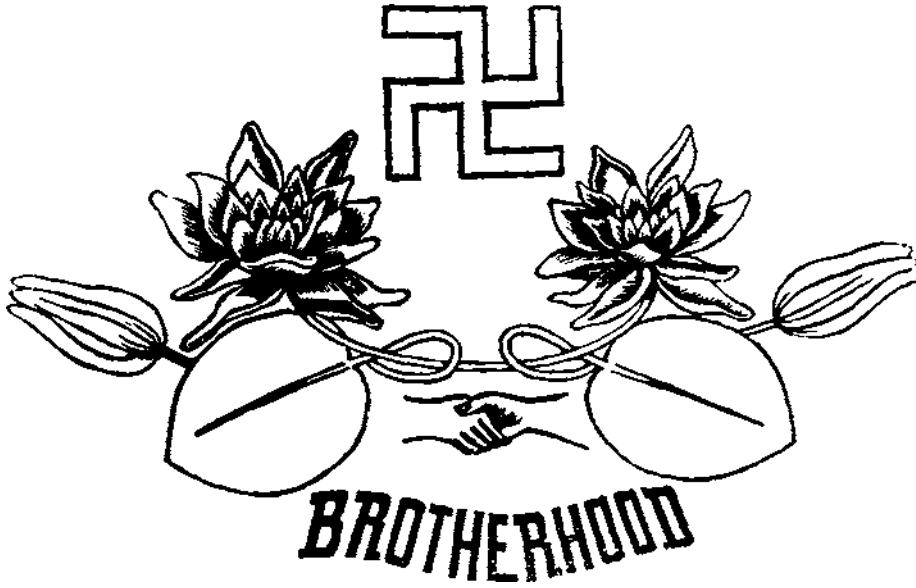
My beloved Brothers, C. W. Leadbeater and C. Jinarajadasa are doing splendid service to the Society, one in Australia and the other in Central and South America. We, who live among Theosophists can scarcely imagine the help and joy given to

those in far-off lands, when someone comes among them from the countries often visited by writers whose books are widely read, and who talks to them face to face.

And though he is not a resident and not a member of the Society, I must gratefully thank Sir C. P. Ramaswami Aiyar, K.C.I.E., for constant help by wise advice in public affairs and steady comradeship in political work. And another good comrade is the newly returned fellow-worker, the *Right Hon. V. S. Srinivasa Shāstri*, so balanced and so steady in toiling for India's Freedom. And eloquent *Sarojini Naidu*, now India's ambassador to the United States, is another true servant of India, whom I keep in my heart. But I must stop, for so many are kinder to me than I deserve. Never was a woman more fortunate in strong and capable workers, I think, than I. And some also in England, in other lands also: my very dear Brothers, C. W. Leadbeater, George and Rukmini Arundale, Graham Pole and his wife and Esther Bright, and Countess De La Warr, and Mrs. Sharpe and Lady Emily Lutyens, and others whom I cannot mention by name, but whom I love and trust. What shall I, what can I, say of my close tie with Krishnaji, whom I love and try to serve, carrying my thought to the far Himālayan Home, the source of what strength I have.

So now for another seven years of work, I suppose. I beg to remark that on October 1st, 1929, I shall have 82 years of life behind me, and there does not seem to be a statute of limitations. I hope some one will tell me when I show signs of senility, if I do not notice them myself.

V. S. Srinivasa Shāstri
1929



LET US NOT SETTLE DOWN

By DOROTHY JINARĀJADĀSA

ON a very still day in mid ocean the sea lies flat and shining all round the ship—no movement on its surface—with the appearance of having been oiled, calm peace and hypnotic rest over the waters which reflect every gorgeous color of the clouds above and the lines of the ships sailing over it. But beneath, this colored, placid, smooth surface, extends down and down the depths of the ocean, full of life and death, seething activity, potential power. And only the whisper of a breeze is needed to skim over the surface of the ocean and all the calm, reflecting placidity is gone and life is stirred, movement ripples from horizon to horizon, activity and power are manifest above and beneath,

This picture to a certain extent represents the Theosophical Society to-day, and by the Theosophical Society I do not mean so much an organisation as the great corporate body of individuals that make up the Society. For is it not true that of very many of us it may be said that we have been as a placid glassy ocean surface, reflecting without knowledge what we have been told, getting our thinking done for us, our beliefs, our doctrines, our ideas, our expression from above, from those, may be, with much more wisdom than ourselves, but it is *their* wisdom not our wisdom, *their* revelation not our revelation, *their* statement of an idea, *their* seeing of a vision, and it is not *ours* until we ourselves make it so, when from our own intuition, our own centre of Truth and Reality we can affirm. This I know to be true. But now over the surface of our secure, reflecting soul life is blowing the wind from heaven.

Krishnaji and his teaching have come to the Theosophical Society as a breeze, gently at first, then the force, the power of his message growing and swelling and rushing over our placid surface calm. Our reflected clouds are broken up, our dreams disturbed, our ship of security is tossing on the waves. The wind has made us wise, blowing over our souls.

In these days of heart searching, many are seeking for Truth and Light and ask: "What is Theosophy? What is the work of the Theosophical Society?" With spaciousness we answer that Theosophy is God's Wisdom, and the work of the Theosophical Society is to give to the world the knowledge of that Wisdom. Theosophists are seekers of the Truth, and Theosophy the great universe for the search. The Theosophical Society is a society for exploration but not for settlement. Always the quest is our work. When a Theosophist finds a new mountain peak, or discovers an electron or a parasite on a moss, a new god or a spiritual value, the discovery is a gift to the world, to be used or rejected as it is

found helpful or otherwise. But the Theosophist and the Theosophical Society go on exploring, wondering, seeking, knowing that the whole of Truth can never be found, that the end of the way is far ahead ; but continual search and inquiry reveal the ever growing and increasing splendor of the conscious knowledge of Life giving joy, hope and peace to the seeker.

When the Theosophical Society ceases to carry out its dharma of exploration then (to my mind) it fails in carrying out the object for which it was started. Colonel Olcott once said in speaking of the Theosophical Society :

Its object is to enquire, not to teach . . . Theology meant the revealed knowledge of God and Theosophy the direct knowledge of God. The one asked us to believe what someone else had seen and heard, and the other told us to see and hear what we can for ourselves.

But of late it has happened that when some aspect of Truth is unveiled and offered with rejoicing to the world, many Theosophists, instead of going on, have settled themselves down, built up their huts, their creeds, their dogmas, their temples or churches, made their standards of belief the criterion in judging belief in others as true or false. They have ceased to explore, they have settled.

And it has happened that the seeker after Truth has come to the Theosophical Lodge to find the Wisdom, and it is offered to him wrapped up in a creed, free, enlightened and refreshed, but nevertheless a creed, surrounded by traditions from which with heart searching, and probably pain of mind, he has torn himself away. Creeds, churches, temples are good and even necessary for the helping of humanity along the hard road, even dogmas and traditions may have a hory usefulness for many ; but the work of the Theosophical Society is not with these things. Its work is to bring light to the soul that is casting off the fetters of orthodoxy and theology, that is seeking for freedom, a Light that will

illumine the long path that leads to Life, not as a little torch-light flickering here and there, but as a great beam that floods with radiance the vast field for the search.

Each Theosophical Lodge should be a place where every person with a big idea comes, knowing that he will be received there with sympathy and understanding, though not necessarily with agreement for his ideas. Probably no restatement of the objects or principals of the Theosophical Society is needed, but only a renewal of the determination of every member to really apply to his or her personal life, and to carry into the life of the Lodge, the fine statement regarding what Theosophy is and the Freedom of Thought which appears each month in the last part of THE THEOSOPHIST magazine. There the purpose of the T.S. is summed up as teaching man "to know the Spirit as himself". And the summing up of Krishnaji's teaching to the world is:

Because I am Life, I would urge you to worship that Life, not in this form which is Krishnamurti but the Life which dwells in each one of you.

To lead humanity to this glorious realisation is the happy privilege of the Theosophical Society; and the members of the Society, as once said the Master K.H., are to be: "Warriors of the one divine Verity."



OUR chief aim is . . . to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery.

THE MASTER K. H. in *The Mahatma Letters*, p. 53.

FIFTY YEARS' GROWTH OF THE T.S.

By A. HORNE

VERY often we can get from a graphic chart more information than is conveyed to us by a table of figures; a curve helps us visualise a set of facts, and at the same time enables us to analyse our information and draw interesting inferences.

This is exemplified by the accompanying chart, which illustrates the growth of the Theosophical Society between the years 1878 and 1924. Though the Society was officially organised in 1875 it apparently took some years before the number of lodges began to increase.

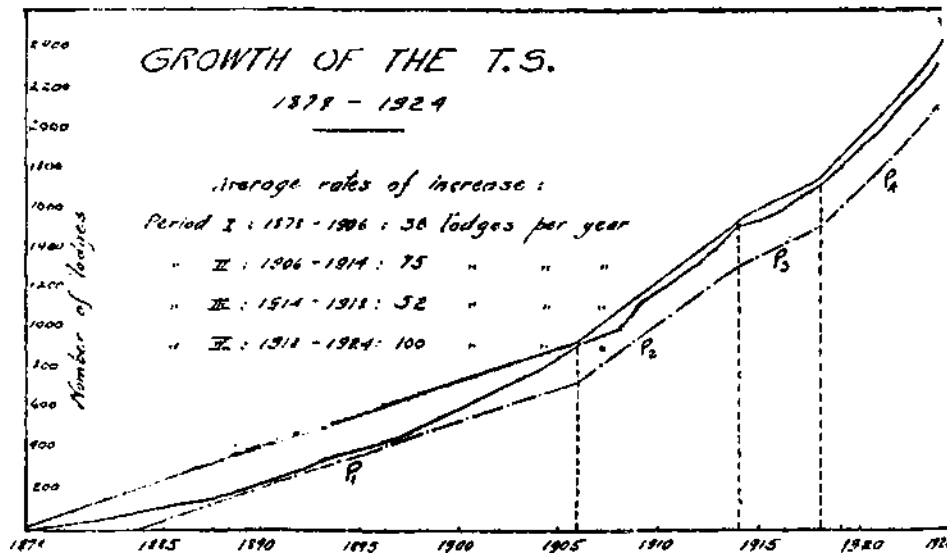
In the curve, the number of lodges is plotted from year to year, the information being taken from the 1924 General Report, as submitted at the 1924 Convention, and representing the total number of lodges in the world T.S.

To those unaccustomed to the reading of graphic charts, I might say that a horizontal straight line would indicate that the number of lodges has remained stationary throughout the years. Similarly, a rising straight line would indicate that the number of lodges has risen from year to year in a steady incline, the growth being gradual and even, the number of *new* lodges joining the organisation being the same from year to year.

In our chart, however, we find, not a straight line, but a convex curve, indicating a sharper rise, a more rapid growth, than would be indicated by a straight line. In other words,

not only has the T.S. progressed through the years, but it has progressed at a continually rising rate. This is interesting, and significant.

Another interesting point disclosed by the curve is that, while it ascends smoothly enough for a while, we notice a decided break in 1906 when, for two years, instead of increasing at the same rate as previously, the rate is somewhat diminished. Then a sharp rise brings it within a year to the same position the curve would have occupied had the break in 1906 not occurred at all. This point becomes interesting when it is remembered that in 1905 came the secession of the American T.S. from the organisation.



Another break in the continuity we notice in 1914, at the beginning of the great War, when the organisation, though still increasing in the number of lodges all over the world, was not increasing at the same rate as heretofore. In 1918, at the close of the war, we find "business as usual," with the curve rising at even a higher rate than during the pre-war period.

Just how the increase has been going on is shown in the dash-and-dot lines P_1 — P_2 — P_3 and P_4 , which are really "average" lines, showing the average rates of increase for the four periods mentioned.

The first line, representing the period 1878-1906, shows an average increase of about 33 lodges per year. During the second period, 1906-1914, the increase is more than twice as rapid, an average of 75 new Lodges per year being shown as having joined the organisation. Actually, the number of new Lodges was greater than is here indicated, since many Lodges were dissolved during that period. The curve, of course, only shows the *excess* of new Lodges over those dissolved, and not the actual number of new Lodges formed. After the war, we find the rate of increase averaging 100 Lodges per year, three times as great an increase as was manifested during the first period mentioned.

The significance of these facts is that the T.S. is undoubtedly filling a world need, when, in spite of the evident materialism of the age, it can show such a continual increase, an increase which, moreover, is continually increasing on itself; an increase which is somewhat analogous to compound interest, as compared to simple interest. It is a healthy curve, and indicative of the increasing service that the T.S. is performing. When that curve will have reached a saturation point, and will begin turning back on itself, becoming concave instead of convex, turning down instead of up, it will be a sign of the mission of the T.S. beginning to approach its close on earth. May that close be long delayed, is the fervent hope of the writer.

THE PURPOSE OF IT ALL¹

By CHAS. E. LUNTZ

I want to preach the gospel of the present in contradistinction to that of the past and of the future. The world seems to be divided into two principal classes—the forward-looking and the backward-looking—those whose gaze is ever fixed on the future yet to be and those who mournfully live in the past. The former class of course is praiseworthy—the latter to be eschewed; but still there seems room for—I will not say a third class—but for the forward-looking to take time as they progress through life to look around as they go and take fullest advantage of the present. While looking ahead to the joy that is to be—while retrospectively over the joy that was—may we not instead of hastily pressing forward, linger awhile over the joy that is?

If we are of the backward-looking variety and love to rhapsodise over the dear departed days, let us think if ten or twenty years ago we really were so thoroughly satisfied with life. If we could be transported back to this very moment twenty years ago and live through a few of the scenes which seem so romantic to us as seen through the glamor of the intervening years, we should find nothing extraordinarily gladsome about them. We should find ourselves probably in a similar state of mind to what we are now—either moaning over past glories or looking forward to joys to come—ignoring the present then as we ignore it now.

¹ A public lecture given in 1927, at St. Louis, U.S.A.

Stop to think. This is the future we looked forward to so hopefully twenty years or ten years ago. This is the past we shall look back upon so longingly ten or twenty years hence. Then why not live it to the full now while we pass through it. That is what we must do if we would live our life as Nature means us to live it, gaining the full value of each experience, whether it seems good or evil, as it comes to us.

The larger part of the after-death condition—the time spent between incarnations—is employed by the ego in correlating the causes and effects of the physical life just closed. He surveys the various experiences of the personality that represented him and takes infinite pains to understand the inner reasons for every experience that occurred. And being an Ego with sources of knowledge and wisdom open to him far beyond the reach of ordinary man on the physical plane, he “gets the straight of it” too. He sees how wrong done, perhaps a thousand years ago or more, is responsible for some apparently unmerited suffering which clouded the life recently ended. The full benefit of this introspective work he will reap in his next physical life when he returns with additional faculty generated from the essence of the previous life’s experiences which the Ego has absorbed into the warp and woof of his being. But why wait until then to learn these lessons? That will mean kârmic disabilities removed in the next life, but I take it that all want them removed in this. If poverty, hardship, physical weakness, uncongenial conditions are our lot because of some lesson they are expected to teach us, we will want to learn the lesson at once and get these obstructions out of the way. For we must get it out of our mind that any given piece of karma has only one thing to teach. Nature does not waste experiences in that way. Nature does not waste anything in fact—all her creations serve a variety of purposes. A tree, for instance, may bear nutritious fruit which in itself justifies the tree’s existence, but it does more

than this. Its wood is of value to man; its branches and leaves form the abode of birds and insects. Its roots also teem with living things. Even its shadow casts a grateful shade to protect men and animals from the glare and heat of the sun. This versatility of purpose is everywhere in evidence and it is unlikely that in the realm of circumstance which equally is under control of natural law, we shall find Nature any less satisfied to get the last ounce of use out of the karma she bestows.

I have tried to arrive at the purpose Nature has in mind in her distribution of both good and bad karma. We will first take the so-called "evil" karma. What is its full purpose? Punitive, says the old school; corrective, rejoins the new. Nature does not punish—she only corrects. May I venture the thought that Nature's purpose is both corrective and punitive? While she corrects she punishes and very rightly. If A kills B, A should assuredly be corrected—taught that it is wrong to kill. Karma takes care of that by bringing him to a violent and painful end either in the same or some subsequent incarnation. A corrective, truly, but surely a punishment too, and is it right that he should escape without punishment? I can think of many very unpleasant experiences I have had which I now recognise were correctives of the very highest value. They were none the less punishments at the time. Should it be otherwise? Even in the lowest strata of human society the ability to "stand up and take punishment like a man" is the most highly esteemed virtue and it is a virtue. It teaches what? Endurance if nothing else. We now have a threefold purpose of adverse karma:

1. Punitive,
2. Corrective,
3. Endurance.

And it serves these purposes from the very beginning of human history. Even the cave man, the earliest animal-like

creature, was reached by karma in so far as these three objects were concerned. And everybody is to-day. We are punished for our delinquencies—we are corrected by the punishment and taught to do better—and we learn, if nothing else, at least endurance, though this is far from being the highest of virtues. Still we must learn it, for certain things have to be endured for a while before we can change them by effort. Everything can be cured in time but until the curing process has taken effect it is highly desirable to learn how to endure.

After man has grown tired of mere passive endurance, sometimes miscalled resignation to the Will of God, what follows? Effort—and that is the true Will of God. Effort to change intolerable conditions—the effort that has wrought every great advance in human history. By this I mean physical effort combined with prudence, fore-thought and exercise of the reasoning faculties. Our psychology has not yet put in appearance. The four intents of karma so far enumerated—Punitive, Corrective, Stimulator of Endurance, and Effort—are the four exoteric purposes, we may call them. And it is these four purposes only that karma accomplishes with the vast majority of the human race.

But we may feel certain that karma has higher objects in view in addition to these. How many more purposes should we seek for? Nature always seems, in our world at least, to work in sevens. I am not trying to drag in an occult number just to be mysterious, but observe: There are 7 notes to the octave. You cannot conceive of there being any more or any less than just 7. So, too, there are 7 colors in the Solar Spectrum. There are also 7 days in the week. There are other natural events which are based on this septiform system and of course in occultism the number 7 is of primary importance—7 principles (or bodies) of man, 7 planes, 7 subdivisions of each plane which in turn are redivided into

7. We have plenty of precedent for expecting that Nature probably has 7 main purposes to accomplish with each piece of karma allotted. I have assumed that and have sought for the other three.

I do not think we need seek far for the fifth. Surely this is vision, the importance of which runs like a golden thread through all our psychological teaching. It is not aroused in the multitude but the man of vision is ever in advance of the multitude. And what is vision? It is that faculty of the intuition or higher mind which images conditions as they may be in the far distant future—not the conditions of to-morrow or next month or even next year. Ordinary foresight based on physical experience may visualise these but the vision which sees success when physical eyes observe frowning failure on every hand—the vision which sees a city where looms only the desolate plain—the vision which recognises surpassing ability where the superficial observe only mediocrity or fanciful theory.

Adverse karma will develop vision in the more advanced of the race—the vision that desperately leaps all barriers of common sense and probability, if you like, and shouts exultantly; "It can be. Impossible as it seems this thing can be overcome, this condition changed." It takes vision to see like that. But something further must be evoked if what I deem to be the sixth object of karma is to be achieved—faith. Vision says "It can be done," but faith says "I can and will do it." Few have vision but fewer still have faith. Men with vision said "The aeroplane is a possibility," those without said "It cannot be done—there have been many failures—better not attempt it." Orville Wright said, "It can be done. I can and will do it." He did it. He had vision but also faith. Aviators with vision admitted the theoretical possibility of a non-stop flight across the Atlantic, Lindbergh with vision plus faith, did it. Faith in ourselves,

in our ability to attempt the seemingly impossible and succeed, are the higher lessons of karma. Shall we not try to learn them?

And the 7th object. Surely there can be only one thing more that Karma has to teach us and what can it be but understanding—a comprehension of the purpose of it all? When we have learned that, together with the other six lessons, we must have everything that adverse karma has to teach us.

And good karma. Well, first I think to test our reactions, for surely it is harder to stand up under prosperity which tempts us to take things easy, than under adversity which goads and lashes us to effort. Second, of course, good karma is compensatory, it is in the nature of an earned reward for good achieved. Thirdly, I think, to teach man gratitude, a hard lesson to learn. Most men take good karma as their just due, but cry out to Heaven at the injustice of the evil which befalls them. Yet it would be well to remember the words of the Master, "The wise man knows that all good work is done by God alone". Be grateful if good karma comes to you, for the God in you has done good work.

And fourth, I think good karma comes to give us a chance for cultural development. For while this can be achieved in the face of a struggle for existence, it seldom is. Culture as a rule is the product of a leisure made possible by ample means. Culture to the fullest extent implies travel, implies a study of the best in art and literature, the customs of other nations. Nature intends we shall all, in her good time and as we earn them, obtain these opportunities necessary to the production of the perfect man, and this is one of the big things the good karma of prosperity permits.

For the rest, I think the next two objects of good karma are the same as evil karma except to arouse these things for the benefit of others instead of for ourselves. That we shall devote our means with Vision and Faith to some altruistic

project for the help of the Race. And the final object—understanding—must surely be the same for all types of karma, for understanding is equally necessary with good as with so-called evil.

These verses by M. M. Baker—"The Great Law"—so perfectly sum up THE PURPOSE OF IT ALL, that I close with them :

I ask no good where'er I go,
That I have not by service won ;
Nor ask that any joy shall flow
Into my life, if I to none
Have given joy. I cannot draw
From empty store—it is the law.

I hold this true, it is my creed
Within me lies my heaven or hell.
It is but my own thought and deed,
I build the home where I must dwell ;
A marble mansion—tent of straw,
I am the builder—'tis the law.

My harvest in the yet to be
Is that which here and now I sow.
I am uplifted and made free
By that of wrong which I outgrow.
If life-lines I distorted draw,
I must erase them—'tis the law.

I weave the garments I must wear,
If beggar's rags or robe of king ;
'Tis I the warp and woof prepare,
'Tis I alone the shuttle fling.
No one for me can thread withdraw—
Myself alone—it is the law.

My Savior is the good I've done ;
From this alone my heaven is grown.
My crown, the love that I have won
And deep within is God enthroned.
I to myself shall surely draw
That which is mine—it is the law.

None questions but the voice within,
And mine accuser is my soul.
My judge is that stern discipline
That ever seeks to make me whole.
I cannot from this court withdraw—
I must bear witness—'tis the law.

TWENTY YEARS' WORK

(Continued from Vol. L, No. 6, page 583)

OF her tour in America Mrs. Besant writes :

July 24th, 1909, dawned grayly—Sūrya Deva has not smiled much on England this year—many friends gathered at Waterloo to bid farewell. At Southampton by Miss Green's good offices, the friendly word of the American Consul, and the kindness of the American Line, I found myself transferred from my modest stateroom to a large and comfortable one, wherein I spent nearly all the time of the crossing. The Atlantic was not kind—it rarely is—but the complete rest was pleasant after all the crowded work, and I read George Sand and found time to furbish up the printer's copy of the *London Lectures*, thus getting them off my hands. The weather remained cold and cheerless until we were within thirty hours of New York, and then the sun peeped out. The sunshine was brilliant as the *Philadelphia* drew slowly alongside the dock on July 31st, and a crowd of friends with kind faces and outstretched hands greeted me, to say nothing of four or five cameras avid for photographs for the press. Mr. Warrington and Mrs. Kochersperger took me to the Park Avenue Hotel, which is both charming and quiet, with a central court filled with trees and flowers and a gallery running round it, in which meals are served. We eat our simple meals of vegetables and fruits in these pleasant surroundings.

There was the usual gathering of reporters an hour after my arrival, and the interviews reported in the Sunday papers

were less inaccurate than many I have seen on other visits. Knowing that the New York reporter must have something out of which to make fun and construct big headlines, and wishing to avoid subjecting serious and sacred matters to airy ridicule, I meekly offered up a respectable and harmless ghost to the wolves of the press. As I hoped, they all fell upon him, tossed him about, worried him, jeered at him; and, satisfied with this to lighten up their work, they recounted more soberly the matters I wished treated with respect.

On Sunday afternoon we held a Masonic meeting for the initiation of two men and a woman, the Deputy of the Supreme Council in the United States having fraternally granted me the power to act within his jurisdiction. An interesting and wholly unexpected item of the ceremony of my formal reception as a high Official of the Order was the singing of a hymn written by myself in days long gone by. A photograph was taken after the closing of the Lodge, to add to the lengthening series of pictures gathered from many parts of the world as the movement spreads.

On Sunday evening I had a long and very interesting interview with the Rev. Joseph Strong, President of the American Institute of Social Service. The object of the Institute is to gather information on all economic and social questions in all civilised countries, to tabulate it, and to place it at the disposal of any who need it, in order that experience may be made common property, and mistakes made in one land may be avoided in another. The conception is a noble one, and it appears to be carried out with much self-sacrifice and great ability. Dr. Strong hopes to visit India ere long, and desires to help in the prevention of evils which have so far accompanied the introduction of the Western industrial system wherever it has gone. He wishes to place at the disposal of the public the information which would enable India to utilise any advantage that modern methods may bring

her, and to avoid the mistakes into which Western countries have fallen. Dr. Strong thought that our T.S. Order of Service and the Order of the Sons and Daughters of India might find useful much of the work of the Institute, and might be willing to co-operate in its extension to India; also they might be able to send him much valuable information. His useful work certainly deserves our sympathy and help.

There was a meeting of all the New York Lodges on Monday in the Carnegie Lyceum, and the members mustered in force, though many are out of town at this time of the year. I spoke to them of the new sub-race and the coming of the Great Teacher; and it was good to see the intent interest and to feel hearts thrilling in answer to the thoughts expressed. But I felt a little sad at the absence of a few faces, faces of those who have fallen away from the promise of their earlier years in the Society, and who have rejected the great opportunity offered in this happy time.

Walking along Madison Avenue to look at the old home of the Section, I thought to myself, "How fond Judge was of New York." "And am still," said a quiet voice; and there he was, walking beside me, as he and I had so often walked in the nineties. He will help much in the work of this tour; for he loves the American people, and is ever eager to labour for their benefit. A lecture was decided on at the last moment for Newark, and we crossed the river. To my surprise about 500 people gathered in spite of summer weather and the short notice, to listen to a lecture on "The Power of Thought". On the following day, the New York Lodges, greatly daring, had taken the large Masonic Hall for a lecture on reincarnation. I had not intended to lecture in New York, as August is not a lecturing month. However the Hall had been taken, and I could not refuse. A furious rainstorm set in, worthy of India, and the streets ran with water. But despite August, and the absence of "everyone,"

and the drenching downpour, the Hall was well filled, and the wetness did not exert any depressing effect on the interest of the audience. It was all eagerness, life, intentness; and I felt that the tour had begun under the benediction which has been on the work since it started this year in London.

Syracuse, Rochester and Buffalo held Lodge meetings and public lectures. At the latter place an untoward incident occurred, which Mrs. Besant thus describes:

The local representatives of the Scottish Rite had let their hall for the lecture with a written agreement, and had received payment. The day before the advertised meeting, they decided to close the hall and gave no notice of their intention. The Lodge heard of it late that day, unofficially, and were compelled hastily to hire another hall, and on the following evening to post members at the doors of the Masonic Hall and send the public to the other. Masons are supposed to be just and upright; but that is evidently not the rule of the Buffalo Scottish Rite members of the fraternity, who have dishonored by their breach of faith the knightly degrees they nominally work. They cannot even have learned the most elementary meaning of the square and compasses, taught to the rawest apprentice. Perhaps they resented the coming of a woman Mason and wished to show how ill masculine Masons can behave. But I was not going to lecture on Masonry. May they some day learn what Masonic honour means, and not show their fellow townsmen so bad an example! However, they did not prevent our having a very good meeting, as they did not succeed in keeping their secret and in leaving us to find the doors locked when we arrived. We ought to have a Co-Masonic Lodge in Buffalo, if only to set a better example.

En route to Buffalo, we had the delight of seeing for a few minutes the tumbling glory of Niagara. Hideous buildings are rising round the Falls and spoiling nature's wondrous

handiwork ; and for the sake of gaining a source of power one of the wonders of the world is being marred. For thousands of years it was safe in the care of "savages"; only "civilised" man recklessly spoils the beauties nature has taken ages to build. We ran through the fertile plains of Canada, after crossing the stream from the Falls, only returning to the States at Detroit. Quite a crowd of Canadian members met us on the Canadian side and crossed with us. The lecture at Detroit was given at "The Church of our Father," a fine building; the attendance was very large. As I went on the platform the whole audience rose, as though we were in India, a sign of courtesy very rare in the West. Another half-day's travel carried us from Detroit to Grand Rapids, through the rich orchard lands of Michigan. Grand Rapids had one pretty peculiarity I had not seen elsewhere: most American towns are very brilliantly lighted, and shops and places of public entertainment have dazzling signs in electric lamps, as though it were a monarch's birthday; but Grand Rapids had rows of lights across its main street, like a festival of lanterns, and the effect was very good.

On August 11th, we reached Chicago, and had the pleasure of greeting warmly the worthy General Secretary, Dr. Weller Van Hook. We had a very full meeting of members that evening, and an E.S. gathering on the morning of the 12th. There was the usual rush of reporters, *The Tribune*, as on my last visit, being peculiarly untruthful. Its reporter described me as seated at luncheon before a lobster, claws and all! This was stated as seen through a crack in the door. To describe a dish of peas and two baked potatoes in this way seems to argue some imagination; but, as a non-corpse eater of twenty years standing, I should prefer not being charged with this particular vice. The public lecture in Chicago drew a large audience, intent from the opening to the closing words. We had to go straight from the hall to the railway station, to start for

Duluth, at the head of Lake Superior; on we went through the night and until noon next day. We are in the lumber country, where great logs are rolled down the banks into the river and, chained together, closely packed, are drifted by the current to the point of shipping. Duluth has a splendid natural harbor, and from it is shipped the ore which at Pittsburgh is changed into steel, and to it is shipped the coal from Pennsylvania; into it pours the grain from the fertile Western States, to be loaded into vessels that carry it to a hungry world. From here to Buffalo there is a clear waterway through Lakes Superior, Huron, Erie, till the passage to Lake Ontario is barred by the Falls of Niagara.

Lecturers have not found warm welcome at Duluth, which is more interested in lumber and shipping than in philosophy; nevertheless a body of Theosophists have gathered there, and there are two Lodges, one on each side of the dividing river which separates Duluth from Superior. Mr. Jinarājadāsa has been here lately, and attracted audiences of 200 people—twice as large as one which gave scant welcome to a well-known Arctic explorer, who remarked that he had gone nigh to the North Pole, but had found nothing so frigid as Duluth. Mr. Jinarājadāsa has become very popular in the States for his lucid and attractive exposition of Theosophical ideas, while his gentle courtesy and quiet reserve win him admiration and respect. However, Duluth, despite its reputation, treated us exceedingly well, the hall seating 500 was crowded, and the audience was interested and sympathetic, the very reverse of frigid. Doubtless Mr. Jinarājadāsa's work had prepared the way for me.

Dr. James, Dean of the College of Education in the University of Minnesota, met us at Duluth and shepherded us to Minneapolis, where we found a pleasant resting-place in the lovely home of Dr. Lee, one of the professors of the University. The house is on one of the high banks of the

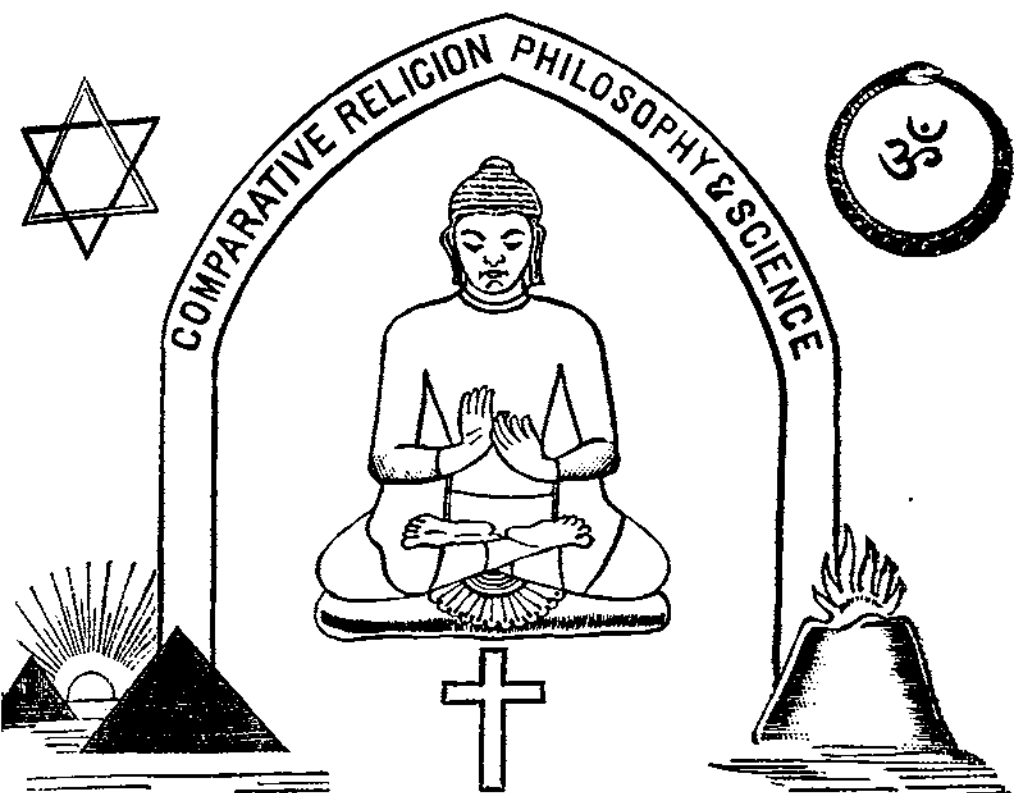
Mississippi which curves round below; and for a moment I thought of my beloved Gangā, only the bank opposite was tree-covered, instead of being faced with ghats and crowned with temples. Love sometimes sees resemblances which are faint, and it may have been the heart more than the eyes that fancied Gangā where Mississippi rolled. We drove to St. Paul's, the twin-city in the evening, and I lectured on "The Power of Thought". On Sunday some 2,000 gathered to listen to "Brotherhood Applied to Social Conditions". Another good audience to hear of "The Coming Race and the Coming Christ"; and then a train journey across 1,128 miles of prairies into the Rocky Mountains to Butte, Montana, the richest hill in the world.

There is something fascinating to the imagination in the thin line of rails flung across prairies, and the wires that span the Rockies and knit together men in distant centres. As the train rushes onwards, it masters distance and unites what Nature has disjoined. A cloud-burst had happened and there was a wash-out, and one of the pairs of rails hung disconsolately downwards, unsupported. We went cautiously by, feeling our way, lest our rails should follow suit; but stalwart men were at work, repairing the damage wrought by the rebellious element, with the cool skill of the Americans, handling the puzzles offered by nature with the calm born of knowledge and the deftness born of habit. Butte was reached some three hours late, and we met with a warm welcome in that copper-smelting city. On the next morning to Helena, the capital of Montana, a city of scattered houses and green trees, nestling in a cup in the mountains. The interest shown by the audience was a marked feature, here as elsewhere. The minister of the Unitarian Church in which the lecture was given introduced me in friendly fashion.

Again the train claimed us, and we slept ourselves into Spokane, over 381 miles, through scenery hidden by the veil.

of darkness. The sun rose on a very beautiful landscape of mountain, forest and lake. The Spokane Lodge is a very active one, but works against a hitherto unfriendly press. Let us hope it may be made less hostile by the present visit; at any rate, I wrote a brief article on *Theosophy, its Meaning and Value*, for a good weekly journal named *Opportunity*. There was a large evening gathering to which the subject, Reincarnation, was evidently quite a new idea. The listeners became interested; and it may be that a few will begin to think and study. We left for Seattle, and after twenty-two hours in the train I had to rush to a hotel, wash, dress, and straight off to lecture at 8 p.m. But the journey was a pleasant one, as the train ran through fine scenery, crossing the Cascade Mountains. It was interesting to see the line of rails zigzagging backwards and forwards as we climbed higher and higher, and to pass through an area which a great forest-fire had swept. Tall and black stretched the trunks, here and there high in air, while others lay prone on the earth, where Agni, Archangel of Fire, had laid waste the forest; and over the blackened waste Mother Nature had followed hard on the heels of the fire, fair flowers had sprung up in her footsteps, green grass waved, and young fir-trees were rising; for Nature will not long endure aught that is ugly, and kisses into beauty new life that adorns what her forces destroyed. When will man learn from nature that beauty is the divine law of manifestation, and that nothing which is not beautiful can or should endure?

(To be continued)



SHELLEY ON THE WILL¹

By JAMES H. COUSINS, D.LIT.

THE poetical expression differs from the philosophical in that it is mainly creative; that is, it speaks less with regard to logical relationships and historical sequences than to relatively self-complete emotional and mental experience and conviction. The philosophical mind works over the

¹ A lecture in the Brahmaviḍyā Ashrama, Adyar.

materials gathered by history, and rearranges them, sometimes to a plan that produces what scholarship regards as a new system but which is in fact only a permutation of philosophical tradition with an individual extension or modification. The poetical imagination does not trouble itself with minor responsibilities of history save to the extent that they may serve its creative purpose. From the necessity of its own radio-active nature it propels its conviction outwards and upwards through the mental and emotional materials at its command, and whirls these materials into a world of its own which moves luminously between heaven and earth, its elevation and luminosity depending on the quantity of the material of the heavens which it absorbs, and its continuity on its proportion of the earthly elements which it carries with it.

With this difference between the poetical and philosophical methods in mind, it may seem unfruitful to subject the works of one of the most poetical of poets to an examination for what they may yield to a philosophical study. But, in so far as poetry and philosophy are worthy of those titles in their highest sense, they are both related to reality, the one rising from and through it into imaginative expression, the other approaching it through an increasingly intelligent understanding.

There is, it is true, a gulf fixed by ordinary literary criticism between poetry and philosophy; but the gulf is closing across, and before long the passage from one to the other will be cleared of the obstructions which the human mind has allowed to be put in its path in the form of unquestioned notice-boards. The future elimination from the study of philosophy of argumentative details which are diminishing in importance as the mind of humanity increases in intuitional capacity, and the co-ordination only of valuable individual contributions, will bring to view the creative element that

is present in the philosophical process though not generally credited to it. At the same time poetry will rid itself of the restriction which has been put on its intelligence through over-emphasis on feeling, and will be valued as much for what it says as for how it says it.

In both of these elements of a full expression, the æsthetical and the cognitive, the poetry of Shelley is specially rich, but the first does not here concern us. Intellectually his poetry stands among the highest both in the sense of the "fundamental brain-stuff" that spreads like invisible but sensible threads through the tegument of the best poetry, and in the sense of the explicit exercise of the contemplative mind on the problems that challenge it from without and within. There are passages of Shelley's poetry so full of that intelligent comprehension of reality which we call truth, that they are capable of as elaborate commentary, in exposition of their significances, as passages in the *Vedas* and *Upanishads*. But so distinctive at all times, so frequently brilliant, is Shelley's poetical expression, that it has obscured the philosophical purport and import of his poetry even to some of the finest minds in literary criticism, who, "blinded by excess of light," have refused to take seriously the recorded facts of Shelley's intellectual interests and the declarations of his wife as to the place these occupied in his creative imagination.

It is not within our present purpose to deal with such passages. Our immediate work is to gather from the whole body of Shelley's poetry certain passages which bear on the matter of the volitional faculty of humanity. This will not only make a valuable contribution to the synthetical study in hand, but will also, more impressively than single passages on a single theme, demonstrate the constant preoccupation of Shelley's higher mind with the deepest problems of human nature.

First, then, as to Shelley's idea of the source of the Will. In *Prometheus Unbound*, Asia, the wife of Prometheus, questions Demogorgon, the Spirit of Eternity, as to who made "the living world" and "all that it contains". The answer is: "God, almighty God." Here the living world is not the general realm of nature, but the special realm of human nature, the psychological world in which the drama moves. "All that it contains" is set out as "thought, passion, reason, will, imagination."

It is not always safe to look for an exact correspondence between physical and intellectual form in poetry, though in the highest poetry the proportion of agreement is always large. But if one broods over the passage referred to; if one notes the different orders in which the powers of humanity might have been set out without disturbing the metre of the lines, showing that Shelley was not forced by technical necessity into his order, but chose it; if one ponders on his differentiation of thought and reason and his interposition of passion (strong feeling) between them; one can hardly escape the conviction that in "thought, passion, reason, will, imagination," the poet has built up a psychological scheme in ascending importance, from the external perceptive process which is commonly called thought, to the highest human power, the creative imagination, with will as its first step towards fulfilment. If this be so (and there is much to justify it to the attentive student of Shelley) then he places the will among the highest human faculties, a step only removed from its celestial source.

But this catalogue does not complete the psychological equipment of humanity. All the capacities thus enumerated are of the positive order. They are truly "powers," and they are properly conferred on humanity by that aspect of the universal being which Shelley calls "almighty God". It would be surprising indeed if the extraordinarily balanced

mind of Shelley left them with their purely masculine atmosphere. But he does not. Asia continues her questioning of Demogorgon :

Who made that sense which, when the winds of spring
In rarest visitation, or the voice
Of one beloved heard in youth alone,
Fills the faint eyes with falling tears which dim
The radiant looks of unbewailing flowers,
And leaves this peopled earth a solitude
When it returns no more ?

Demogorgon replies: "Merciful God." Now this is a capacity of quite a different kind from those already enumerated, a sensitive responsiveness of the feminine order to some inner relationship with that universal being which equally animates nature and humanity. This is Shelley's expression of the whole æsthetical capacity of humanity, the element in its equipment which, in the special form of love, is not only a means to the fulfilment of the will in action but is in the end, as we shall see later, its best inspirer and guide. It is properly conferred on humanity by that aspect of the universal being which Shelley calls "merciful God." This adjectival distinction is not for literary variety. On the other hand, if Shelley had desired only emphasis he could have repeated the adjective "almighty". The distinction is an indication of Shelley's alertness to significances and his care in expressing them, and we dwell on it here because of its bearing on other expressions that point towards our subject. It is not wise, in the case of most poets, to strain verbal significances, but in the case of Shelley it is wisdom to listen carefully for the overtones and undertones of even single words. Another point in the passage under consideration, not closely related to our special study but bearing on Shelley's general thought is that the call of nature and humanity to the responsive individual is to something beyond both. The spiritual nostalgia induced in the individual is a purely subjective state. The lowers do not feel the pain nor the earth the loneliness that

they invoke. The flowers remain unbewailing; the earth remains peopled. We shall return to this matter of the neutrality of man's environment.

No student of Shelley's poetry will raise the objection that these statements of a dramatic presentation cannot be attributed to the dramatist. The whole object of *Prometheus Unbound* is to embody Shelley's doctrine of the liberation of humanity through love. Still, it will add assurance and clarity if we quote from Shelley's prose his explicit statement as to the source of the will and the interaction between the general and the individual will.

We live and move and think ; but we are not creators of our own origin and existence. We are not the arbiters of every motion of our own complicated nature ; we are not the masters of our imaginations and moods of mental being. There is a Power by which we are surrounded, like the atmosphere in which some motionless lyre is suspended, which visits with its breath our silent chords at will.

This Power is God ; and those who have seen God have, in the period of their purer and more perfect nature, been harmonised by their own will to so exquisite a consentaneity of power as to give forth divinest melody when the breath of universal being sweeps over their frame.

The essence of these two paragraphs is that humanity possesses the machinery of volition, but that this machinery is set in motion by the active volition of universal being (God). When the human will is thus aroused and set to the work of harmonising the individual life with the universal, the individual ultimately shares the power of the universal and becomes an instrument of the pure expression of the universal being. This is, in general terms, a statement of the process known in the East as *yoga* leading to spiritual initiation.

We have not thus paraphrased this passage from Shelley for its improvement ! We have done so in order to emphasise its special bearing on the question of the source of man's will. This should now be clear. Incidentally the passage is also one of a number from which Shelley's philosophy of art may be deduced ; but this belongs to another study.

To what has already been shown above as to the place that Shelley gives to the will in his category of human faculties we may add a passage from *Queen Mab* setting out the characteristics of "a nobler glory" than a life of selfishness :

. . . a life of resolute good,
Unalterable will, quenchless desire
Of universal happiness, the heart
That beats with it in unison, the brain
Whose ever wakeful wisdom toils to change
Reason's rich stores for its eternal weal.

Here the will is uppermost in Shelley's mind; the sense of resolute purpose and action given a special direction by desire for human good, and working through the feeling-mode of consciousness, and through the cognitive mode in which Shelley, always alive to vital distinctions, makes the "ever wakeful wisdom" (the intuition that stands behind and uses the relatively lower modes of consciousness) operate through the materials gathered by the higher mind (reason) and use these for the fulfilment of the will to good.

Thus we gather that the will may be set to work to harmonise the individual life with the universal, and also to widen this harmonising process by working intelligently for the establishment of the Kingdom of Happiness on earth. We note, further, Shelley's distinction between *will* as a power of humanity (neutral in itself but capable of being directed to ends to which humanity assigns a scale of social and emotional values from good to evil), and *desire*, which remains ineffective unless the will is roused to action. In *Julian and Maddalo* Shelley, as Julian, says :

. . . It is our will
Which thus enchains us to permitted ill.
We might be otherwise ; we might be all
We dream of, happy, high, majestic.
Where is the love, beauty and truth we seek,
But in our minds ? And if we were not weak (willed),
Should we be less in deed than in desire ?

Again, in the glorious passage at the end of the fourth scene of act three of *Prometheus Unbound* Shelley visualises man as

. . . free from guilt or pain,
Which were, for his will made or suffered them.

That is to say, both the conventional and natural results of action were either brought into existence, or tolerated where they already existed, by the will of man.

If one read these two passages without reference to others in the poetry of Shelly, it would be easy to fall into the error of taking them to indicate that Shelley was an out-and-out free-willer in the commonly accepted sense of that term, and regarded the will as the supreme factor in human progress. It is true that, without the will as an executive power, the deepest feeling and highest thinking would, as far as the earth-plane of existence is concerned, be ineffective. But it is equally true that the will, supposing it to be self-operative (which, according to Shelley, it is not), would be but a blundering, undirected, futile and ultimately self-destructive force, were it not given direction and character by thought and feeling. We have already noted that Shelley places the will as one among a number of psychological endowments of humanity in *Prometheus Unbound*. Earlier in life the same inclusive grasp is seen in a passage in *Queen Mab*, all of which bears on the matter, but only the more salient parts of which we shall quote.

Spirit of Nature! all-sufficing Power,
Necessity! thou mother of the world!
Unlike the God of human error, thou
Requirst no prayers or praises; the caprice
Of man's weak will belongs no more to thee
Than do the changeful passions of his breast
To thine unvarying harmony: . . .
. . . all that the wide world contains
Are but thy passive instruments, and thou
Regardst them all with an impartial eye,
Whose joy or pain thy nature cannot feel,
Because thou hast not human sense,
Because thou art not human mind.

This is one of the passages in Shelley's early writings that earned for him the title of atheist and the rewards attaching at the time to the title. Even to-day it is sometimes misread as the expression of a pantheistic materialism that restricts the universal being to the external aspects of its manifestation and at the same time separates it from the human aspect. In effect the foregoing lines are but another version of the prose-passage already quoted, and they fill out our understanding of Shelley's idea of the source of the will and its place in human equipment. We have already seen that Shelley regards the human will as a power that is roused to action by the universal being. Here he includes the will as one of the "passive instruments" of the Power behind the phenomenal world. Its capriciousness cannot deflect the universal purpose any more than the changeable desires of humanity can disturb the universal harmony. They have their place in the universal economy, but nature is impartial to them, and cannot in the strictly human sense identify herself with the human reactions of joy and pain which are experienced through the special faculties of human sensibility and intelligence. At the same time we must keep hold of the fact that while this metaphysical distinction between the total consciousness of the Universal Being and one of its self-limited phases is true, it is equally true that the nominally separated sense and mind of humanity are, with all the rest of the world, the offspring of the "mother of the world" and partake of her character. She is nature, as observers of Shelley's pantheism have pointed out. But she is also the "spirit of nature," and therefore beyond and superior to it. She is the world. But she is also its parent; and her nature is law, as is also the nature of all details of her being. It is, as Shelley declares, the prerogative of humanity, when its volitional capacity has been aroused, to set it in line with the direction of the universal will. "Our wills are ours," said

Tennyson, "to make them thine". A universe of wills as separative as those we see in daily operation would lead humanity nowhere except to destruction. But the:

Divinity that shapes our ends
Rough hew them how we will,

though it may jar on unregenerate egotism, is the great hope and confidence of those who, like Shelley, grasp the truth of the unity of life in its origin, its operation and its purpose. They see the individual will not be dwarfed or frustrated but glorified and fulfilled in allying itself with the universal will in so far as it can intelligently comprehend it. That is why to Shelley there is no such thing as a pessimistic fatalism in the recognition of a supreme will in the universe. In *The Boat on the Serchio* he says, describing the awakening of nature at dawn:

All rose to do the task He set to each,
Who shapes us to His ends and not our own.

And this is his calm declaration of what he regards as a law of life.

We have passed from a consideration of the origin and capacities of the will to some reference to its limitations as seen by Shelley. As an instrument of the universal being, awakened into operation for the fulfilment of the universal purpose, it is obviously beyond the range of the term free-will as it is generally used. Nevertheless, in the details of its operation there are sufficient varieties of material, gradations of energy, fluctuations of occasion, assignments of moral values, inducements of praise or blame, to give the sense of self-volition and its attendant gratification to those to whom at a particular stage of individual evolution this is as necessary as any other ingredient of the universal māyā. Shelley does not deal with this aspect of the matter. But there is a passage in *Prometheus Unbound*, which bears on it.

Picturing the state of things after the release of Prometheus, he says:

None frowned, none trembled, none with eager fear
 Gazed on another's eye of cold command,
 Until the subject of a tyrant's will
 Became, worse fate, the abject of his own,
 Which spurred him, like an outspent horse, to death.

This is his enunciation of the law that, while all must work out the universal will, each has a unique way of doing it, and this must not be interfered with by another. To do so is to reverse the psychological evolution of humanity, to turn those who should be masters of the will into being its slaves. That way lies individual and social weakness and disintegration, for the servile seek some compensation for the loss of their self-volition in a false wilfulness amongst themselves. This is the psychological basis of the principle of "divide and rule" and the blackest sin that can be laid to the charge of any form of involuntary "imperialism" since it is the deprivation of the inducement and occasion to human beings to rise above their separative wills into some approximation towards affinity with the universal will to unity. Separation means hatred. Unity means love, and it is love that Shelley would enthrone as the controlling and directing power that will bring the will of humanity into communion with the universal will. It is the Earth herself that, in the fourth act of "Prometheus Unbound," declares that, when Man is free,

His will (with all mean passions, bad delights,
 And selfish cares, its trembling satellites),
 A spirit ill to guide, but mighty to obey,
 Is as a tempest-winged ship, whose helm
 Love rules, through waves which dare not overwhelm,
 Forcing life's wildest shores to own its sovereign sway.

Love allied with will, volition used as the executive of compassion, leads to power, and through this power lifts the whole being of humanity to such affinity with its divine source that the will of Man becomes in effect the will of God and

rearranges the externals of life accordingly. This is the essence of the passage in *Prometheus Unbound* beginning :

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

That stage attained in the embodied life of humanity, there is but one step more to get beyond the restrictions placed on the will into the nearest approach to freedom of will that Shelley gives expression to, a state of so close affinity between the universal being and the individual that between them there hangs only the thin veil of

. . . chance and death and mutability,
The clogs of that which else might oversoar
The loftiest star of unascended heaven
Pinnacled dim in the intense inane.

LOVE'S TESTING

LOVER'S parting, Lover's tears,
Lover's pain that rends and sears ;
All is mended with the years !

How then is true testing given ?—
Only hearts that have been riven ;
With all earthly things forgiven ;
Purged to Spirit, as with leaven ;—
Here are two may enter Heaven !

REGINALD POLE



OURSELVES BEYOND "OUR DEAD SELVES"

By D. JEFFREY WILLIAMS

WE have long been familiar with the conception of evolution, and with the idea of the gradual unfoldment of the powers latent within human as well as all other beings. We no longer regard human consciousness as the product of physiological and other processes. Consciousness is infinitely more than the sum of its functions at any stage in development. Not only do we discard the view that physical and brain functions are the fount and origin of consciousness, but we also reject the idea that functions of a super-physical nature can determine the existence of our essential being. We are more than we can express of ourselves through any function, any capacity, we possess. Beyond all that we express and manifest in any way, on any level of our being, we remain, holding within ourselves the unsearchable riches and treasures that are as far above our personal selves as the star is to its reflection in the pool of water.

Our bodies, which are our means of thinking, feeling and acting, have no rhyme or reason in themselves. Apart from their functions as instruments of the Self within us, they would be useless. When the Self has withdrawn its interest in and control of these functions in a particular case we have the resulting condition of imbecility. Clearly, man is more than his raiments of flesh, emotion and mind. From these, one after the other, the Spirit seeks to disentangle

itself. Imprisoned within the chrysalis of the triple lower self, the immortal genius ever waits the hour of release.

We are so accustomed to the tyranny and bondage of our lower nature that we are unconscious of the need for the freedom that the higher nature desires. We are frankly sceptical of there being any higher nature in us, not to mention its desire for freedom. In fact, many of us in the world are afraid of freedom where the mind or intellect is concerned. We shrink, many of us, from exercising the fullest liberty to think for ourselves, and we slightly shudder when anyone else dares fly to unknown regions of thought. We shrink from feeling honestly and in a really big and noble way so often. We shrink from acting on many occasions as generous and self-reliant people might be expected to act. Every time we ask ourselves what others will think of us if we felt or did this or that thing, we are giving hostages to our lower self and ignoring our higher self. After all, we are not very complimentary to ourselves when we mentally ask and consider what others will think of us. We must use discretion, of course, but discretion will never be overlooked if we decide to feel and do as our higher nature wishes us to feel and do. If we really wish for finesse and prudence in conduct there cannot be a better guide than our own awakened intuition.

Under the subtle pressure of a point of view, say, of being rather generous and well-disposed towards ourselves, we can be complacent and satisfied so often where the sufferings of others are concerned. We do not wish to ignore the sufferings of others, and we certainly do not wish to inflict suffering upon others, but such is our concern in relation to the real and imaginary duties we owe to ourselves, that our duties to others fade out of our picture like a dissolving view. A narrow, limited point of view will make us blind to a multitude of wrongs and cruelties. While men

held the view that women were their inferiors, they could tolerate and even commit many wrongs of which they were not ashamed. While it is the view of the strong and powerful that the weak and poor and outcaste are merely "hands" to work for their profit, the fact of a common brotherhood will not be clearly recognised by them. While animals are regarded as means of providing food, service and sport, for ourselves, we shall go on exploiting and hunting animals. As long as we can justify war, or think it necessary, from any point of view, that particular point of view will always compel us to agree to the making of war preparations. Our own point of view in religion often tends to make us bigoted and exclusive. When we insist on our point of view unduly we are not likely to be interested in the truth contained in another standpoint.

Man begins to live truly when he realises that he is more than his own personal self, more than all his standards and standpoints, more than his own likes and dislikes. Growth, from one point of view, is the increased power to step outside the ring of our personal views and desires. Growth is seen by the power to enlarge our sympathies and understandings, to take in other points of view, even if sometimes they are utterly opposed to one's own. It does not follow that we should act as if an opposed standpoint were our own—that would be pretence; but it should mean that we were really big enough to understand and appreciate the place of the opposite point of view. Man becomes more than man when he finds himself part of a larger life around him, when he touches a point of view that includes all points of view.

It is comparatively easy to form an intellectual conception of unity with all other human beings: it is a different matter altogether to know this unity as a conscious, burning experience. It was Matthew Arnold who said that "only what we feel we know" and the evidence of such experience we

can never deny. When people fall in love, as we say, the experience is enough. Yet the evidence of a spiritual love and sympathy is something very different from the ordinary personal love that engages one's feelings for a time and may afterwards pass away. A true love of humanity means that we have increased our awareness of them in our own hearts, that we have awakened in ourselves a response to all men, and have found that in reality humanity exists as a living, ever-present companion and is also a permanent guest of our heart. As we learn to include the needs of the world as among our own needs, feel the sufferings of the world as our own sufferings, share with the world our strength because useful that it belongs to the world and not to ourselves, the consciousness of the universal is being born within us.

There is such a thing as intellectual insight or intuition. This clearness of inner vision enables us to understand a thing that is presented to us from without in its deeper and more significant aspects. We may thus know a person or thing "through and through," as we say. There is, I think, a still knowledge that may be obtained. This deeper knowledge is found in the heart and not in the mind. Spiritual knowledge is always found in the heart. The way to the heart of everything is through one's own heart. In real truth, there is no without to the deep heart within each one of us. The mother may not always have the child in her mind, but it is never absent from her heart. The mother's real knowledge of her child comes from her heart always; her mind looks on from outside and the immediacy and intimacy of understanding is lost very often in mental question and doubt. Between the deep heart within us and what we call the world outside are no barriers of any kind.

We are content to live in an apparently separate, outer world made by our minds. The little world we can make by our mental images we can comfortably fill; but we should

feel lost in a wider world outside our mind-made one! Because we have so little faith in ourselves as spiritual beings we do not consciously declare to ourselves that we are greater than the mental pictures we daily make of ourselves. Outside our office selves, our domestic and business selves, we are "selves" that are tired, vagued and ill-defined! Our efforts at imagination where we ourselves are concerned, are limited very often to seeing ourselves playing humble, walking-on parts on the stage of existence. In point of fact, we spend much time in "seeing" ourselves as more or less efficient actors on toy stages as compared with the far more important parts we might imagine ourselves as taking. Chained to a round of duties we certainly may be on most days, but need we use our imagination to make us feel slaves to these duties?

If we made up our minds to make the use of our imagination a conscious and deliberate thing in our spiritual life we should soon realise its practical value. Imagination is creative; what we consciously imagine we tend to reproduce in ourselves. Our striving to reproduce the ideal we have seen in moments of clear spiritual vision will be accompanied by what the great writer, Henry James, called "a series of disgusts". The more clearly we have seen, the harder we have tried to reproduce, our ideal the more dissatisfied we shall be perhaps as far as our efforts are concerned. In this lies our promise and hope. As long as our vision is an unrelenting "tyrant" within us, ever making us feel disgusted with ourselves, there is much to be grateful for in a very true sense.

We have to see ourselves as we wish to be in our moments of inspiration, when we have lost all thought of a personal and separate self, when we are gloriously one with the purpose and music of life. We know in these moments that the desires of the lower personal nature must go. We know that submission to the higher is a realisation of freedom

and joy; but it is supremely difficult to remember this experience in our normal moments. Even very great people have gone through many trials and sufferings to arrive at a complete surrender. We may take an extreme case like that of Beethoven and his deafness. Beethoven's reaction to his impending calamity of deafness was one of defiance. Naturally, he did not understand and thought his growing deafness would mean the inhibition of his creative powers which were the life of his life. "He felt that he must assert his will not to be overcome. He would summon up all his strength in order to go on living and working in spite of his fate." He said: "I will take Fate by the throat." He was *defending*, as it were, his creative power. Submission and surrender were in Beethoven's experience the doorways through which came in the mighty creative powers of his genius. We seem to give up a great deal, but what we give up at any stage is nothing as compared with the joy and power that come to take, and more than take the place of that which we have surrendered.

To-day, a Poet addresses, from within, the heart of the ordinary person, and says:

It is very gratifying and very satisfying to call ourselves by different names and different types, and to segregate ourselves, and to think we are different from the rest of the world.

But, if you are all these things, have you saved anyone from sorrow?

Have you given me happiness- "me" the ordinary person?

Have any of you saved me sorrow?

Have any of you given me nourishment of heaven when I was hungry?

Have any of you felt so deeply that you could throw yourself into the place of the person who is suffering?

What have you produced, what have you brought forth?

What is your work?

Why should you be different because you belong to different societies, different sects, have different temperaments?

In what are you different from myself?

Have you, any of you, tasted Eternity?

Do you know what Immortality is, what Truth is? By that only can you be judged and by nothing else.

Do not invent phrases: do not cover Truth by things that are not real, that have no purpose, no vitality, that do not give you strength and ecstasy of purpose.

I say, if you come to that Kingdom and live and abide there, then you will possess the spark of genius, then you will belong to those who are the true builders, who give happiness to the world. Then you are giving, you are producing, and whatever you do will bear the mark of the creator.

You must choose.

What does temperament, what do titles matter, if you have entered that Kingdom which is the source of Truth, the source of Eternity, where you cease to be as a separate self?

Why should you hesitate to come and see? I do not ask you to follow me; but I ask you to come and look at things that are real, that are permanent.¹



REINCARNATION IN CELTIC TRADITIONS

COMPILED BY D. JEFFREY WILLIAMS

It is believed by many that the doctrine of reincarnation was held in Western lands by Celtic peoples. It will be of interest to give the following extracts and quotations from different authorities in support of this contention. References are given in order that the student may, if he likes, follow up this line of research.

IN Greek mythology as in Irish, the conception of re-birth proves to be a dominant factor of the same religious system in which Elysium is likewise an essential feature.²

¹ *The Pool of Wisdom*, by J. Krishnamurti.

² Alfred Nutt, quoted by Evans Wentz: *The Fairy Faith in Celtic Countries*.

Among the Celts prevailed the Pythagorean doctrine that the souls of men are immortal, and that after a fixed number of years they began a new life by putting on a new body.¹

In particular they (the Druids) wish to inculcate this idea, that souls do not die, but pass from one body to another.²

. . . The idea of re-birth which forms part of half a dozen existing Irish sagas, was perfectly familiar to the Gael.³

In Ireland I found two districts where the re-birth doctrine had not been wholly forgotten . . . A highly educated Irishman now living in California tells me of his own knowledge that there was a popular belief among many of the Irish people throughout Ireland that Charles Parnell, their great champion in modern times, was the reincarnation of one of the old Gaelic heroes.

. . . Belief in reincarnation was very common among old Cornish people.⁴

Every writer (on the Druids) admits that the doctrine of *Abred*, or reincarnation, is one of the chief features of Druidism.⁵

To-day the old Celtic, and once widespread, doctrine of reincarnation is a living faith again with diverse minds in Ireland.⁶

RE-BIRTH IN WELSH TRIADS⁷

Three Cycles of Existence there are: The Cycle of Infinity (Ceugant); the Cycle of Felicity (Gwynfyd); and the Cycle of Evolution in Matter (Abred), through which man has traversed, arriving at the stage of humanity.

¹ Diodorus (first century, B.C.) lib, V. cap. 28, 6.

² Julius Caesar: *History of the Gallic Wars*.

³ Dr. Douglas Hyde: *Literary History of Ireland*.

⁴ Evans Wentz: *The Fairy Faith in Celtic Countries*.

⁵ *Encyclopædia Cambrensis (WELSH)*.

⁶ W. P. Ryan: *The Celt and the Cosmos*.

⁷ Taken from *Barddas*.

Animals originated in the lowest point of existence . . .
 They rise in their various gradations up to man . . .
 Animals approach this stage (of humanity) in proportion as
 they are gentle and harmless in their dispositions . . . It
 is unlawful to kill an animal, as it is unlawful to kill a man,
 save in self-defence.

Living beings, having been led up through a succession
 of animal existences . . . arrive at the stage of humanity,
 where good (spirit) and evil (matter) are so equally balanced
 that liberty of choice is possible and the will becomes free,
 rendering man accountable for all his actions, he having
 developed the power to ally himself with the higher or
 the lower.

Three stages of existence of animated beings: That of
 Potentiality in the lower stages through Matter; that of
 Liberty of Choice in the stage of humanity; and that of Love
 in the next stage of Gwynfyd (Cosmic Consciousness).

Three necessities to which all living beings are subject:
 A beginning in the world of matter (Abred); evolution through
 reincarnation; and consummation in the cycle of felicity.
 (Compare with the Buddhist saying: "There is not a grain of
 dust that now is but will not one day enter into Nirvāṇa.")

Three necessities of reincarnation: To collect the
 properties of all matter; to gather knowledge of all things;
 and to acquire power to overcome evil;¹ for without this
 traversing of all states of existence no form of life can
 obtain perfection.

Three indispensable conditions to fullness of knowledge:
 Evolution through the lower stages of existence; progression
 in the stage of Felicity; and the memory of all in Eternity.

Three things essential to reincarnation: Transgression of
 law, for it could not be otherwise; escape through liberation
 from all evil (matter) and adversity; and the increase of

¹ (Evil: opposition and resistance offered to spirit by matter.)

life and spirituality by a final escape from the bondage of matter.

Three things make re-birth necessary for man: his non-endeavor to obtain Knowledge; his non-attachment to Good (Spirit); and his clinging to Evil (Matter).

Three great advantages of the human stage: The balance of good (spiritual nature) and evil (material nature), whence comparison; liberty of choice, whence discrimination and judgment; and the beginning of power in the use of discrimination and choice.

True knowledge (says a Druidic fragment) can only be acquired by experience. To obtain all possible knowledge, it is necessary to pass through all possible modes of existence, and to experience all that is to be known in each of them. Man in the super-human stage will recover a perfect memory of all that he has known and experienced in every mode of being since his coming into existence in the lowest stage of the world of matter.

Three restorations of the World of Light: (Gwynfyd): Primal genius and character; primal love; and primal memory, without which complete felicity is impossible.

Three characteristics of the World of Light: Love, as far as necessity for it exists; harmony which cannot be improved; and knowledge, as far as thought and perception can reach.



GREAT things might be deduced from the fact that men who believe in nothing else continue somehow to believe in art, and theologians could have a gay time with the idea.

GRANVILLE HICKS

ENCOURAGEMENT

By W. H. JACOBSEN

WERE I asked to name the greatest potent force in the Universe, I would instinctively mention the above title. Of course, I am aware that I would lay myself open to the charge of extravagance, but all the same, I think I should have little difficulty in at least making out a pretty good case. For when you carefully consider the matter, encouragement looms very largely as an instrument of tremendous value.

Encouragement is one of those things which many people could often give, and indeed would often like to give, were they not restrained by very false and very silly notions of reticence. They dislike making a fuss. They fear it would seem as if they were showing off. Perhaps the chief explanation is that of sheer indolence. It would mean an exertion, which in the ordinary course of events, need not be provoked. Or it may be for the want of imagination. This is a very common cause. The presence of imagination would picture much joy for the recipient of the encouragement, and also a quite possible development of the talent encouraged. But no imagination means no picture, and no picture means no inducement to encourage.

Encouragement is essentially one of the Graces. It belongs to a delicate, tactful order. It can discriminate with the very touch of the artist. We all know that encouragement ceases to be a thing of beauty when the ugly, poisonous

slime of flattery is concerned. From all this may the good Lord deliver us.

As a matter of fact, however, mankind suffers more from the lack of encouragement than from any ridiculous surfeit. People do not encourage because it does not seem worth while. It may possibly come as a surprise to the average man in the pew, to be told that he can influence the average man in the pulpit. But it is true. Preachers appreciate the concentration of their hearers. They are quick to see the attention or non-attention of their listeners. One pair of eyes fixed on the preacher may bring a message of encouragement of no slight degree. There is too what we term, atmosphere. This is a very significant phrase. It stands for much. It may not be capable of a precise definition, but there is no doubt of its existence and power. Atmosphere is very closely allied with our subject.

Take the physical aspect. You go into a room where the atmosphere is close and stuffy. What is the effect? This: that certain elements conspire to discourage your vitality. Discouragement with a vengeance! Atmosphere is just the product of environment. Environment is not all confined to the material. It is not necessarily a defined force. A person can bring into a room such an environment that will transform the whole situation. Dr. Annie Besant says that the passer-by can produce an influence.

If we turn for a moment to the family life, we shall find much material for thought. For here it is that conditions and circumstances allow of a very free scope. The home should be the encouragement focus. It is at home that one can afford to be natural; to throw off all masks; to be simple, normal, and usual. There is the element of intimacy which is at once the opportunity for immense good or harm. Encouragement should be the leading motive, principle of the true home.

We might in this connection use another word: confidences. And of course, it follows that if the home is the natural abode of an encouragement focus, confidences of a particularly sacred character must prevail. There is nothing in the wide world so precious and lovely as the complete surrender attached to the household of love. Encouragement centralises because it can do no other.

Would it be too great a digression to allude to the remarkable success of the boys and girls in many Scotch homes? Only recently we read of a shepherd's home from which came no less than five daughters, who had earned an M.A. degree. It does not require a great amount of imagination to visualise the intense family sympathy and co-hesion in this humble Scotch home.

To encourage others, when possible, is just a simple act of natural courtesy. To encourage ourselves is often a far more difficult and complex question. We ourselves are apt to be very harsh critics of ourselves. Sometimes the criticism is of such a nature that actually disregards common fairness. Does this appear too harsh? Perhaps I ought to explain that the nearer the individual approaches to the vision of the ideal so much more is he prone to judge by the comparative. Mistakes, if not tragedies, have resulted from such a course.

Before turning to another personal aspect of encouragement I give a quotation which will need no explaining:

A shrinking, retiring, near-sighted woman waits and waits among the Yorkshire hills saying wistfully to herself: What shall I do? It has been a long sore trial to wait and watch as she has done. In her lifetime she has known not a few of her own age who have long since solved that problem; some are wedded and happy in their homes; others have found their true place as teachers, writers or artists, and are crowned already with honour. This woman has had great sorrows and losses, and her day is wearing on into the afternoon, still she has heard no voice bidding her go work in the vineyard.

A letter written to Wordsworth while she stands in the market place waiting for the Master is, in my opinion,

the most pathetic cry ever heard in our life-time. She writes :

Sir, I earnestly entreat you to read and judge what I have sent you. From the day of my birth to this day I have lived in seclusion here among the hills, where I could neither know what I was nor what I could do. I have read for the reason I have eaten bread, because it was a real craving of nature, and have written on the same principle. But now I have arrived at an age when I must do something. The powers I possess must be used to a certain end; and as I do not know them myself, I must ask others what they are worth; there is no one here to tell me if they are worthy; and if they are worthless there is no one to tell me that. I beseech you to help me.

The teller of the above goes on to say :

What she sends to Wordsworth then is poor; she has written many volumes, all poor; has waited in the market place and done no work; but at last the Master, walking there, sees her wistful face turned towards him, and says: "Go into my vineyard." Then she bends over some small folded sheets of coarse paper until her face almost touches them, and in one book she storms the heart of England and America, and in the one hour that was left her she won her penny.

Robert Collyer, the Pastor of Unity Church, Chicago, thus set forth the coming of Charlotte Brönte with her immortal work, *Jane Eyre*.

We alluded to yet another personal aspect of encouragement. It is the greatest of all. It concerns religion. Religion to many people appears to exist to merely discourage sin. It represents a bundle of questionable negatives, and it holds out no beneficent visions of personal contact with God. Theosophy claims to be an unfolding of the mysteries of creation, and this in a significant way!

Theosophy bids the soul to recognise the Fatherhood of the Almighty Creator of Heaven and Earth. It beckons men and women to see and to see more clearly the illumination of the Highest. Think of it quietly, and surely it will dawn upon the mind that here is the full noon-day of the glorious sunlight of ecstatic encouragement. If God be with us, who shall be

against us? Encouragement reaches its nadir when God Himself can be invoked as the Encourager.

Yet one would hesitate to describe such a situation as one entailing no "agony and bloody sweat". We must needs travel upwards towards the summit before the light in all its beauty can be made visible.

But there is one great consolation. Every step in the direction of holiness is a preparation for the vision of more and yet more celestial delights. Our business is to go forward. Encouragement will, must, accompany all faithful souls.

SPRING RAIN

THE Springtime's splashing with great water showers
While from the Westward ocean sweeps the rain,
Threshing to earth the sweet bespattered flowers,
Drenching the roots to richer growth again.
Gray in the heavens unfurl the cloud-tossed streamers,
Gray o'er the earth swirls all the storm in might ;
And, safe in soil, the little nursling dreamers
Quiver to burst their bonds and reach the light.

Springtime is merry when the winds are blowing ;
Summer is tranquil when the rains are gone.
So, in the heart of man, the Spring comes sowing
Dreams that the hour of Summer broods upon ;
Dreams of great living, dreams of unrest and strife,
Breaking, like seeds, into their dream of life.

REGINALD POLE

MATERIALIZED ĀKĀSHIC RECORDS

By SATURNIAN

WITHIN the last fifty years, science has made greater strides than at any previous epoch within historical times, and many thinkers, in putting the question: What next? are not a little perturbed at the rapidity with which new and startling developments follow one another in the phenomenal world.

If we consider the most recent, *viz.*, what is called, Wireless, it is certain that its extension is fraught with possibilities undreamt of by the world at large and a little reflection will lead one into all manner of strange and sometimes fascinating bypaths.

This article, however, is only concerned with the moving picture as will be shewn in the cinema theatres in the near future for it is ever improving in production and will, ere long, take on certain features the advantages of which are at least dubious.

There are two developments which have advanced beyond the experimental stage, to wit, natural coloring and speech synchronised with the movements depicted on the film, labial and otherwise.

Having seen a film in which a departed acquaintance appeared, it was possible to conceive of the reaction that would take place if one of more intimate relationships had been thrown on the screen; and such conception gave rise

to a feeling not easy to define for, what was depicted amounted to a materialised ākāshic record, minus speech and natural coloring.

With these latter additions, the question arises: what will be the effect on humanity, that is in the West, at its present stage of development? In order to assist such consideration, I will put a hypothetical case.

Let us suppose that such a synchronised film had been made of an episode or episodes in the life of some one dearly loved, such as a wife, husband, child, parent or friend, and that sometime, perhaps years, after that loved one had left this physical life, the film was produced for the edification of one or more of those still in incarnation who had been intimately associated with the departed.

I have tried to imagine what effect such a reminder would have on the person or persons concerned for, while photographs of people who have left the physical are more often than not associated with an idealistic conception and therefore elevating in thought and feeling, the materialised ākāshic record is something so different, so true to the personal expression that nothing is left to the imagination, idealism is ruled out and only the love and affection in connection with the personality left.

The psychological reason might be as follows:

The photograph is regarded as an inadequate representation of a beloved individual and, in gazing on it, one's thoughts are raised to the loved one who once had that appearance when using that particular body; but, in the case of a moving and speaking picture, one is compelled to think strongly and vividly of a personality that has gone for ever and the pleasurable association that one had experienced with that personality would be forcibly impressed on the consciousness with the result that feelings of distress, regret, etc., are induced in the personality as apart from the individual.

It would be an effort to rise above such feelings and realise that the loved one is still alive but no longer perceived by the physical senses which have only to do with the waking consciousness.

In short, the moving picture would harrow and distress the feelings, whereas the photograph should elevate and ennoble the thoughts.

The former depicts the vagaries of the personality while the latter engenders thoughts of the nobility of the individual.

I think it will be seen that this is a scientific development that has outrun man's psychic unfoldment, just as his morality and ethics have not kept pace with other advances in science which have been utilised for the destruction instead of the betterment of his fellows.

The moving and speaking picture would not be distressing if human beings had attained that consciousness which opens to the understanding after-death conditions, for at the present stage of human evolution the sixth and seventh senses are still latent, being only kinetic in a very few of the race.

Many scientists admit that the powers over Nature that they expect to achieve before very long are causing them considerable apprehension in view of man's deficiency in morality and ethics, for are they not responsible for putting dangerous weapons into the hands of children ?





NATURAL THEOSOPHY

REINCARNATION

By ERNEST WOOD

IN the last article of this series I described the course of a human life as consisting of two phases—life in the body, and life after death. All this is really one continuous life. When the hands of a clock have passed the number VI they begin to go upwards instead of downwards, yet it is all part of one continuous movement. It is only from a limited point of view, which has no reality for the clock, that we speak of upward and downward. So also do we speak of the life before

death and the life after death. Life in the body is more objective, is used mainly for gathering experience; life after death in the mind-planes is more subjective, is used for turning it over, thinking about it, understanding it, converting it into wisdom.

The mind of a man at the beginning of the subjective period is like a wilderness where thousands of plants are growing in a hustling and chaotic manner, with no orderly relation to one another. At the end of that period it is like a smiling garden, in which there is no competition between one plant and another, for the weeds have been thrown away (or rather they have been chopped up and dug into the soil) and the fair plants have been cultivated to great beauty and in harmonious relation to one another. In other words, the numerous half-formed feelings and unfinished thoughts are developed and sorted until the mind has become organic, simple, as a motor-car is simple because it contains no unrelated or useless or unessential parts. The diversity, the variety may be great, but the unity of harmonious relations is over all, and therefore there is simplicity. How simple it is to raise an arm, though in that action some hundreds of adjustments in the body are involved. At the end of the subjective life the mind becomes simple like that. It acts as one thing, that is character.

Character is simple, though it may not be complete, just as a motor-car is simple, but is capable of alterations and additions. When we act from character we do not act from memory. The body has character, because if we would walk we need not think of every muscle and tendon that is involved in the movement. A man has character when his mind is simple and he decides and thinks from a centre that is not confused. Suppose you had a motor-car, and every time you returned from a journey you disassembled its parts. Every time you wanted to use it you would have to reassemble

them. That is the state of the average mind. It has many parts which have never been assembled. It has to be partially assembled every time it is used, and the assembling is rarely well done. When it has a problem, it must remember what happened yesterday, last month, and last year in similar connections. If it had permanently assembled those experiences of yesterday and last month and last year as they came along it would not need to remember them now. It could act from its integral character. How much better it would be, to take another example, if we could have as magistrates and judges men of great wisdom and character, trustworthy and trusted, who could give in every decision a new judgment according to principles instead of spending much time in the consideration and discussion of precedents.

Character is the working of a mind or consciousness of which every part is properly assembled or adjusted to unity, whether the number of parts be few or many, whether the man has much or little knowledge. The great powers of consciousness (knowledge, love and will) are all adjustments to unity: knowledge in the world, love in society, and the will because it brings new power into the individual and the collective life. The great ideals of all men—truth, goodness and beauty—are visions of unity. That is why they are guiding stars for us through the fields of chaos.

The search for truth which is science discloses the unity of all the material world, shows that no particle is loose or disconnected from the rest, but that there is a mantle of law thrown over all things, a mantle of many folds. The principle of truth expressed in human character also reveals the power of unity as inward law. Only as the mind is true to the man, true to the truth he already knows, free from disconnected fancies and faithful to co-ordinated knowledge, can it grow in mental power. Its sane function is an expression of the unity within its walls.

Similarly, goodness or good-will creates unity of feeling, which is the cement of co-operation; and this unity also discloses its value in the great power that it gives to human life. This ideal expresses itself in love, which is a declaration in terms of feeling of the perception of our real unity.

Beauty also is unity. A succession of notes may make a beautiful melody, but not the same notes sounded at intervals, so that they are quite separate from one another. In a picture, composition, which is unity, is essential to beauty. And the expression of beauty in human life is also composition, harmony, organic perfection, skill.

All ideals belong to character. Truth and thought go together; also goodness and love; also beauty and the will, which is the expression of our integrity.

I have mentioned these ideals at length, because they and they alone are the fruit of experience, of an incarnation. Thought, love and will are the powers of consciousness. Truth, goodness and beauty are universal reality, or life itself. Our sensations of the universal also correspond, and are understanding, happiness and freedom.

The objective period in a human life-cycle is mainly for gathering material; the subjective mainly for the building of character. This character is life. You cannot make a list of true facts, good deeds and beautiful things, for circumstances alter cases, and life is fluid. Not all the precedents in Halsbury's *Laws of England*, if made into commandments, could tell us what to do and what not to do, but will, love and truth can always declare it. Character is living law.

To understand reincarnation one must know what character is, and how it is produced from experience.

When, at the end of the subjective period, the material gathered in a given lifetime (or rather bodytime) has been fully woven into character, it is time for the man to return to birth in this world, to make new and further experiments,

to gather new materials of experience, to exercise and confirm his character. It would not be natural for the man to proceed onward and upward for ever in some spiritual realm where the conditions of restraint, of obstacle, are not provided as they are provided in this material world. As has already been explained, men need necessity; in conditions of no restraint they will not face that part of life which they dislike or of which they are even slightly afraid, and also they will not know a millionth part of the variety of life. A certain great lady used to say: "If I knew the future I could not do my work." Certainly if men could determine the future (if they could predetermine the result of every experiment they make) there would be an end to education through experience. This world is a necessity for men. Looking round, we see that it provides for their necessities at every stage of growth.

Some are but savages, with little mind; surely when they have assimilated the lessons of their present experience they will come back to earth for the kind of experience which we see all round us being gathered by men in a somewhat higher state of development. Surely it is here on earth also that the mediocre will return when the time comes for them to develop further the knowledge, the love, the skill on which they have already moderately embarked. If there were spiritual spheres in which exactly the same thing could be done as is being done in this material world, this world would not be a necessity for any one even for one lifetime. Besides, two worlds of experience cannot be different and yet the same. Therefore reincarnation on earth is a necessity. Therefore also men of spirit, while here, often feel like animals in cages; they pace to and fro, looking hungrily through the bars into the lands of freedom and understanding which they call ideals. They must conquer fire and water, earth, wind and sky, by experiment, experience, knowledge, love and power, and so win freedom in this great cage.

Let me show by a common simile how character works at the time of reincarnation. I will take the case of Henry Ford; it is especially permissible as he is himself convinced of the truth of reincarnation. Long ago, when he was designing his motor-car, he used to work at it himself in a little shop behind his house, and now and then the neighbours would see him trying the machine on the road, and they would look at one another and tap their foreheads significantly. Consider one of his days, and compare it with one incarnation, a day of life. In the morning, let us say, he would work on some part of the machine; in the afternoon he would try it on the road and see what happened (that is to say, he would experiment and observe); in the evening he would sit quietly reflecting upon what had happened on the road, until he had considered the significance of the afternoon's experience. Then he would come to a conclusion as to the next day's work, and he would say: "Well then, to-morrow morning I will alter such-and-such a point; I will do such-and-such a thing." So, the next morning, he would go to his workshop, not to puzzle over anything, but definitely to carry out the decision made the previous evening. So men come to re-birth with character, with purpose, with hunger for certain kinds of experiment and experience, and they do not need memory of past lives, which would be confusing, troublesome, and would delay the present work.

True knowledge is always power. Knowledge of reincarnation releases men's faculties for their fullest use. How many people envy the abilities of the great, yet do not strive for that which they so much want, because they think to themselves: Alas, life is too short; I could not possibly become a great poet before I die. But he who knows reincarnation says to the despondent man, that is to the average man: Trust life to find a way for its fulfilment. Be a middling poet now, but the best middling poet that you can, or

at least make a beginning, and you will surely in another life become the great poet that you want to become. Do not think of time nor of death; your present life and power are not yours by chance but are the outcome of your past efforts, and your future will be the result of the present. Thought of the future is only useful if it inspires the present. Know that you are master of your destiny, and you can make your future of the kind you choose and as great as you choose.

This knowledge gives full release to our power. Even those who do not believe in human immortality must act as though they did if they would achieve great things; they must not consider that time is a great limitation or dwell upon the idea or belief that chance is full of power to stand accidentally in the way of achievement. Those who believe in chance with respect to human life remind me of some of the Chinese who are said to believe that harmful demons are lurking everywhere, and so to thwart them or mislead them they build queer gables and crooked entrances to their houses and hide inside, fearing the chances of open life. Similarly, primitive men fear thunder and lightning as the voice and weapon of an arbitrary god, a deity of chance moods, of unintelligible designs. When Benjamin Franklin sent up his kites to test the lightning many protested and said that he should be stopped in his blasphemous action, which would anger the god and bring his vengeance upon mankind. He who believes in reincarnation is he who regards even human immortality as a natural thing, subject to no arbitrariness. If we believe in reincarnation we fear nothing (except possibly our own folly) and all our powers are released for work which must surely bring its fruit. This knowledge satisfies the hungry will, and what man's will is not hungry in some degree, in what man's breast does not hope spring anew when opportunity is seen? Let us never think of reincarnation as a satisfaction of human desire for immortality,

but only as knowledge which is power and opportunity. It is not for a solace, but to release the will. It is not to "provide time" but to assure them that nothing will cut them off from success until they have achieved. Reincarnation is not a necessity. It is a sign of our failure to live a fully human life, to employ in the midst of limitation all the organs of the soul.

(The next article of this series will show that karma is not punishment or bondage, but a means to freedom.)

THE GĀYATRĪ

By ASUTOSH MUKHERJI, B.L.

BEFORE one can fully grasp the significance of this, the most holy Mantram of the Hindūs, one should have a very clear idea of the cosmic system, not only of what Western astronomy has so far recognised, but also of what our R̥shis have discovered. *The Secret Doctrine* has shown the inter-relations between the globes over which the life-current flows during a particular world period.

Let us leave aside the consideration of the sacred Praṇava for a moment and try to form an idea of the *Vyāhṛitis* which are nothing but the seven sheaths—the seven cosmic planes, viz.: *Bhūh, Bhuvah, Swah, Mahah, Janah, Tapah, Satyam*—the physical, astral, mental, causal, intuitional, spiritual and monadic planes of the Cosmos, embracing the whole space over which creation extends—the regions of Brahmā, Viṣṇu and Ruḍra—nothing excepted.

We shall now try to understand the Gāyatrī proper, the *Varənya Bhargah* of the *Savita*. The *Savita* is the One from whom is born the whole Cosmos, He in whom the universe

lives and moves and has its being. Birth, growth, decay, anywhere and everywhere, is the outcome of the same divine impulse which comes from the *Saviṭa*. The supreme source of all energies is called the *Saviṭa*.

Even the greatest atheistical student of astronomy and science cannot but admit that in our solar system the visible orb of the Sun is the Giver of Life and the Ruler—the Lord. If it ceases to function, the whole system would be lifeless in a moment. We are to carry this analogy further up to the cosmic Solar System.

The supreme Lord of the cosmic systems is the *Saviṭa-Devatā*, who is the Supreme Sun. It is He who is the very life of created beings from Brahmā, the Lord of creation, down to the minutest protoplasm. It is He whose energies play upon the subtler planes of the subtler bodies of all creations and lead them on to evolve until one-ness with the great Lord is achieved. It is He who is regulating our energies to perfection: *Dhiyo yo nah prachodayat*.

The *Pranava*, the sacred syllable, is the holiest symbol consisting of four parts: Om—A, U, M, ◡ (*Nāda Bindu*). Our Sacred books are full of praise of this *mantra* and many are the explanations given of it. This second symbol duly practised, helps to raise the budding consciousness of the devotee step by step to the grandest conception of the Supreme Source of all—the great Lord and His immanent-transcendental aspects. In the *Māndūkya-Upaniṣad* it is said that *Om* is the sacred syllable which has culminated into the universe, visible and invisible, so much so that whatever has come into being in the past and whatever exists in the present and will come into existence in future are nothing but this *Omkar*. Then it proceeds to explain how and why.

Only a brief summary is attempted below.

The Mantram is divided into four parts as already indicated and each part is called a *Pād*—a step:

1st part: A: It symbolises the visible universe which has taken the physical, the material shape—the *Virāt rūpa* the outermost sheath of the Supreme Lord immanent in creation.

2nd part: U: The universe as it exists in the ideation of the Supreme Lord in his mind so to say, immediately before assuming the material outward shape. It is the plan of the universe as existing in the conception of the Lord but not yet projected into the physical or material plane.

3rd part: M: The universe as it exists in the causal mind of the Lord—the germinal stage before any definite idea has been formed.

4th part: ॐ : represented by a crescent with a dot and called *Nāḍa bindu*: That supreme state of the Lord—the transcendental aspect of Him—which is not ruffled by any disturbance of equilibrium where even the idea of creation has not arisen—the homogeneity, in fact *Ekam̐vādviḷyam* state; the impulse for creation has not yet arisen. There is absolute absence of duality there.

The hints given above will show that it is the Supreme Lord who, in his immanent aspect, is the beginning and end of all creation and is hence called the *Saviṭa*. The created universe occupies a portion of Himself for it is said that “ He manifests in a small portion of Himself ” and it is this manifested portion which is divided into seven cosmic planes which are occupied by the countless solar systems and form the planes of action for the minor solar Lords. When the devotee recites the holy *Mantram*, the *Gāyatrī* and the *Praṇava*, with due punctuation his subtler bodies vibrate in unison and gradually his mental vision opens out and leads his budding consciousness from plane to plane to the realisation of the Supreme Lord, immanent in His creation and transcending the same. The creation is symbolised in the seven syllables—the *Vyāhṛiṭis*—suggesting the seven cosmic planes. The rhythmic metres employed in the recitation attune the devotee to the holy

vibration playing around him in the different planes and through him in his different *koshas* or bodies and help him to realise that he is not alone but an indivisible part of the cosmic whole and he concludes with *Dhiyo yo nah prachodayat*—may He direct our intellect—*our* and not *mine*—the use of the plural number is to be noted in this connection.

Recourse is had to the several symbols to help the finite mind to grasp the infinite during the *Sādhana* (practice) for comprehending the grandest conception of the Lord of the Universe in His immanent and transcendental aspects simultaneously and the unity of each part with the whole.

The Sun referred to in the *Mantram* is not the physical orb of the visible sun but the most glorious effulgence ever shining within, the minutest sparks from which go to make up the innumerable solar systems; *Yasya bhāsā Sarvamiḍam vibhāṭi*—by whose radiance all else becomes resplendant.

To summarise, the *Mantram* may be translated: Let us meditate upon the Great Effulgence, who as the Lord of Creation, is immanent in the whole creation in the different cosmic planes and also transcends beyond the same. May He illumine and direct our intellect functioning through the different forms and bodies to rise up to the realisation of our oneness with Him.

HARI OM-M-M

SPIRITUAL matters are so elusive anyway that we must always name them in almost mystic symbols. The truth is not within the scope of language.

BARRETT WENDELL

THE MASTERS AS JOURNALISTS

By MARY K. NEFF

IT was a most delightful discovery to me to learn that several of the Masters were contributors to the early volumes of THE THEOSOPHIST, and I should like to share the delight with readers of that journal by placing one of these contributions before them. THE THEOSOPHIST of 1882, for instance, contains at least three such articles :

1. "A Mental Puzzle," signed by "One of the Hindū Founders of the Theosophical Society, Tiruvallam Hills, May 17," appears in the June number. The Master Jupiter, or Rshi Agastya, the Regent of India, lives in the Tiruvallam Hills. That he was a frequent contributor seems to be implied in H. P. B.'s remark to Mr. Sinnett apropos of Dr. Kingsford :

She can hardly be an infallible Seer, or else Maitland would not have attributed to 'Mme. Blavatsky' a sentence written by the Tiruvallum Mahatma in Reply VI of the October (1883) THEOSOPHIST, page 3. I have his MSS.'

The Reply referred to is one of a series of seven scholarly "Replies to Inquiries" suggested by *Esoteric Buddhism*, dealing with such questions as: Do the Adepts Deny the Nebular Theory?, Is the Sun a Cooling Body?, The Historical Difficulty, The Philological and Archæological Difficulties. These Replies can be found in *Five Years of*

¹ Letters of H. P. Blavatsky to A. P. Sinnett, p. 63.

Theosophy, and should really be incorporated in *Esoteric Buddhism* as an Appendix. Reply VII, "Inscriptions Discovered by General A. Cunningham," is signed by T. Subba Row; the others are unsigned.

2. "What is Matter and What is Force?" was written for the September issue by Master K.H.; H.P.B. tells Mr. Sinnett that:

The readers will be stuffed this time and no mistake—with *occult doctrine*. Mr. Sinnett A. P.'s article, two letters, Mr. Hume A. O.'s Fragments, 11 columns ! ! ! a criticism upon your Review by Maitland and Mrs. Kingsford, etc., etc., and finally a criticism upon Col. O.'s lecture. "Is Electricity Force or Matter?" and an answer by Mahatma K. H., who is becoming a true penny-a-liner, a proof-reader through astral light, and what not?"¹

This journalist work of the Kashmiri Master explains his need of a roll-top desk and the typewriter which his great pupil, C. W. Leadbeater, long ago succeeded in placing on it, by disintegrating the machine to atoms as it stood on his own table, and re-integrating it on the Master's desk in the Himālayas. His work, however, was not always carried on in such favorable conditions. He writes to Mr. Sinnett in 1882:

This abundance of MSS. from me of late shows that I have found a little leisure; their blotched, patchy and mended appearance also shows that my leisure has come by snatches, with constant interruptions, and that my writing has been done in odd places, here and there, with such materials as I could pick up.

His literary work almost came to a sudden end about June, 1882; for in the same letter he tells Mr. Sinnett:

The Egyptian operations of your blessed countrymen involve such local consequences to the body of Occultists still remaining there and to what they are guarding, that two of our adepts are already there, having joined some Druze brethren, and three more are on their way. I was offered the agreeable privilege of becoming an eye-witness to the human butchery, but—declined with thanks.²

¹ Letters of H. P. Blavatsky to A. P. Sinnett, page 8.

² The Mahatma Letters, page 116.

3. "The Harmonics of Smell" is another contribution of the Master K.H. in the August number of the magazine. He says in a letter to Mr. Sinnett:

I have noticed an article on smell by some English Professor, which I will cause to be reviewed in THE THEOSOPHIST and say a few words.¹

It is these "few words" which the reader will find below for his perusal and enjoyment.

But Master Jupiter and Master Koot Hoomi were not the only distinguished contributors, in its first years of struggle, to the Society's organ (and therefore *Theirs*). The story called "The Ensouled Violin" in H.P.B.'s collection of *Nightmare Tales* appeared first in THE THEOSOPHIST of January, 1880, signed "By Hilarion Smerdis, F.T.S., Cyprus, October 1, 1879". H.P.B. spoke of Master Hilarion or Illarion² as the Cyprian Adept; and in one of her Scrapbooks she has pasted a cutting, from the *Spiritual Scientist*, Boston, 1876, of a story published by her under the title; "An Unsolved Mystery," and has added a note in writing:

"From I * * * Narrative".³

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Here follow the "Few Words" of Master Koot Hoomi on:

THE HARMONICS OF SMELL

The old proverb, that: Truth is stronger than fiction, is again exemplified. An English scientist, Professor William

¹ *The Mahatma Letters*, p. 102.

² H.P.B. always spells the name "Illarion". She tells of going to Greece to meet Master Illarion, after her return from India in 1870; and again of his being in Egypt *bodily* when she was in Cairo from October or November, 1871 to April, 1872.

³ I * * * can be filled in I l l a and may be another of his tales.

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Ramsay, of University College, Bristol, has just communicated to *Nature* (see Number for June 22)¹ a theory to account for the sense of smell, which is likely to attract much attention. As the result of observation and experiment, he propounds the idea that smell is due to vibrations similar to, but of a lower period than those which give rise to the sense of light and heat. The sensation of smell, he explains, is provoked by the contact of substances with the terminal organs of the olfactory nerves, which are spread as a network over a mucous membrane lining the upper part of the nasal cavity. The proximate cause of smell is the minute hairlets of the nasal membrane which connects with the nerves through spindle-shaped cells. The sensation is not excited by contact with a liquid or solid, but always with a gas. Even in the case of smelling metals, such as brass, copper, tin, etc., there is a subtle gas or pungent vapour given off by them at ordinary atmospheric temperatures. The varying intensities of smells depend upon their relative molecular weight, the smell growing stronger as the gases rise in molecular weight. As to the *quality* of smell, that he thinks may depend upon the harmonics of the vibration.

Thus, the quality of tone in a violin differs from that of a flute by the different harmonics or overtones, peculiar to each instrument. I would ascribe to harmonics the quality of smell possessed by different substances . . . Smell, then, may resemble sound in having its quality influenced by harmonics. And just as a piccolo has the same quality as a flute, although some of its harmonics are so high as to be beyond the range of the ear, so smells owe their quality to harmonics, which, if occurring alone, would be beyond the sense.

Two sounds, heard simultaneously, he remarks, give a discord or a concord, yet the ear may distinguish them separately. Two colours, on the other hand, produce a single impression on the eye, and it is doubtful whether we can analyse them.

But smell resembles sound and not light in this particular. For in a mixture of smells, it is possible, by practice, to distinguish each ingredient,

¹1882.

and—in a laboratory experiment—to match the sensation by a mixture of ingredients. Apparently astonished at his own audacity, he brings forward “the theory adduced with great diffidence”. Poor discoverer, the elephantine foot of the Royal Society may crush his toes! He says:

The problem is to be solved by a careful measurement of the ‘lines’ in the spectrum of heat rays, and the calculation of the fundamentals, which this theory supposes to be the cause of smell.

It may be a comfort to Professor Ramsay to know that he is not the first to travel the path he suddenly has found winding from his laboratory-door up the hill of fame. Twenty or more years ago, a novel, entitled *Kaloolah*, was published in America by one Dr. Mayo, a well-known writer. It pretended, among other things, to describe a strange city, situate in the heart of Africa, where, in many respects, the people were more civilised and perfected than contemporary Europeans. As regards smell, for instance. The Prince of that country, for the entertainment of his visitors—the hero of the story and his party—seats himself at a large instrument like an organ, with tubes, stops, pedals and keys, and plays an intricate composition of which the harmonics are in odours, instead of in sounds as with a musical instrument. And he explains that his people have brought their olfactory sense, by practice, to such an exquisite point of sensitiveness as to afford them, by combinations and contrasts of smells, as high enjoyment as the European derives from a “concourse of sweet sounds”. It is but too plain, therefore, that Mr. Mayo had, if not a scientific, yet at least an intuitive cognition of this vibratory theory of odours, and that his “smell harmonicon” was not so much the baseless image of a romancer’s fancy as the novel-readers took it for when they laughed so heartily at the conceit. The fact is—as has been so often observed—the dream of one generation becomes the experience of the next.

If our poor voice might without profanation invade so sacred a place as the laboratory of University College, Bristol, we would ask Mr. Ramsay to take a glance—just one furtive peep, with closed doors, and when he finds himself alone—at (it requires courage to say the word!) at . . . at . . . at *Occult Science*. (We scarcely dared speak the dreadful word, but it is out at last, and the Professor must hear it.) He will then find that his vibratory theory is older than even Dr. Mayo, since it was known to the Āryans and is included in their philosophy of the harmonics of nature. They taught that there is a perfect correspondence, or mutual compensation between all the vibrations of Nature, and a most intimate relation between the set of vibrations which give us the impression of sound, and that other set of vibrations which give us the impression of colour. This subject is treated at some length in *Isis Unveiled*. The Oriental adept applies this very knowledge practically when he transforms any disagreeable odour into any delicious perfume he may think of. And thus modern science, after so long enjoying its *joke* over the puerile credulity of the Asiatics in believing such fairy stories about the powers of their Sadhoos, is now ending by being forced to demonstrate the scientific possibility of those powers by actual laboratory experimentation. He laughs best who laughs last—an adage that the graduates of India would do well to remember.



THE SIGNS OF THE LORD ON THE MOUNTAINS

By ALBA

I am on the summit. The breeze plays gently in the firs. The sky is intensely blue. The chain of the Alps in front of me is illumined by the sun. Underneath spreads the valley with its narrow roads neatly traced; its small houses and little gardens. The tiny river appears like a silver thread. And the spire of a small village-church rises to heaven. Everything is small in the valley, and so definite and clear . . .

Above the valley mountains stand, enveloped in blue mist. Their outlines are vague and clouds swim on the rocks. But above the clouds shine the peaks radiant with the eternal snows. Peace and power flow from them and tells us of the Plan of the King and the law of evolution. The summits stand still and immovable, like faithful guardians of the Divine Plan, through all ages, for ever.

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The picture changes at every moment. A pure and healing force seems to flow from the summits, and the fog is disappearing under the action of the sun. I can see the roads which run round the mountain and I see also the narrow path, which goes straight up to the top, like an arrow. As it turns round abysses, it becomes more and more narrow and steep. Sometimes it disappears in the clouds, then again it reappears high above the clouds; it leads to the kingdom of eternal snows, the kingdom of the Spirit Triumphant . . .

How pure the air on the mountain-top! How great the joy to breath it together with the perfume of the firs and of the wild flowers! How sweet the smile of the blue sky!

A deep stillness surrounds me. Alone the wind rustles in the firs and suddenly I hear the cry of a wild bird above my head. It is an eagle flying to the summits and affirming its liberty.

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The fiery wheel of evolution sets all in motion. Underneath, in the valley, movement is followed by much noise. But on the summits reigns the Peace of the Spirit who has conquered himself. He manifests as peace, for the Spirit triumphant is one with the will of the King, whose manifestation is Peace . . . The storms are stilled, the hurricane has stopped, the elements have bowed before the majestic voice of the summits. The fiery signs of the Lord have shone in the sky. The Plan of God has been illumined by His love. And the tired pilgrim continues his ascent with a new courage, coming nearer and nearer to his Goal. The light and the power of the summits overshadow him; the sacred silence is broken only by the Voice of God Himself. The Lord sings of the Path which leads to the summits and its steps are revealed by the Sages and the Saints, wise in their fearlessness, saints in their love.

The Masters of Wisdom and Compassion appear one after the other in the world and bring to it liberation. And one after another, the inspired pilgrims make ready for the journey and try to reach the Kingdom of Happiness and of Freedom, the Kingdom of perfect Service. They live neither in the past, nor in the present nor even in the future, but in the eternal.

In the light of the morning sun the snowy summits radiate Peace, which passes understanding. Solar rays of different colors illumine the diamond threads of the Divine

Plan. And the summits which reflect its light, sing with God the Celestial Song, for they are His faithful Guardians through all ages and for ever.

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The setting sun still reddened the horizon and the mountains seemed aflame. Beneath, the blue shadows crept in the valley, but divine fires were lighted on the summits. The sky seemed burning, and light clouds, which floated in the air, were transformed into magic rosy flowers, which seemed to fall on the white altar of the summits.

Was there not a Divine worship performed on the mountains? Were not Radiant Beings, officiating round the summit of Mont-Blanc? Was not the Lord Himself manifesting His Love and His Power through fiery signs in the heavens?

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On the mountain-top, in the deep stillness of the summits, the voice of the Silence is heard as a sweet melody, and a vision of the souls who are seeking God through the ages, passes before me in a series of symbolical pictures.

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The rising sun illuminates with its first rays the sleeping world. On a hill a little altar is erected, on which lie Vedic gifts: sice, honey and flowers. On the carpet of sacred herb (Kusha), a bonfire is prepared and the Hindū priest, wrapped in his white garments, blesses the gifts and lights the fire. Flames rise in the blue sky and the Brahman chants the holy hymn: "O, Agni, gold-winged bird, carry us to heaven and help us to be born again in the fire of the sacred flames!" Around the altar silent figures are sitting, facing East. The Hindūs are plunged in meditation. The prayer fills the air with deep symphonies, and India salutes God through the consecration of its day.

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In the burning desert a caravan is slowly advancing. Arabs, in their white burnous, are sitting silent on the camels. The camels step heavily on the moving sands. The day is coming to an end and the sun is setting slowly. The first shadows appear on the ground while the sun illumines with its last burning rays the desert. The caravan has stopped. The camels stand still. The Arabs leave their seats and fall upon the ground, saying the evening-prayer of the Mussalmān. Great is the silence of the desert. The East is making homage to Allāh the Almighty, and the prayer is resounding in the evening air as holy music.

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A small old village-church in far, far Russia. The morning mass has gathered the first devotees and the priest is officiating with devotion. He is old and his hair is white. The peasants repeat in murmur the prayers. The women on their knees tell the Queen of Heaven their troubles, their sorrows, their hopes, while tears are streaming down their faces. A ray of the sun enters the village temple and shines on the white hair of the priest and on the peasants in prayer. The priest chants the great *Ektenia* and the church is filled with a sweet light. "Let us pray the Lord for the peace of the world." Thus the great *Kitef*¹ is praying for the salvation of the whole world.

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On the altar, covered with a golden cloth, candles are lighted amidst flowers. Before each candle one of the Holy Scriptures of the world lies open and the priest reads one after the other the sacred texts. Representatives of all religions are gathered in the little Sūfi-temple, inspired by the Divine Wisdom, and their prayers unite in one mighty chord of fraternal aspiration. Thus the prayer of East and West

¹ Legend of the town swallowed up in the Lake at the time of the Tartars. Symbol of Russia

become one, and the words of the Vedic poet are fulfilled: "Many names are given to Brahman; the wise renders homage to Him under all these names."

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I have reached the summits. I am on the mountain-top and I pray God in the silence of the mountain. I do not need an altar or a shrine. The whole of nature is my temple and the summit is the altar on which I lay my heart. On those heights where live only the eagle and the wind, my prayer is silent and I am myself the officiating priest. But all roads are dear to me, for each conquered step includes all those that went before. The unity of life, the unity of all beings is filling my heart with a great joy and the prayer of the savage is as precious to me as the prayer of the Brahman, the Mussalmán, the Jew, the Pársi or the Christian, for I am they and they are me. All roads to God are blessed, all steps are precious victories of the human being. And all the prayers of the past and the present make one great chord, in which I hear the harmony of the spheres, the Divine Word, and the deepest aspiration of the human heart. Om!

PEACE TO ALL BEINGS!



COMMERCIALISM AND BEAUTY

By BEATRICE WOOD

THERE still remains a curious impression in foreign minds that America is a country primarily materialistic and chiefly interested in the making of money. Undoubtedly we are prosperous, and much thought is given to the accumulation of wealth; yet the desire to amass fortunes takes second place to the desire to bring idealism into all branches of life as well as to our indefatigable search after culture.

Perhaps no other nation is as preoccupied with education, self-improvement, music, architecture, industrial perfection and the advancement of intelligent leisure as America. We have vast numbers of museums, art galleries, philharmonic societies and institutions of technical and artistic learning. On every side men are trying to merge the concrete world of everyday facts with the greater world of vision and imagination.

Museums are trying to bridge the gap that previously existed between art and business. They are giving free lectures on design, archæology and art. These are not dry and academic but particularly interesting to the everyday mind, so that they are of value to the public and a help to the schools. These museums encourage children to go along lines of research and to discover original material for themselves. They prepare broad educational programmes and spend large sums of money on travelling exhibits, accompanied by lectures and illustrated with slides and films. They publish valuable

and important tracts during the year, spend large sums of money on excellent libraries, which are always crowded with eager students. All this service is in no way commercialised.

Museum directors and manufacturers are working together so that there will be a finer appreciation of line and form. They are co-operating with large corporations in offering prizes for original work so that native artists and designers will be encouraged; and they are combining with department stores in presenting special types of art-industrial exhibitions. Their efforts have proved a tremendous stimulation to American trade.

The best interior decorators are contributing articles to magazines, which are giving more and more space to articles on culture and beauty. Such magazines are read in thousands of homes and thus the standard of living is being lifted. Advertising agencies are sparing no amount of money in the employment of eminent artists, who are inspiring the commercial world and forcing public attention on beautiful forms. The effect of this type of education is everywhere apparent in industrial life.

Beauty has really penetrated industry and as much attention is being paid to it as to efficiency. Factories are beautifying their buildings and planning charming gardens, and are spending large sums of money in order to make life more comfortable for their employees. Recreation, at last, is recognised as necessary to health, and dancing, outdoor sports and pleasant surroundings are considered a protection to the worker. Unhappy, unhealthy people do not turn out the best of work, so to-day, even happiness is becoming a commercial asset. Some factories are actually centers of education, and employ experts to study industrial diseases, modern lighting and ventilation, and the prevention of accident and fatigue. They maintain free classes and give lectures to educate their workers.

The General Electric Company maintains a committee of beauty with a representative from each department, and other corporations are planning likewise. The Æolian Company spends thousands of dollars a year on flowers alone.

Our universities are welding a bond of idealism in inaugurating a new form of activity—the business school. This experiment is to give men a deeper knowledge of practical life and to connect facts with the soul. The goal for such a course is to teach business men to think creatively and to step into the ocean of life outside the mere sound of dollars and cents. Such an effort is a tremendous step forward in the right direction. For, successful leaders in modern business must have a grasp of many things outside the mere routine of commercialism; they must have a sympathetic understanding of human nature, psychology, political economy, history of government. More and more people are becoming aware that vast organisations are not cold machines but channels for life to flow through, pulsating with romance and drama.

America has an admirable desire for self-expression. A foreigner once remarked: "You have no critics any longer, you all want to be artists, whether or not you have touched life in its fullness or sounded its depths."

It is this desire for self-expression which forces the young people to pursue study so ardently. There are more university students in the United States than in all other countries put together. It is this desire which also forces so many young people into the theatres, a phenomenon of this generation. Small groups experimenting with new forms are springing up everywhere, and courageously breaking down the commercialism which previously existed in the theatre. Each small town has its center enthusiastically interested in serious study of the drama. Drama teaches us to look at life with a finer impersonality, to penetrate the minds of great authors, to share the joys and sorrows of others as if they

were our own, and thus in the imagination we sense experiences greater than we might otherwise achieve. This develops a sympathy not centered around the self, and a deeper understanding of all human problems. Enthusiasm of this kind is laying the foundation for real culture.

One of the splendid hopes of America is our popular response to music. The past years have seen enormous development in our symphony orchestras. In one year alone three hundred and seventy-five millions were spent on music, twenty-two millions of that being devoted to the orchestral concert alone. Our public schools have thirteen million students studying music as a school subject. Students receive credits for this the same as for mathematics. They have their own orchestras, and thus every year many are added to those who appreciate the highest forms of musical art. It is a fact of significance that few musicians have ever been known to be connected with crime.

America to-day is cultivating the viewpoint of the artist. We are not afraid to battle the torrents of life nor to rush headlong into adventure and romance found everywhere in the modern world. We want to escape from a too matter-of-fact existence. It is a quality of youth, of vitality, of a new country which revolts against staleness, ugliness. By being imaginatively alive a new attitude is achieved towards industrial, artistic and scientific problems.

Beauty has a direct and powerful effect on evolution, and cannot lightly be dismissed from daily life. There would be less crime if all cities were truly beautiful. It is the ugliness of the slums which represses and deadens the moral forces of life. Crime is the outcome of ugliness and darkness. Criminals rarely come from happy, clean homes.

Beauty is not an abstract idea but a force. It is a power which uplifts and never lowers. It is spirituality made visible.

In the West of the United States one feels the sense of the future, the note that the new race is bringing to the world. There one finds little that is dingy and dark in color. One breathes and feels light. The effect of this gaiety and charm in the Californian architecture and streets lined with green trees, is most marked. The people move with buoyancy and *joie de vivre*. This sense of inner release results in a tolerance to new ideas, a more spontaneous hospitality.

Few countries offer such fascinating medium for beauty as the United States. We are awakening to the possibilities of our folk life, are beginning at last to collect songs of the sailor, the Indian, the cowboy and the negro. We are preserving the best form of our old architecture, and collecting our early American furniture, while our modern skyscrapers, like torches, point the way to new efforts, freed from the outworn forms of conventional standards.

It is true we have not yet developed many great artists. We have few giants in painting, music or literature; but more than any other country we are bringing a sense of leisure, of beauty to the people. And so, a few years more will find our art inspired by the vitality pulsating through the nation. All true art springs from the life of the day. America at present is awake, and seeking truth and happiness with the courage of a people who are interested in problems greater than themselves.

THE biography of famous men and women is often as much a work of art as any monument of the painter or sculptor—it may produce in us whenever we think of it as strong an æsthetic emotion and inspire us to as deep a satisfaction of truth and beauty.

JOHN ERSKINE

PANDIT CHHEDALAL

IN MEMORIAM

PANDIT CHHEDALAL is no more! The words keep reverberating persistently in one's brain. And yet how untrue they are. The flesh-and-blood cage of the soul may be dissolved, but the soul of man is immortal and cannot die. And if this is true of all ordinary mortals, how much more true is it of one who, even when chained to the cage, ever looked heavenwards and drew his sustenance from the peace and freshness of the spiritual atmosphere. Of Paṇḍitji it can be truly said that he lived in the world and yet was not of the world and was one of those whose feet, although planted upon this world of sins, and sorrows, were scarcely smirched by its mire. He was a brilliant graduate of the Bareilly College—one of the two oldest Colleges in the U.P. or the N.W.P. as the province was then called. As a reward for his success in the University Examinations he was appointed on the teaching staff of his *alma mater*, but soon got fed up with the profession of imparting the dry-as-dust instruction which alone could be given in Government Institutions. And before he reached the full maturity of years he threw up his worldly career in order to follow without let or hindrance the beckoning of his soul. A veil of mystery enshrouds his life spent immediately after his retirement from work. It is certain that he spent a good part of his time in the performance of some of the most difficult practices of *Hatha-Yoga* in which he had attained considerable proficiency. He regarded it as a useful preliminary to

success in *Rāj-Yoga*, in so far as the control and flexibility of the body through which the vital and mental activities have to function render the task of mental discipline and concentration easier. But he was never under any delusion regarding the scope or potency of physical-yoga and recognised clearly and constantly its limitations. So that later *Hatha-Yoga* occupied quite a minor and insignificant place in his life, which he attuned in an ever-increasing measure to the teachings expounded by Shri Kṛshṇa in the immortal verses of *Bhagavad-Gītā*.

The triple doctrine of *Jñāna*, *Bhakti* and *Karma* became the guiding star of his life which he tried to the uttermost of his powers to spend in the selfless service of humanity—such service being illumined by a clear perception of the ultimate object of existence and sanctified by making it an offering to the Lord. It was in this spirit that he came to Benares to take up the duties of the Superintendent of the Boarding House attached to the Central Hindū College out of which has grown the Benares Hindū University. Those of us who had the privilege of being connected with that Institution know what an ennobling and uplifting influence he exercised upon the youths who came into contact with him. He was a strict disciplinarian without ever adopting any of the harsher methods which are commonly associated with discipline. Gifted with a warm heart and rare sense of humour he was worshipped as a saint and loved as a father by the inmates of the Boarding House. He was one of the Trustees of the Central Hindū College who were elected for nomination as life members to the Court of the Benares Hindū University of which body he remained a member till the end of his life. Simply, unostentatious, retiring and modest, his invaluable service to the great institution is recognised only by his compatriots and is little known to the outside world which at the present day is so much

influenced by advertisement. He was full of humour but it was so refined and exquisite that even his close friends sometimes failed to see it, veiled as it was behind the dignity of his bearing and the seriousness of his general attitude. All the same this sense of humour was one of the fascinating traits of his character. Orthodox in every detail of outer life, the liberal and broad outlook of his mind did not fail to detect the numerous absurdities that had disfigured the modern orthodox beliefs and practices, and his orthodox friends often failed to see the biting irony which was concealed in his remarks about them. Some idea of his opinions and ideals may be gathered from his book *Saḍḍarshan ka mela* which although written in Urdu in order to reach the masses is based principally upon the teachings of Shri Kṛṣṇa and other Hindū Ṛṣhis, but is not free from the inspiration of Mussalmān religious culture. He was well versed in English, Samskr̥t, Arabic, Urdu and Hindi and had therefore access to the treasures of the literature in all these languages. But the beliefs which moulded his life and which found expression in his talks and writings were derived from a source higher than that of book-lore. Being in touch with the spiritual world, which to him was the only reality, he was a perennial source of inspiration and uplift to those who came into contact with him. This source has dried up alas! so far as outer communion is concerned; but a soul that was so pure, so noble, so untainted with the heresy of self cannot fail to influence and help humanity even when it has cast off the vesture of flesh.

Let us pray for the peace of such a soul even if it is assured for him in the bosom of the Lord to which he has gone.

G. N. C.

EXPERIENCES WITH UNDERGROUND INTELLIGENCES

By H. P. GOERTZEN

My first experience was in the winter of 1926-27, though I had seen brownies above-ground before. I was working in the Black Rock mine, Butte, Montana, 2,200 feet below the surface, in a zinc lead, nights at the time. We went to work at 7 p.m. for an 8 hour shift, with a half-hour for lunch, 10 to 10-30. We work in twos, a miner and a shoveler, and during the lunch hour we talk, smoke, or day-dream, after we eat, of course, and that stretches often into an hour. My partner, Dzyr Hevilla, was a Serbian; age about 45; and he spoke only broken English, which through constant association for several months I understood quite well. He lives at 489½ E. Park Street, is married and has two children. He is very conscientious and honest. We had been talking religion and matters of belief, and I had learned that he was a Greek Catholic. Among other things we had talked about the possibilities of fairies and such. In substance he said that there might be such things but that he had never seen any, and so was rather in doubt. This particular evening I was lying down day-dreaming. I call it this, so as to tell the truth and avoid suspicion, and in my day-dreaming I was clearly conscious of two brownies, or gnomes, about a foot and a half tall, each one holding my hand in a "ring-around-Rosie" way. They were radiantly joyful and very active and graceful in their movements. I was completely surprised when up jumps my partner, and coming towards speaks to me in about the following words:

"Henry! you funny fellow. I see you, I vatch. Ven I vuss kid I reed in book 'bout little people, and I believe. Ven I vuss bigger, every body say its lie, and I don't believe. Ven I vuss big man, I never see and I don't believe; I believe only stories for kits. By God, this time I believe, I see. I never see before like this—I see—" He broke off for want of words to express himself, fervently grasped my both hands, overcome with a deep feeling of good-will. After he had gathered himself together he asked, "How you can do dott?"

About two months later, in the same place nearly, there was a big boulder hanging overhead. It weighed at least several tons. We

tried to get it down with pinch-bars, for we had to work under it or not at all, but were unsuccessful in getting a sufficient purchase from where we stood. It hung about six feet above the working floor. It was clear zinc ore, and measured roughly, 4 x 6 x 8ft., and was nearly egg-shaped. My partner, the same one, was willing to risk it and get under the rock to stir it loose, if he could, hoping to get away to safety before it could fall. I saw the foolishness of it and told him to stand back. About the same time I felt an urge to call upon the angel-host for help. The KYRIE flashed through my mind and soon I was conscious of quite a band, though I did not really see any of them, I felt a bluish-white fluid sort of elephant's trunk proceed from about near my heart to part-way around the rock, and an urge to stand as near by as I dared with comparative safety. It felt, as I imagined it at the time, like giving birth to a child might feel. After several minutes the boulder slowly began to work loose, that is, bits of rock began to drop, say for about a minute, then I felt myself suddenly pushed back, and the rock fell in one piece. In 5 minutes it was all over, but for several days I felt very limp and weak. This wore away gradually.

THE CHINESE GOD OF FIRE

By H. G. C. HALLOCK

"HO-ZWEN-BU-SAH," is the name of the Chinese god-of-fire. He rules fire. When he is displeased with people he sets their houses afire. Ho-zwen was a Taoist priest; but during a great battle he changed himself into a giant with three heads and six arms. He has three eyes, one in the middle of his forehead. He has red hair and he is of a fiery disposition. He rides on a fiery horse which snorts flames, and fire flashes from his hoofs. In the god's six hands he carries a heaven-wide flashing seal, a wheel of five fiery dragons, a gourd enclosing 10,000 fire crows, and two swords, and a thousand-mile smoke screen filled with swords of fire. No wonder he can scatter fire everywhere and do untold damage when on a rampage. People in whose house he starts a fire are not welcome in other homes lest, in so doing, they bring Ho-zwen's wrath upon themselves also. People where a fire starts hurry to the temple and plead with Ho-zwen to leave their house at once. When he leaves they thank him for punishing them. Ho-zwen-bu-sah is much feared, also, because of the danger to the one in whose house the fire starts, for if it spreads to other houses and he is found, his neighbors throw him into the fire for bringing loss to them. So he runs away and is not seen again or

comes back only after a long time. When the houses are rebuilt the old rubbish is put on his lot!

You would be greatly interested to see a Chinese fire and the fire-fighters at work. Crowds of firemen come each with a long name-banner. These banners are left in line against the walls of the narrow streets near the fire. One set of men are carriers having carrying poles with a bucket on each end of the pole. Ahead of each carrier runs a man with a gong beating wildly to make way for the carrier as he brings the water from a creek or canal or well near by. He dumps the water into the tub of a hand-pump which forces the water up a spout on to the fire. This pump working reminds one of an old R. R. hand-car. Wealthy men often keep a hand-pump in their own home; but lest the fire-god give the pump work to do there is written on it, *Be-r-pek-young* (prepared but may it not be used). A fire in China is a noisy, exciting and very primitive thing in its method of extinguishing; but fierce in its burning.

While the fire is burning sometimes theatricals are held on the street. These are to please the god-of-fire and get him to go back home. At other times, when people fear troubles are coming, they buy a paper image of the fire-god and burn false money, incense, and candles before it and then burn the image itself. This is sending him home by spending money and fragrance to keep him from starting other fires.

I asked the Chinese if the fire-god lit a recent fire on a ship. They answered, "If there was a fire on the ship the fire-god must have been there at work." We have towers in Shanghai where men watch for fires. When one is discovered the fire-bell is rung. When the old Custom House was built a large clock was placed in its tower. For some weeks after this clock began to strike the hours there were few if any fires. The Chinese said it was because the fire-god thought that every time the clock struck there was a fire announced so he could rest without helping. Chinese life and atmosphere is full of such superstitions. Chinese are never free from them and from the anxiety they bring.

RELATIVITY IN ITS WIDER MEANING

THE above is the subject of a posthumous article, by Lord Haldane, in the December 1928, *Century Magazine*.

"What," he asks, "has Einstein taught us? He has taught us that space and time are not fixed things which exist apart from the mind . . . When you work that out, space and time turn out to be nothing more than relations established between the mind and the things that it observes . . . Outside of mind there is nothing, and apart from it, nothing has any meaning . . . For centuries, people believed the earth went round the sun . . . We now know that it was only the *relativity* of our position that made us fancy we were at rest and that the sun had a circular motion round us. This conventional view brings about relativity.

"Now reflect on the truth that applies to a great many other things besides the motion of the sun? It applies to our ideas on the great subjects of God, freedom and immortality. As regards these, we have first to ask ourselves what we mean, and then to see if we have not introduced some prejudice of our own, some habitual way of thinking, which deflects us from the truth.

"We require very close reflection to deliver us from the great mass of conventionalisms and habitual modes of looking at things which obscure our outlook on the great problems of life, such as the notion that mind and matter are two different things which exclude each other. They turn out when we inquire into them to be merely the outcome of standpoints which have dominated our way of looking at things."

Here Lord Haldane gives some examples of such dominance, such as superstitions which dominate both uncivilised and civilised man, the latter often unconsciously, according to their levels.

"There are varying degrees in reality. There are varying levels in knowledge. The living organism is at a higher level than the machine, and the conscious being is at a higher level than the living organism. Experience discloses to us ascents in its meaning, which bring us up, up to the self that thinks, and then we have a key to the varying significance of reality.

"It is beside the point to say that all this is the outcome of evolution in the world before us, for that world is meaningless and

not actual except as object for a mind that comprehends it . . . It is through the conceptions which the mind has brought to bear in construing the world itself that the latter gets its significance and is so real.

Some of Lord Haldane's thoughts are very beautiful, such as :

"Every man has his own poetry, his own forms of beauty, his own kind of religion, which appeal to him individually more than to others.

"There are levels in experience which belong to reality just as much as do the principles of men of science. Every one of us knows that there comes a time when we seem to be lifted above ourselves—which means above the level of our minds, there is a huger world. What was Christ but the personification of the power to rise above conventionality ?

"And so we come with the moralists, with the poets, with the artists, with the votaries of the highest among the religious creeds, to the idea which began to press itself on us when we started to explore experience. The more things are interpreted as spiritual, the more they are found to be real."

Every student of Relativity should read Lord Haldane's article. He has added to a cold flower of abstract thought, the perfume of spirituality, by giving it its wider meaning.

Coming from the pen of one of whom the *London Times* in its obituary notice, wrote: "Lord Haldane possessed one of the most powerful, subtle and encyclopædic minds ever devoted to the service of his country," it is bound to have a strong influence upon the thought of the day.

M. V. S.

IS RELIGION POSSIBLE IN THE FUTURE ?

A German writer, Berthold Molden, has asked himself in his book: *Is Religion Possible in the Future?*, whether, now that all external authority seems to disappear, a standard will remain for human action. Chasing after the *perpetuum mobile*¹ causes us to miss the *perpetuum stabile*²—and after all, we cannot do without this.

¹ Perpetual motion.

² Perpetual static.

The author thinks it of little importance that small groups of the "social and cultural elect" uphold some religious philosophy; it is of great importance though, that the masses—the people—should regain religion in some way or other. Everyone should co-operate in this matter; the church has tried to popularise the truth it had to give, but now that its influence and power have come to an end, those who are cultured should take it upon themselves to make the new religion widely known.

By religion Berthold Molden does not mean the traditional Christian faith. He thinks that the new religion is something new, a conception arising spontaneously among the masses; it cannot be considered a continuation of the traditional forms of religions. There certainly is still the feeling of dependence on a super-sensuous power, but at the same time there is more clarity, more freedom, more commonsense in the expression of one's relation with the mysterious Source of All.

The writer thinks that the very fact of easier circumstances, of disarmament, of birth-control, of liberty to enjoy, may make the soul poorer by taking away the opportunity for endurance and a moral resistance will be needed having its basis in reverence for a supernatural Power.

There is respect for life, for nature, for labor, for the community, for humanity, but this respect must be deepened into reverence for the Source of All.

Laborers and youth have something which the middle-classes miss; these are so taken up by their trade and business concerns that they have no leisure for calm and deep reflection. The laborer in his free hours and even during mechanical, monotonous work can keep himself free for idealistic thoughts and feelings. Youth also has its inner relaxation, and together with its antithesis, old age, guard the treasures of the heart, which would get lost in the wear and tear of the trade and business of middle-age.

Some of the religions like Hinduism, Islam, the Greek Orthodox church will remain for a long time to come; it is in Western Europe and America that the existing religious beliefs are attacked with success. A new *form* of religion will have no chance. Humanity, conscious of its unity, will get hold of a religious-philosophical conviction. This will be a monistic world-conception having its source in the conviction that the Logos reflects Himself in the individual and wishes to experience in that individual His times of rest as well as His ever-advancing, active development.

NOTES AND COMMENTS

LARGER girls in Japan have apparently come to stay. Their enthusiastic entry into all forms of sport is changing their physique. They like tennis, basketball, swimming and pole-vaulting. Parties of them climb Mount Fuji, and this is regarded as a most remarkable spectacle. Women are busy earning salaries and this was unheard of not so many years ago. Some of them even drive taxi-cabs . . . So does the world change.

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The compassionate heart of the World Mother must surely be wrung when She sees the horrors through which myriads of Chinese women have passed, and are passing in giving birth to the "new woman".

First they are casting from them some of the horrible fetters and inhibitions which have held them close clamped for many centuries. Bound feet, long hair, slavery, disagreeable husbands—these are some of the things the women are trying to get rid of.

Under present-day conditions the pain of bound feet must go; bobbed hair, taken as a symbol of the new freedom, had its fanatics and its martyrs at first. Disagreeable husbands are being discarded through divorce and despite tyranny and persecution from the husband's relatives.

Child-slaves, girls, have evidently had a pitifully bad time. Beaten, starved, abused—poor children, sold by their relatives for the sake of gold. They have suffered miserably at the hands of merciless owners. Their fate, too, is changing. The rights of education are opening out before them and perhaps the worst is over, though from some who know best an appeal goes out to the women of the world to help in freeing them from their still hard lives.

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America's Negro Race Question occupies the thought of many who strive to find some solution of it. Prof. Melville A. Hersrovi's thinks that the American Negro is an amalgam in the ancestry of which is blended all the principal human elements—White, Negro, and Mongoloid, and out of this is coming a definite physical type which may be called the "American Negro," it is all and yet none of its ancestry. He thinks that the presence of white blood in him does not explain the superiority of the Mulatto, and that intelligence tests

have proved this. The difference is due to the fact that the Mulatto is living a white man's culture which imposes all its standards on him. The less negroid-appearing negro, too, has an advantageous position in the community for social and historical reasons.

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Human teeth are showing changes which strongly indicate evolutionary significance. In the lower molars there is a definite system of grooves and arrangement of cusps. This pattern is undergoing in man a gradual and progressive change. The pattern of the cusps and furrows is being reduced and is most characteristic of modern white races, and is more noticeable in Americans than in ancient or modern Europeans. The most primitive stages are found in nations of West Africa, and the Mongols show an intermediate form.

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Comparative studies of the human and the ape brains still go on. "The only distinctive feature of the human brain is a quantitative one," says Prof. G. Elliot-Smith. Otherwise, region for region, wrinkle for wrinkle, the brain of the gorilla corresponds with man's. Prof. Elliot-Smith seems to think that in mammals the chief distinction over lower forms of life is in the cortex of the fore-brain, a special development of a unifying area or organ which he calls a neo-pallium. It is the special area into which (1) nerves from the sense organs bring tidings, in which (2) the stimuli are somehow unified and registered, and from which (3) commands are sent out to the muscles. It is, in fact, a "new unifying organ" and in man this neo-pallium area is vastly greater than in any other creature, and on the physiological side makes man so much more of a personality.

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The Gobi Desert is gradually yielding up its secrets to the persistent curiosity of man. About 5,000 miles of Central Asian territory have recently been covered by an American expedition, which discovered the fossilised skull, teeth, and shoulder bones of the most colossal animal that ever existed on the earth. Only part of the head bones of the monster weighed 400 or 500 pounds. Remains were also found of a Chinese culture in Mongolia indicating that this region was more densely populated 20,000 years ago than it is to-day.

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An explorer in an old place, called Intihuatana, once an Inca astronomical observatory, turning his binoculars upon the surrounding country saw on the top of the Mt. Tuainapiccho the walls and platforms of an unknown city. What archæological treasures it might hold is not yet known for the city is not easily accessible, being surrounded by steep ravines. This observer was exploring, with others, the old Inca town of Mac-Chupiccho, which "disappeared" when the Inca Empire was wrecked by the Spaniards, thus fulfilling an old prophecy of Inca priests that some day white-bearded men would come riding four-footed monsters and

would conquer the Sun Empire. Macchupiccho was discovered by accident. It is of the Megalithic period and said to be one of the most wonderful examples of Inca grandeur in its imposing solitude among the high and eternally snowcapped mountains. The explorers who discovered it were looking for Choquequirao, attracted there to because its name means "golden cradle". It was thought that the Inca ruler, Mango II, when he took refuge from the Spaniards, against whom he had rebelled, had hidden there his fabulous wealth.

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Dr. Ales Hodlicka said at the recent International Congress of Americanists, that there must have been a connection between N. America and Siberia at one time, as suggested by odd similarities in custom, implements or dress. A Russian professor pointed out the likeness between ancient legends of animal worship. Others pointed out the close connection between the material culture of the American Eskimos and those of extreme Eastern Asia; also the likeness between visored hunting hats bearing brightly painted geometrical figures used by the Aleutian Island people and the hat designs found among Bernig Straight Eskimos.

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Mr. Hany B. Collins, ethnologist and archæologist for the Smithsonian Institute, has brought back from the Bernig Sea Islands what he believes to be remnants of the Golden Age of the Eskimos. Digging into mounds on St. Lawrence Island and Sledge Island he found houses 18 ft. below the habitations of this generation, and 6 ft. below sea level, and buried in the silt were bits of carving, bone and ivory, of exquisite design, all kinds of domestic utensils and remains of extensive villages. Some of the bodies of these ancient people were rather well preserved in ice. There is no proof yet as to whether they came from the Siberian side or from Alaska. He said: "A wash heap is an archæologist's playground."

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"Papuan Magic" has attracted the attention of many anthropologists, and in a recent book—*Orokaiva Magic*, Mr. F. E. Williams describes some of the processes as practised and believed in by the Orokaivas of the lowlands of North Papua (British New Guinea). He says the "fundamental element in magic consists just in desiring the result, but desiring it in the particular way . . . which we call *wishing* or *hoping*. One might go so far as to say that whoever hopes against hope, whoever dreams by day and builds castles in the air, has already made magic in his heart. Any emotion or blend of emotions may enter into the hope—hunger, anger, lust, revenge, or whatever other. When we are indulging a wish or a false hope and are enjoying a premature imaginary satisfaction of such emotions, we are in spirit guilty of magic . . ." These people, unlike some others, have no set magical formulæ. . . . Mr. Williams also discusses the recently developed "taro cult". (The taro is a sort of yam). This cult has spread rapidly over a considerable geographical area.

It came into existence through an individual who believed himself possessed by the spirits of the taro, from whom he received instruction in the rites necessary to ensure an ample crop. At first they were simple, with feasting and good fellowship, but quickly developed into rather elaborate dancing and ceremonial, and it soon had associated with it not only placation of the taro spirits, but placation also of the spirits of ancestors or departed relatives who are believed to control the growth of the taro. Thus do sects arise. Mr. Williams points out also that the vigorous growth of such cults is due to the suppression of older interests brought about by missionaries and by the impact of the "white civilisation".

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Sir Arthur Conan Doyle thinks many people see fairies who are ashamed to say so, because of the incredulity with which they would be met. Sir Arthur claims to have had messages from Joseph Conrad and from Earl Haig, and expressed his disappointment that the relatives of the latter did not wish apparently to hear the Earl's messages, as they did not reply when he asked if they would like to hear them.

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Speaking recently before the Educational Section of the British Association, Dr. Cyril Norwood, Headmaster of Harrow, urged the abolition of examinations for high school girls and boys, except as a test for entrance to universities or to professions. He thought that a properly inspected school could issue a certificate of satisfactory scholarship. The power to make such an award would imply a high standard on the part of the school and perhaps a higher level of efficiency than now exists.

Further, he said that education is no longer in the region of the "three R's". It is now in the territory of another trinity—the hand, the eye, the voice. It is the business of the primary school to teach the child to observe, make him do things and to instruct him in speech and song. Then the child will have more capacity for true happiness and true intelligence.

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Lieut.-Governor Buron Fitts, of California, said not long ago that "Crime constitutes the most costly war in which the United States was ever engaged. It costs this nation 16 thousand million dollars for crime suppression and in loss of property as the result of crime, as against a cost of 8 thousand million dollars for the World War". Work, he urged, is the best crime deterrent, and chiefly this crime difficulty is a "Kid" problem. He thinks that the Boy Scout and other similar movements are the greatest possible help in overcoming the juvenile tendency to crime.

REVIEWS

The Spiritual Factor in National Life, by C. Jinarājadāsa, M.A.
(The Theosophical Publishing House, Adyar, Madras. Price Re. 1-14.)

"There are two things in which we heartily believe to-day. One is spirituality and the other is nationalism"—says Mr. Jinarājadāsa. We have come to these through long experience. And further, man dreams of a Golden Age to come, and that dream is born of God's Dream of a Golden Age. He names God as the great experimenter who has a perfect scheme and slowly moulds immaturity, and consequent imperfection, towards that perfection. Some of the steps that humanity has taken towards that perfection are reviewed. In part II "The Hindū Doctrine of the Ātman" Mr. Jinarājadāsa says that the reason for India's persistence when other nations have come and gone is because of her ineradicable conviction that the self is God. He shows how experience in the necessity for unity in the affairs of life is pressing the West to the same conclusion—to the knowledge that Unity lies within. In III "The Kingdom of Heaven is Within You" is disclosed his conviction that experiences, good or ill, if nobly borne, lead to divine virtues. Life becomes steadily transmuted into the terms of the spirit, which knows that there is the inner link with all—the inner kingdom of oneness. In IV "God, our Brother Man," Mr. Jinarājadāsa turns away from the usual concept of man as ruled by a God veiled from comprehension by our racial, religious and other prejudices. We are transcending all these barriers and gradually coming to the great idea of looking our brother of any race, creed or sex in the face and knowing him as revealing part of the Divine we seek, no matter what the external mask may be.

As is usual in his books, Mr. Jinarājadāsa leads us to look upon a larger vision of life, to see not unrelated parts, but the intimacy and oneness of the whole.

J. R.

Invisible Helpers, by the Rt. Rev. C. W. Leadbeater. First Indian Edition, Revised and Enlarged. (The Theosophical Publishing House, Adyar, Madras. Price Rs. 2-14 and Rs. 2-4.)

Few books convey the same sense of reality of the world on the "other side of death" as does this one. Bishop Leadbeater gives first the rationale of that other life and then narrates a number of stories new and old of the work done, in a perfectly natural way, by "invisible helpers" for both the living and the dead. Thrilling, unvarnished tales are told of rescue from drowning, fire, suicide, injury, or starvation, from despair and sorrow. Many of the tales circle round the eager personality of a new and equally delightful Cyril. Much is also done by these helpers for those passing into the astral world, especially through some accident, to understand what has happened to them. In the last chapters is given the method of becoming such a helper and no one on reading the book could fail to wish otherwise. Through becoming a helper one is able to acquire more readily and quickly yet greater power to assist and serve in every possible way in ameliorating human suffering and trouble.

This is a book that inspires, delights and captivates the imagination of young and old alike.

J. R.

The World-Mother as Symbol and Fact, by the Rt. Rev. C. W. Leadbeater. (The Theosophical Publishing House, Adyar, Madras. Price Re. 1-8.)

Bishop Leadbeater calls attention to the statements made by Dr. Besant with regard to the World-Mother. As there seems to be some confusion on the subject he attempts to elucidate it out of his own knowledge. He says that the World-Mother is a mighty Being who is at the head of a great department of the organisation and Government of the world, a mighty Angel with a host of subordinate angels who carry out her plans. Also, she is the Consoler and Comforter of all who are in sorrow or adversity. Her functions bring her into contact with all the Rays, for she helps all women alike. Ordinarily there are three distinct ideas about the World-Mother: (1) The Story of the Mother of the Disciple Jesus; what she was then and what she afterwards became; (2) The sea of Virgin Matter, the Great Deep, the waters of space over the face of which the Spirit of God moved; (3) The feminine Aspect of Deity. In enlarging upon these three ideas most of the book is taken up with the first. Bishop Leadbeater points out the far-reaching, cosmic nature of the work which

the World-Mother performs; and in detail, her anxiety with regard to raising the status of Motherhood on this our planet.

Dealing with the second idea Bishop Leadbeater points out again how in many religious and in different ways the World-Mother is symbolised as virgin matter, in which form comes to birth ensouled by Life. It is pointed out concerning the third that we must realise that our highest conception of Deity combines all that is best in both sexes. We should always hold the thought of Deity as being Father-Mother.

This is a very useful volume to have, as it clarifies thought and keeps perspectives in their right proportion.

J. R.

Offering, by C. Jinarājadāsa. (The Theosophical Publishing House, London. Price, 2s.)

This is a unique and marvellously clear revelation of the way of our unfoldment, the 'Way of the Cross,' or 'The Path,' we get a new concept of the growth of the Soul, of its ever-becoming. What is the ever-present of his own realisation he pictures as a divine, far-off event, as the culmination of our evolution still is for our average humanity; yet the book is full of hints that it is not only possible now, but that even at an early stage of mental evolution, the Ego may grasp the fact that he too is "The Divine Child," and unite his flame with the "Great Flame". Thus he agrees with Krishnaji, who wants one to do it immediately.

The symbol of the flame is beautifully used throughout the book, and many a transient step is shown in its full beauty. The goal of Life is the union of the individual Flame with the Great Flame, and the joy that it brings. What is the "Offering"? Nothing but whatever particle of the Flame one has found in himself. For the real attainment there must be no mediator. Yet for those who are static, faithless, wilful or otherwise incapacitated, there is, even in this far future religion, a helper, the Divine Child in his own personality. The last chapter one perceives must take as a vision of some future race of our humanity, when intuition, the sixth faculty, is awake. But the beauty of the teaching is clothed in beautiful phrases, and the book beautiful, simple, in its binding. One puts it with the books that always help.

A. F. K.

Studies in Evolutionary Psychology, by E. W. Preston, M.Sc. and C. G. Trew, Ph.D.; Introduction by J. Emile Marcault, M.A., LL.B. (The Theosophical Publishing House, London. Price 1s. 6d.)

This clever little book is all too short. The scheme is to show that the evolutionary rise of Europe, from the dark Ages up to the most advanced of the present, has followed a precise method which is parallel to the expansion of the human faculties from the lower to the higher, or rarer, the true intuition. It takes the status of the early Greek and Alexandrine science and literature as a point to start from and shows the subsidence into inaccuracy and false science by the time of Plotines and Pappus, A.D. 300.

The Teutonic sub-race was then just waking up, and the beginning of the New Cycle is taken at the advance of the Arabs and their promoting the higher sciences wherever they went. Previous to this there is practically no literature of science. About the eighth century we find the MSS. *Compositiones ad Tingenda*, and another in the tenth century. The science is alchemy. This period is called the "Activity Period, A.D. 600—1100," for only the man of action, the knight, was a hero. This is splendidly summed up.

Then follows the Emotional Period, the Crusades. H. G. Wells, referring to the first crusade, 1099, say: "Here for the first time we discover Europe with an idea and a soul." But it is a great advance over the Activity Period, even though science is still seeking the philosopher's stone. Church rules over empire, religion worships the Virgin, dogma rules over philosophy.

In 1600 we get the dawn of the Mental Period. A scientific revolution comes in and marks the entry of a new faculty of man on the European stage. Here we have Leonardo da Vinci, Copernicus, Paracelsus, with Tycho Brahe, Kepler and Galileo in quick succession. Each represents a different country, the movement is continental. Then we have Bacon, Boyle and Newton, and the founding of the Royal Society. This marks the coming into play of an entirely new intuition. The fifteenth century had, by the discovery of America, set the whole world looking for fact. That spelled the doom of superstition and dogma. This chapter on the mental intuition is most excellent, but far too short. Natural law began to take hold of man's conscience, and this prepared the way for the nineteenth century.

The social sense in man waked up. Evolution was recognised as the way of achievement. "Sociology replaces politics." "Duty is

seen as a categorical imperative." Thus the growth of man's consciousness is mapped out to 1900.

The twentieth century has its own special place in this scheme of things. Thus it is pointed out that it is now, in this new century, that we have found still another phase of intuition. It is the Cosmic Sense. Its study is the new science and the new science is achieved only by the use and further development of the new faculty now found. Most unfortunately this chapter is the shortest in the book, and another fault is the absence of any bibliography of the subject. A list of the important scientists of the day whose writings are along this line even in a remote way, would be very valuable. We drop the hint to the two who have made this historical sketch so readable.

A. F. K.

The New Image, by Claude Bragdon. (Alfred Knopf, New York.)

Mr. Bragdon has made, with the aid of the spectacles of theosophy, a number of stimulating essayic surveys of the western world of the present day. And the impression arrived at is that the revolting youth, the somewhat unfeminine feminine principle, and the impersonal love indulgences of modern life are not so impossible after all—that is, with the assistance of the glasses.

In his new volume of subtle studies—*The New Image*, he has viewed problems which are both new and old to himself. And at the same time has kept his third eye fixed upon the goal of unity. Unity with the Self.

He offers steps of Life-wisdom to freedom-intoxicated social-livers as a means of guiding them from their extremes and illusions toward that balance which is the outcome of understanding. The understanding of the great laws of Being—the result of cultural discipline, meditation and intuition.

"We are bound to this plane," he explains, "by the senses and the mind; but by developing the fourth form of consciousness, the intuitional, each may discover his particular 'ray,' ascend by it to the archetypal world, and attain to that 'union' through unity of being, which is man's ultimate evolutionary goal." (P. 149.)

Mr. Bragdon had previously explained that one of the present essential methods for that attainment is by "Individual, non-competitive self-expression, together with group-consciousness and co-operation." (P. 104.)

The essays are filled with the most enlightening ideas, the result of thinking clearly in the midst of steel-rivited, money-tempoed contagions. Here is a wise book, written with a sympathetic penetration into the separative life of to-day. Here are presentations of—and satisfying solutions to—those problems which the most of the world has not as yet faced but inevitably will have to face to-morrow.

L. B. C.

The People of Tibet, by Sir Charles Bell, K.C.I.E., C.M.G. (The Clarendon Press, Oxford. Price 21s.)

Sir Charles Bell spent a number of years in the strange lands of Tibet, Bhutan and Sikkim as British Political Representative. He brought to his task a fine sympathy for these Himalayan, and Trans-Himalayan peoples and a power to understand something of their lives, aims and outlook. He was for over 20 years in Tibet itself, and spoke its language fluently. He offers for consideration a wide and careful range of observations and has obviously tried to set them down as accurately as possible. He says that the inhabitants call their country Pö, and that in early Arabian works it was named Tobbat, Tabbat, Tibat; he thinks we may have derived the word Tibet from two Tibetan words, Tö Pö, meaning Upper Tibet. Sir Charles describes the different classes of inhabitants and gives a kindly appreciative account of their way of living—from the humble herdsmen and shepherds to the highest and most worshipped and exclusive priest-king. He does not lay the stress that others have done, who have spent brief periods, often in disguise, in Tibet—on the unpleasant side of the habits of the people. He shows them at work and at play, their occupations, trades and politics. He has left over most of the fascinating religion's side for another volume. Men and women seem to share their occupations pretty equally and the women have a large share of independence, and he does not appear to give much prominence to the system of polyandry that has hitherto been, maybe rather carelessly, commonly attributed to the people as a whole. Being of a cheerful, laughter loving nature a fair amount of time is given to play. Skipping and picnics seem to be the favourite national pastimes. Their annual pony-races at Shassa must be highly entertaining. The ponies run without riders but are urged by all sorts of means along the course of five or six miles in length.

Other writers on Tibet say that Sir Charles has left there a record of kindness and justice. He went to be a friend, not a critic of this

still feudal country, and its customs interested him. He appreciated the struggle the people make against their windy, bare and not very fertile country, so we have a valuable book giving a sane view of it instead of the usual rather highly coloured one. We appreciate the way he passes it in review before us and leaves us wanting to know more.

What Every Girl Should Know, by Margaret Sanger. (Rose Witcop, 85 Shepherd's Bush Rd., London. Price 2s. 6d.)

This book is dedicated to the "Working Girls of the World," and is a simple and yet comprehensive survey of the imperative knowledge with which a girl should equip herself on the subject of sex and its concomitants.

S.

CORRESPONDENCE

Mrs. E. LOURENS writes from Colombo:

In regard to the request at the end of the article "Startling Relationships, etc.", by the Rt. Rev. Irving S. Cooper in the *MARCH THEOSOPHIST*, I would like to refer to an article written by Mr. Aria, the late Recording Secretary, in one of the back numbers of *THE THEOSOPHIST*, wherein, from astrological calculations, he maintained that the future Pole would be in the region where now the Ural Mountains are.

I regret not to be able to be more accurate in my indications, but it is not possible for me to lay my hands on these back numbers of the magazine.

(We have tried to find the article referred to, but have not yet succeeded.—Ed.)

BOOKS RECEIVED

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

What Every Girl Should Know, by Margaret Sanger (Butler and Tanner Ltd., Frome, England); *Annual Report of the Board of Regents of the Smithsonian Institution, 1927* (United States Government Printing Office, Washington, 1928); *Theistic Attitude in Education*, by G. N. Gokhale, B.Sc., L.C.E., M.T.E. (Ind.) (The Educational Publishing Co., Karachi); *Gospel of Sri Ramakrishna*, Vol. II, Second Edition; *The Saint Durgacharan Nag* Second Edition; *The Message of Swami Vivekananda*, by K. S. Ramaswami Sastri, B.A., B.L.; *Sri Ramakrishna*

Paramahansa, by K. S. Ramaswami Sastri, B.A., B.L. (Published by Sri Ramakrishna Math, Mylapore, Madras); *The Mystery of Man*, by S. D. Ramayandas, D.Sc., LL.B. (L. N. Fowler & Co., London); *Self-Reliance*, by Philip Harrison; *Reincarnation*, by "Papus," (Dr. G. Encausse); *The Possibility of Miracles*, by Anna Maria Roos; *The Open Door*, by Sulhayhas (Rider & Co., London); *With and Without Christ*, by Sadhu Sunder Singh (Cassell & Com., Ltd., London); *Let Understanding Be the Law*, by J. Krishnamurti; *Life in Freedom*, by J. Krishnamurti (The Star Publishing Trust, Eerde (Ommen-Holland)); *The New Krishnaji*, by E. A. Wodehouse (Published by Order of the Star, Adyar, India); *Purpose*, Quaterly (C. W. Daniel Com., London); *The Tibetan Book of the Dead*, by W. Y. Evans-Wentz; *Tibet's Great Yogi Milarepa*, by W. Y. Evans-Wentz (Oxford University Press, London: Humphrey Milford).

OUR EXCHANGES

The Canadian Theosophist (January), *Modern Astrology* (February), *Theosophy in S. Africa* (January), *Bulletin Theosophique* (February), *The World's Children* (February), *The New Era*, London (January), *The Indian Review* (February), *The Humanist* (February), *El Loto Blanco* (November, December), *The New Era India* (March), *The Australian Theosophist* (January), *Light* (February), *League of Nations, News for Overseas* (March).

We have also received with many thanks:

Prabuddha Bhārata (December, January, February, March), *Theosophisch Maandblad* (February), *Espero Teozofia* (October, December), *Tri Horisnot* (January), *The British Buddhist* (January), *De Ster* (February), *Toronto Theosophical News* (January), *The Bombay Scout Gazette* (January), *Theosophy in India* (January, February), *The Vaccination Inquirer* (February), *Revista Teosofica Cubana* (January), *La Revue Théosophique Le Lotus Bleu* (January), *Theosophia* (February), *The Young Builder* (February), *The Bhārata Dharma* (February), *The New Synagogue* (January), *Pewartia Teosofie* (February), *International Star Bulletin* (February), *Vivir* (November, December), *The Star Review* (February), *Advance Australia* (February), *Norsk Teosofisk Tidsskrift* (January), *The Vedānta Kesari* (March), *The American Co-Mason* (February), *Teosofi* (January), *The Cherag* (February), *Cotton Manufacturer* (January), *Telugu Samachar* (January, February), *The Sind Herald* (January, March), *The Kirjath Sepher* (January), *Toronto Theosophical News* (December).

THE THEOSOPHIST



EDITED
BY
ANNIE BESANT, P.T.S.

May, 1929



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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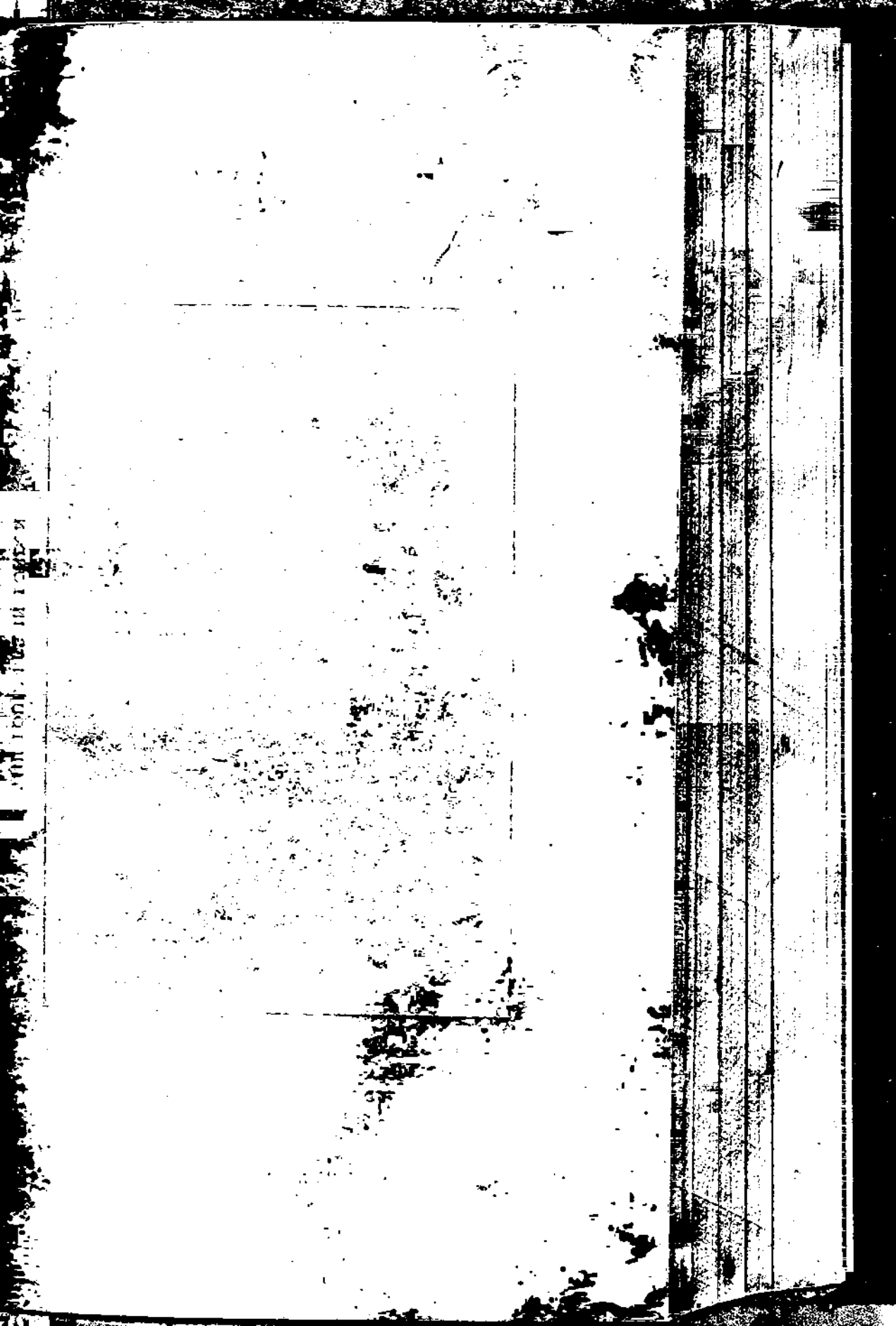
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THE FOUNDERS IN LONDON

In 1888



ON THE WATCH-TOWER

WITH very great pleasure I announce that, thanks to Miss Nott's most capable and unremitting work, we shall be able to publish in *The Theosophist* some most interesting "Echoes from the Past," beginning with our June and July issues. These contain two articles—one long article really, divided into two—written by Judge Khandalvala on the first coming of H.P.B. and the President-Founder to India. This old and ever-faithful member of the Theosophical Society was one of those who promptly grasped the splendid opportunity afforded by the coming to India of the great Messenger of the New Age, that noble woman, of whom the world was justly worthy. Helena Petrovna Blavatsky. Some of her words are quoted in these instalments, revealing her utter sincerity and her splendid courage—nothing wonderful to those who knew her, but that which was the root of the admirable loyalty of some of us who owed to her the precious gift of the Light of the Wisdom, and the gratitude which can never lessen for being, in our present life, introduced to the Feet of the Master, our Guru in the present, and the future. Unbreakable is the tie which binds us to His Feet; deathless the devotion which attaches to Him the life of which He is the Light.

• • •
I need to make a special appeal to all members of the Theosophical Society. For many years we have had a noble



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* * *

I need to make a special appeal to all members of the Theosophical Society. For many years we have had a noble

and self-sacrificing band of men and women who have devoted themselves to the work of the Society in one or other of the special activities, which make the belief in Brotherhood a fact which dominates and consecrates the life. This band has the name of the Brothers of Service. Those who belong to it take a bare subsistence wage; if they earn more than that wage, they give the balance to the organization. The support of these has been borne until lately by "Lay Brothers," who paid a regular contribution every month towards their support. These have gradually lessened in number and have largely disappeared. So I have had to add this to my various other burdens—there being no one else to take it up—and have already paid this year Rs. 3,500; out of the generous annual gift of the U.S.A. to the Headquarters, I have allocated Rs. 3,000 to the Brothers, but that does not quite meet one month out of the twelve. The Goschen Government here steals the money sent to me from abroad, which—with the sum used to pay students' fees—never less than between Rs. 300 and Rs. 400 per month—means nearly Rs. 4,000. The terrible poverty of the boys eager for education in India is heart-breaking, but our foreign Government here has robbed me, to my knowledge, of over Rs. 15,000 this year used for educational purposes. I have challenged them to prosecute me, if they think that it comes from communist sources, but they have not the courage to do that, any more than they have any evidence of this unfounded suspicion. They prefer to rob the poor, through me, to whom the money is sent for them. Lord Winterton, to whom last year I gave particulars of some thefts, promised to enquire into the evidence. I sent them to him, but the thefts go on. If he who helps the poor lendeth to the Lord, what happens to those who thus rob the poor? This is a peculiarly mean form of robbery, and it is difficult to see why the Government should object to communism, when they themselves set the example of stealing the money

entrusted to their care in the post. When a Government sets the example of stealing the money of a citizen, how can they expect the people to be honest? This is not a matter of politics. It is a matter of common honesty. Unfortunately the Government here is irresponsible and is above the law.

* * *

Under these circumstances—so disgraceful to England—over and above what Dr. Sunderland rightly calls the “National crime” of holding “India in bondage” and so provocative of violence in India, I ask English friends to help me in my Indian work. The cry for Independence is naturally growing in strength as India is more and more driven to the verge of despair, and notes that Ireland gained by violence the attention denied to patience. I shall, of course, continue to oppose Independence, save in the form of Dominion Status, because the preservation of the link between India and England is the will of the Hierarchy, the Inner Government of the world, and Their will is my law. But it is hard uphill work, with a Government so autocratic as the present. When an Indian newspaper circulated in England was urged by the Master K. H. on the ground that such a policy was desired by the Master M. no response was made to His request. Our Weekly *New India* has a growing circulation there, but why should not the circulation be doubled by each subscriber obtaining one new subscriber? English people working for some English cause show a most commendable energy. Cannot some of that quality be infused into English Theosophists working for the great Hierarchy, that is only seeking for channels through which It can pour out Its beneficent life and power? Alas that now, as of yore, the sorrowful regret is uttered: “The harvest truly is ready, but the laborers are few.” When before an Indian paper was started and sent to England, the Master K. H. remarked that the Master M.

wished it to be circulated in England. Now, at the wish of Master M.'s Guru, the Regent of India, the historically famous R̥shi Agastya, a weekly is being issued, under the old title *New India*, of 32 pages, of which 4 are pictures, at the nominal subscription of £1 a year, why do not the Theosophists in England who believe in the Masters and accept me as Their Agent in this matter, send it to all public libraries in Britain and to all Clubs in London? It is cheap, well-printed, with articles by eminent Indians, and with a Diary of the Week, that gives a bird's-eye view of the week's happenings all the world over, in the chief departments of human life. I have ordered fifty copies to be sent to me every week while I am in England, and I should like to raise the circulation by some hundreds a week. Who will help me? My new address is 31 Ennismore Gardens, Hyde Park, London, S.W. 7.

* * *

The Annual Conventions of France and Porto Rico send affectionate greetings. I return their kindly thought with my own. I hope to be in Britain for the English and Scotch Conventions. What about Ireland and Wales? I cannot go to Hungary, much as I had wished to do so, for I arrive in Europe too late. In August, I hope to be at the World Congress, and I have accepted an invitation from the Deputy of the Supreme Council in the U. S. A. to an American Co-Masonic Meeting immediately after the Congress in Chicago. It is our first World Congress, and is hereafter to be held once in seven years. All who can should attend it, so that we may have a gathering which shall inspire the T.S. with new energy.

* * *

This is particularly necessary just now in the States, because many of our members show the very common failing of throwing themselves so vehemently into any new

movement, however closely allied to the T.S., like the Order of the Star, that they forget the needs of its parent. Thus I find a really crushing burden thrown upon my heavily burdened shoulders, such as is spoken of above.

* * *

Mr. Pavri is well-known by an ever-increasing circle of readers for the interesting and clear way in which he presents Theosophical teachings in the form of Questions and Answers. A new edition of his *First Book of Theosophy, in Questions and Answers*, has just been issued, and a much larger volume (of 488 pages) entitled *Theosophy Explained in Questions and Answers* is published, both by the T.P.H., Adyar, and may be ordered through any bookseller. Mr. Pavri has made this conversational method of imparting Theosophical knowledge peculiarly his own, and I feel that I need only mention his books to attract a large circle of readers.

* * *

There is another Indian who is rapidly creating a public for himself by his singularly attractive way of describing Indian life, especially among the village population. Mr. K. S. Venkataramani tells in *Murugan—The Tiller*, the story of a youth, seeking English education in lieu of the ancient custom of his race, and how, disappointed by this experience of the world, he makes his home in his village, happy in its pure simple life. Mr. Venkataramani's books, describing the real daily life of Indians, are perhaps the best answer to Miss Mayo's gropings in abnormal sexuality.

* * *

Dr. Cousins writes :

It is very encouraging to those who dream of a beautiful and happy future for humanity, to observe how, one after another, great creators of beauty through the arts are coming into sympathetic relationship with the spirit of the East in their search for new light on the problems of their art and of

life in general. The latest is Mr. Leopold Stokowski, the conductor of the Philadelphia Symphony Orchestra, who is regarded as one of the two greatest orchestral conductors in the world, the other being Toscanini. A few months ago a booklet containing a lecture which had been given in the Brahmavidyā Āshrama at Adyar caught his eye in the home of another great musician in California. This, added to attractions which he had found in scraps of Indian music, drew him (and his wife, an energetic worker in humanitarian causes through the League of Nations) to India recently, and specially to Adyar. They have now gone to Java, and will return *via* India to Europe and America. Their hope is to be able to come back to India and to make good use of the Adyar Library for some months.

* * *

The following interesting note reaches me from the T.S. in Egypt:

THE HEART OF THE EAST

"JINARĀJADĀSA"

The success of Mr. Jinarājadasa's lectures is a phenomenon worth study. In all the years during which we have attended similar lectures we never met a man who developed so amply his propositions, or who succeeded in attracting so many people into a theatre, notwithstanding the suffocating heat.

What first attracts attention is the fact that speaking of absolutely disinterested things, from which nobody could derive an immediate benefit, the public came every time with more enthusiasm and every time in larger crowds. Mr. Jinarājadasa promises nothing. He does not either promise a Kingdom beyond life like the Kingdom of Heaven. Because, as he declared it, the Kingdom of Heaven is not outside but in ourselves, in the bottomless depths of our heart. He does not tell us anything new, or anything transcendental in the ultramodern sense. Nothing that he says is in itself transcendental. If there is anything transcendental in him, it is without doubt, his own self. He touches however, the most transcendental in us. He

is not a philosopher in the literal sense, nor a writer nor a poet. He is a sacred preacher, not in the western, but in the eastern manner. His value resides in his personality. What he says, if anybody else would say it, would entirely lose its meaning. Here is a man who thinks with his whole body but also through his brain. Each shake of his hand has a magnetic repercussion in the stalls. He exhales from all his pores a secret force that subjugates his listeners. He possesses the characteristics of the saint and of the apostle. Probably Jesus Christ was thus, and thus Moses was, and Buddha or Confucius. Genius always has a great fascination.

Fascination of the good: Mr. Jinarajadasa's first victory was, no doubt, to make himself heard by a numerous and select crowd during two consecutive hours, the time which was required by almost all his lectures. The man who succeeds in making himself heard, even if he does not always convince, succeeds however in engraving all his thought into those who listen to him. It was thus that the public knew for the first time perhaps in Buenos Ayres the postulates of Theosophy.

It is always a joy to hear of our dear Brother's work.

* * *

Our Italian National Society has sustained a great loss in the sudden and peaceful passing away of the well-known scientist, Professor Penzig, an old and very faithful helper of the Theosophical Society. Colonel Oliviero Boggiani writes to communicate the news of his departure. Six months ago his daughter, who was his loving and tender helper—for he was almost blind—passed away, and he will have been glad to follow her, for he had nothing to bind him to this life. He has passed into the Light, and to rest awhile near the Masters. The Colonel's own health is very precarious, so the members, in their Annual Convention assembled, unanimously elected Donna Oaballini as General Secretary. They also sent to me "most faithful greetings," for which I send grateful thanks.

* * *

The winter number of *The Canadian Theosophical Quarterly* has just appeared, or rather, has just reached me—for

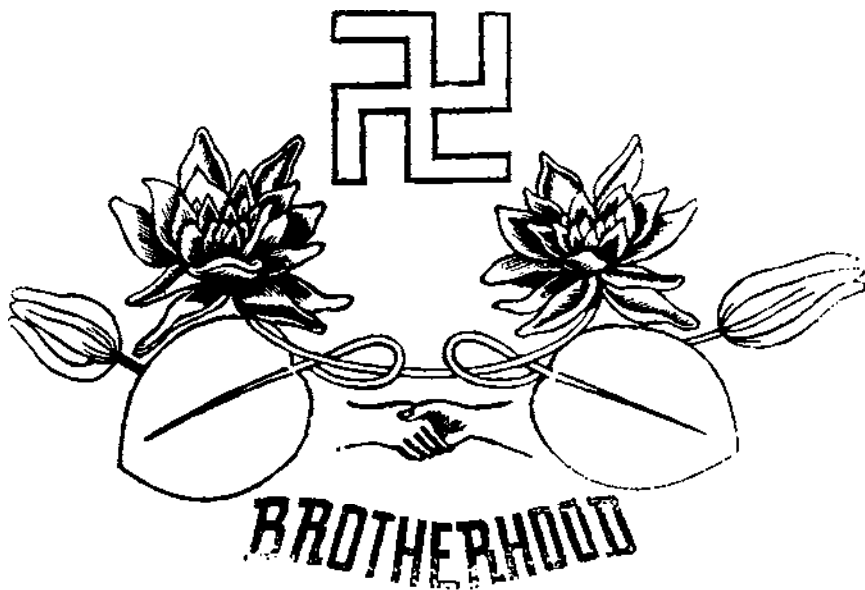
Canada is very far off. Mr. William Duckering is the very capable and devoted Secretary of the Federation, which has its centre in Vancouver. Mrs. Heloise Wardall has evidently caught the joyous spirit of Krishnaji in touch with Nature. Writing on "Art—a Release for Life," she says:

Radiant Vitality, Life itself glows out to meet us everywhere—trees, beaming or brooding; flowers, a blaze of color; waters, now restless, now asleep; the very haze of luminous air—all things flash to us exultant Life. Indoors, light plays upon the floor and shadows creep into the corners. Chairs and tables array themselves, proud heritage of the sun and earth. Fire bursts into flame as long pent-up forces rush to freedom, and everywhere rhythm, motion, form, color and sound pulse and live, an unceasing stream of Life.

Little children see this Life. Their eyes have not been dimmed nor their senses lulled by routine. They dance through days of rich "awarenes," vibrant and alert.

* *

I leave Adyar for Bombay to-night (April 17), as the Local Congress Committee asks for a lecture on the Nehru Report, and I am always glad to do anything I can to forward that useful piece of work. One does not feel very hopeful of any good results, now that H. E. the Viceroy established the Public "Safety Bill," which places good citizens in danger as to their liberty and property. Still, nothing can prevent the advent of India's Liberty, for it has been promised by the Real Ruler of the World, and the folk who play their parts on the stage of the world are, after all only mechanical marionettes. "The Lord sitteth above the water-floods: the Lord remaineth a King for ever. The Lord shall give strength unto His people, The Lord shall give His people the blessing of Peace." Peace can only come to us hand-in-hand with Freedom. Until we are free, we can never be sure of our safety or our liberty.



IN THE DAYS OF H. P. B.

SOME INTERESTING LETTERS FROM T. S. ARCHIVES

ADYAR, MADRAS, INDIA

January 14, 1883

DEAR SIRs AND BROTHERS,

We have received with joyful feelings your joint letter of St. Nicholas' eve, enclosing a gift of 12 odd shillings toward the promotion of our Cause. We hope you will approve of the disposition that will be made of it, *vis.*, the making of it the nest-egg of a Fund—for the purchase of a permanent Headquarters for the Society. For your gift will be thus made the corner-stone of a monument that we hope may outlast us all.

Our Society has now been in existence seven years and more, yet has never owned a home of its own. It has been

paying rent to landlords, enough to have bought and paid for a permanent abiding-place. We have now taken this property at Madras as a purchase; two good Hindū brothers have advanced the entire cost, and we are just going to invite a few friends who have the money to spare to subscribe the sum of Rs. 20,000 (a little more than \$ 8,000) to pay off the debt, make necessary repairs and improvements, etc. We shall head it with a subscription of Rs. 500 by ourselves. We hope to secure an endowment fund such as other Societies have—from the income of which the work can be maintained, without so heavy a drain on our purses. (Since December 1, 1878, we two have given over Rs. 30,000 towards the expenses of the T. S.).

So you see our progress is highly satisfactory, and the results we looked forward to at the beginning are now showing themselves in a rapid extension of the Society and acceptance of its ideas. We have stirred the Asiatic mind and heart beyond a doubt, and were we two to die to-morrow we should be able to do so in the full assurance that we had not labored in vain.

You ask us to put you in connection with the Brothers. But do you know so little of the laws of their order as not to understand that by this very act of yours—which was entirely unsolicited and a spontaneous proof of your loyalty—you have drawn their attention to you already, and that you have established relations with them yourselves? This is the exact truth, and be assured that no good wish or act of yours towards this Cause—which is *their* Cause—can fail to draw you closer and closer to them.

Dear brothers, it is not within our power to do anything for you more. Occultism is not like Christianity, which holds out to you the false promise of mediatorial interference and vicarious merit. Every one of us must work his own way up towards the Brothers. If you want to see them, act so as to

compel them to let you do so. They are equally with all of us subject to the laws of attraction and repulsion; those who most deserve their companionship *get it*.

Take a half hour each morning upon first rising, and in an undisturbed place free from all noises and bad influence concentrate your thoughts upon them and upon your own higher selves, and *will* that you shall become wise, and illuminated, and powerful. Read the books you see recommended in THE THEOSOPHIST, and keep watch for hints and suggestions that are thrown out there from time to time. This is the way to attain your wishes.

We jointly salute you and wish you and yours every blessing during the coming year and years.

With sincere fraternal affection,

H. S. OLCOTT
H. P. BLAVATSKY

SECRETARY'S OFFICE OF THE
THEOSOPHICAL SOCIETY

Adyar, Madras, India

March 12, 1884

RESPECTED MADAME,

The binder brought back the books given him to be bound. I put them upstairs in the cupboard. I gave him the other Russian magazines to be bound. He promised to bring them back soon. I attend to the Scrapbook business carefully.

The dogs upstairs are doing well and they are properly taken care of. Your things also are equally taken care of by Mons. Coulomb.

H. H. the Thakur of Wadhwan with his cousin Mr. Hurrisinghjee left Madras for Wadhwan by a special train on the 7th instant. During his short stay, he visited our Headquarters thrice. He is a very amiable gentleman. Mr. Hurrisinghjee came to the Headquarters oftener.

Messrs. Lane-Fox and Brown and Dr. Hartmann are doing well here. So also Madame Coulomb and Mons. Coulomb.

On the evening of the 7th instant, the Executive Council met and Dr. Hartmann was elected President of the "Board of Control".

We despatched to Foreign Mail our THEOSOPHIST for March, '84 on the 27th of February.

Mr. Subba Rao is visiting our Headquarters very often. The work of the Theosophical Society and of the Theosophist Office is going on as vigorously as ever. Our brother Ramaswamy Iyer has formed two more branches in the Madras District.

Mr. Damodar intends going to Ooty by the beginning of the next month. I doubt whether Mme. Coulomb intends accompanying him. Dr. Hartmann and Mr. Lane-Fox, I hear, are intending to go to Ooty with Bro. Damodar. Mr. Lane-Fox wishes to see the Governor and other gentlemen at Ooty to infuse a spirit of Theosophy into them. He intends delivering two lectures at Madras in Patcheappa's Hall, one on the 22nd and the other on the 29th or so. The subject of the 1st lecture is "Influence of Theosophy in the West". The 2nd subject is not yet known.

Mr. Brown has been studying hard and brothers Bavajee and Damodar are working hard in the office.

Mr. Hurrisinghjee put a letter in the Shrine this time. The envelope remained unopened and the name of the Master on the envelope was scored out and Mr. Hurrisinghjee's name was written below. He showed the envelope unopened to the

Thakur Sahib. He opened the envelope and there was an answer written on a blank page of his own letter. The reply was from the Mahatma K. H.

Two or three days after Judge Sreenivasa Row came in the evening and wanted to go to the Shrine. He said he was starving from the morning with the intention of coming here and worshipping his Father. Damodar took him upstairs and opened the Shrine. There was nothing particular. He was immediately ordered by his Guru to shut and open. So he did and there was a letter for Mr. Sreenivasa Rao with instructions. And several others are occurring like these. I narrate the occurrence of these phenomena, not because they are strange to you, but simply as they can show to people that, even in your absence, are occurring these phenomena which are generally attributed to trickery, etc., by the vulgar.

The Chetty brothers send their best respects to you. All in their house are doing well.

Yours most obediently,

ANANDA¹

In Colonel's pencil below: "Who produced the above? Who is the fraud?"

ELBERFELD

August, 1884.

DEAR MADAME,

You requested me to state to you the particular circumstances under which I received the first communication from Mahatma K.H. I have much pleasure in doing so.

On the morning of the first of this month, Colonel Olcott and I were travelling by the express-train from here to

¹"Ananda" was T. Vija Raghava Cherlu

Dresden. A few days before I had written a letter to the Mahatmas which Colonel Olcott had addressed and enclosed to you, which however, as I now hear, never reached you but was taken to the Masters while it was in the hands of the post-office officials. At the time mentioned I was not thinking of that letter, but was relating to Colonel Olcott some events of my life, expressing also the fact that since my sixth or seventh year I had never known peace nor joy, and asking Colonel Olcott's opinion on the meaning of some striking hardships I have gone through.

In this conversation we were interrupted by the railway-guard demanding our tickets. When I moved forward and raised myself partly from the seat, in order to hand over the tickets, Colonel Olcott noticed something white lying behind my back, on that side of me which was opposite to the one where he was sitting. When I took up that which had appeared there, it turned out to be a Tibetan envelope, in which I found a letter from Mahatma K.H. written with blue pencil in his well-known and unmistakable hand-writing. As there were several other persons unacquainted to us in the compartment, I suppose the Master chose this place for depositing the letter near me where it was the least likely to attract the unwelcome attention and curiosity of outsiders.

The envelope was plainly addressed to me, and the communication in the letter was a consoling reflection on the opinion which I had five or ten minutes ago given on the dreary events of my past life. The Mahatma explained that such events and the mental misery attached to it were beyond the ordinary sum of life, but that hardships of all kinds would be the lot of one striving for higher spiritual development. He very kindly expressed his opinion that I had already achieved some philanthropic work for the good of the world.

In this letter were also answered some of the questions which I had put in my first-mentioned letter, and an assurance

was given me that I was to receive assistance and advice when I should be in need of it.

I dare say, it would be unnecessary for me to ask you to inform the Mahatma of the devoted thankfulness which I feel towards him for the great kindness shown to me, for the Master will know of my sentiments without my forming them into more or less inadequate words.

I am, dear Madame, in due respect,

Yours faithfully,

HÜBBE-SCHLEIDEN

THREE TIBETAN PROVERBS¹

A LITTLE KNOWLEDGE

THOSE with a little learning are proud ;
The truly wise are humble.
The brooks are noisy,
But the ocean is quiet.

GOSSIP

Gossip is the scum of water ;
Action is the drop of gold.

LEAVE WELL ALONE

If your mind is free from care, stand surety for a loan.
If your body is free from pain, stamp on a dog's tail !

¹ *The People of Tibet*, by Sir Charles Bell.

EXTRACTS FROM COUNTESS WACHMEISTER'S
LETTERS

AS TO

H. P. B.'S LAST DAYS

OCTOBER 24, 1890. "Several new projects have sprung up lately. One is to take the house next door, which is to be let. Miss Cooper, Miss Chambers and Mr. Sturdy are those most likely to guarantee the rent. The house has a nice garden and conservatory, and as we should have a door of communication open into our house, or rather grounds, it would form a larger centre of force and activity at Avenue Road. On the first Monday of every month, Mrs. Cooper-Oakley and I are going to be at home in the evening. H. P. B. says that it is absolutely necessary to work in all grades of society, and Society people have entirely ignored us since we have lived in Avenue Road; so we are going to make a supreme effort to attract them to the house. You may fancy how serious H. P. B. is when she orders *evening dress*.

March 6, 1891. "Things are going pretty well here. The Thursday evenings are continued, though H. P. B. is seldom present; in fact, we rarely see her now. She shuts herself up for days together. She is having a room built out into the garden, leading from her own room; and then, I expect, she will shut herself away altogether. As she grows weaker, she finds it trying to have so many people buzzing around her.

April 19, 1891. "H. P. B. is certainly growing more and more feeble, and she feels that to be able to do any work at

all she must be quite alone, so as to enable her to concentrate her energies. Her present sitting-room is a passage room to the E.S., and she cannot have that quiet and solitude that are necessary; and so the inner room, now being built, will be closed to all outsiders, relations included. Part of the money has been given to her, the remainder will be taken from the profit from her books. She says that her body is now so broken and shattered that it is only by being much alone that she can keep it together; and I expect the day will come when she will shut herself up altogether, and only occasionally see those in the house. As it is, we never go near her except in the evening.

May 25, 1891. "We have indeed had a terrible time, and it seems hardly possible even now to realise that H. P. B. is gone. We all felt so sure that she would live to the end of the century; so that though all this winter we have seen her continually failing and decreasing in strength, we were not really alarmed. H. P. B. did very little work this winter; and as I wrote you before, gradually separated herself from us. I believe now that she knew that the end was coming soon, and did this to accustom us to her absence, and also to watch us and see how we should get on alone without her; and now we have to work alone and do the best we can."

DEATH AND REINCARNATION OF H. P. B.

27, LEINSTER GARDEN, HYDE PARK, W.

May 13 (1891).

DEAR MR. CHRISTIE,

Here is my letter to tell about Mm. B.'s death. It was quite sudden and equally unexpected, by herself as by her followers. She had had influenza, but was out of all danger. She was sitting, dressed, in her chair, talking as usual to Mr. Wright, tapping her foot on the floor—a trick of hers. The stopping of that caused Mr. W. to look up, and he saw

that her head had fallen on one side and that she was dead, without so much as a sigh or a word. Of course the general verdict is that it was stoppage of the heart. The real facts, which I think you would like to know but which I must ask you to keep quite to yourself, are these.

A sudden opportunity arose by reason of an accident, whereby her immediate reincarnation into that body could take place. So without a moment's warning or preparation, her Master called her away and planted her true Ego into its new home. At present, I believe, she has hardly awakened from the unconsciousness caused by the accident to the body, or at all events, she had not done so when we were told about it; but by degrees and in a short time, she will be fully conscious and alive to her new surroundings, as well as with the full memory of her last body and life. In the meantime, her astral body and lower principles are still on the astral plane, but so entirely and completely separated from the true Ego that but very little consciousness and almost no intelligence remains.

Mr. Sinnett and a great number of Theosophists went to her cremation. Her astral also was there, naturally enough. Mr. Leadbeater saw it, and she frightened one of the horses of a wagonette containing six people to such a degree that they were all overturned, though happily none were hurt.

Of course, her old body was very nearly worn out, and could at best have lasted but a very short time longer; while the body she now occupies is that of a young man, suitable to the requirements of her further spiritual progress.

These are the broad outlines of the cause of her apparently unnecessary and very unexpected death. You will see for yourself that they are not such as could or should be spoken to any outside real students . . .

Ever sincerely yours,
PATIENCE SINNETT

OTTO PENZIG

By WM. H. KIRBY

ON the 6th March Professor Otto Penzig passed over. He was over 70 years old and was Professor in botany and director of the Botanical Gardens in Genoa. He was author of many important works and was not only recognised as one of the European authorities on Plant Biology—but had a world-wide reputation for essays and books and for his studies in Java and the East.

Prussian by birth, he was Italian by residence and occupation; the Botanical Gardens presented by Mr. Hanbury to the University of Genoa, carried with the gift, the condition that Professor Penzig should be the permanent Director and Adviser as well as Professor in ordinary to the University curriculum. For thirty years his friend I can testify to the greatness and simplicity of soul that was his. He was asked by me, at a certain crisis of the T.S. in Italy to become Italian Secretary.

Despite his position, official and otherwise, a man of infinite modesty and goodness, he stepped at once into the breach and by patience, tact and kindness, reorganised our Italian Branches, strengthened our scattered and perhaps antagonistic local tendencies, and created a sound Italian Branch of the T.S.

I recollect that in the times of Colonel Olcott and Mrs. Cooper-Oakley; in later times of Mr. C. W. Leadbeater and many visits from our President, Dr. Annie Besant,

Professor Penzig in every way fulfilled the charge he had, and rendered possible by his goodness and hospitality and strenuous devotion to our ideas and ideals, the future development of our Branches.

As a man, he was a saint, a man of infinite patience, a man of charity and kindness and tolerance. A man who took men and things as he found them and passed no judgments other than those of not condemning but of allowing for time and experience to re-establish values.

To us in the T.S. he was a faithful, loyal, exemplary illustration of moral values. In the realm of animals he was a great protector of all that should protect our little brothers. In the realm of Science he was one of the best known European authorities with a vast knowledge of biology and botany.

Latterly, after the loss of his only unmarried daughter, he was alone. Completely blind, unable to fill in the day with either study in reading or writing, he depended on the kindness of a few friends, while being sadly handicapped in his professional duties. Up to within ten minutes of his death he kept up, though in great pain, the courage and the unspeakably unselfish determination of not making others, minor folks, round him, unhappy.

Peace be to him. A great soul!



THE LAW OF LONELINESS

By MARY GRAY

FOREVER in the heart dwells the spirit of man, alone. Separated by what seems a prison wall from its Divine Lover, it seeks eternally for the love it has known in its pure essence. Neither comrade nor kin can still for long the inner cry of grief because of the isolation of the soul. Perhaps to the brooding heart, brooding upon the mystery of its own being, comes mortal love. Then two souls blend as one and vision for a flashing moment the divine bliss they are seeking. But soon the hour sounds when once more each soul must journey on alone. The shadows close over the heart it loves; the paths diverge and again rises the mournful note, calling in vain for perfect understanding.

So universal is this cry that surely it must exist as a law of evolution. It rises from the peopled city as from the desert, its plaintive lament uttered alike in the love song of the Arab and the chant of the Venetian boatman, a minor chord in all expression of human life. Perhaps man, when he entered upon his splendid destiny, undertook as part of his offering to the Cosmic scheme to achieve divinity unaided and alone. Perhaps he sought to develop courage by knowing the utmost of despair and isolation before the light of his own spirit should shine forth. It is certain that for a time only, can any soul evade the law of loneliness. Sooner or later comes the darkness again, forcing it back upon itself, closing out the light of personal love.

Let man once realise that until he has achieved divinity there is no escape from loneliness, that as he perceives

through the course of evolution this loneliness will constantly increase in order to draw out his own power, and he will no longer cry out against his fate. Let him meet this truth unafraid and accept it fully and he becomes master of himself and of life. The ability to stand alone is the great test of endurance, or courage, and of love.

It is useless to seek to escape loneliness. If man believes himself surrounded by love, sympathy and understanding, even as he rejoices in his happiness, within his own soul rises the spectre of separation and closes the door which leaves him in isolation. Some rift of thought, some divergence of idea, breaks the harmony which deceived him into believing perfect understanding possible. He finds himself facing once more the lonely way, the solitary road. And before the final gate of mortal life has been passed, man must know the despair of Golgotha when God Himself seems to fail His Son. Then is cleansed away the last taint of mortal impurity.

When dark hours come, whether they continue for days or for months, know them to be the precursor of another step forward, of another gift of light. Hold courage in the knowledge that light for each step forward can only be gained through utter darkness. In this darkness the gentle rays within each man's soul can become visible. Upon the weary soul, reaching ever upward and inward, comes the Benediction of the Spirit. The Vision shines forth, and courage, knowledge and assurance return for the upward way.

They who have seen the light, bear witness to the darkness which surrounds each forward step, so that those who feel only the darkness may have courage to endure. For only through darkness can light come. Yet when the solitary path is trod, when man has conquered his fate and achieved his destiny, then shall he enter and share the light of perfect understanding in the Kingdom of God.

THE VOICE OF ETERNITY

FAR, Far away
Like an overtone of the sea,
There calls the voice that I must obey,
The voice of eternity.

Nearer it seems to come
And its notes are both calm and sweet,
For they call me on to a world I love,
To a new world at my feet.

Oh, once I longed for a voice,
A voice that should shout command
To break the fetters of earthly life
And rid me at once of pain and strife,
Cut loose the painter with swiftest knife
And sail me to fairer land.

Oh, once I hated each new-born day
For I never could play my part,
Pain and frustration it meant to me,
A cripple vain seeking agility,
The sunset a golden mockery,
That left an ache in my heart.

Far, Far away
Like an overtone of the sea,
There calls a voice that I must obey,
The voice of eternity.

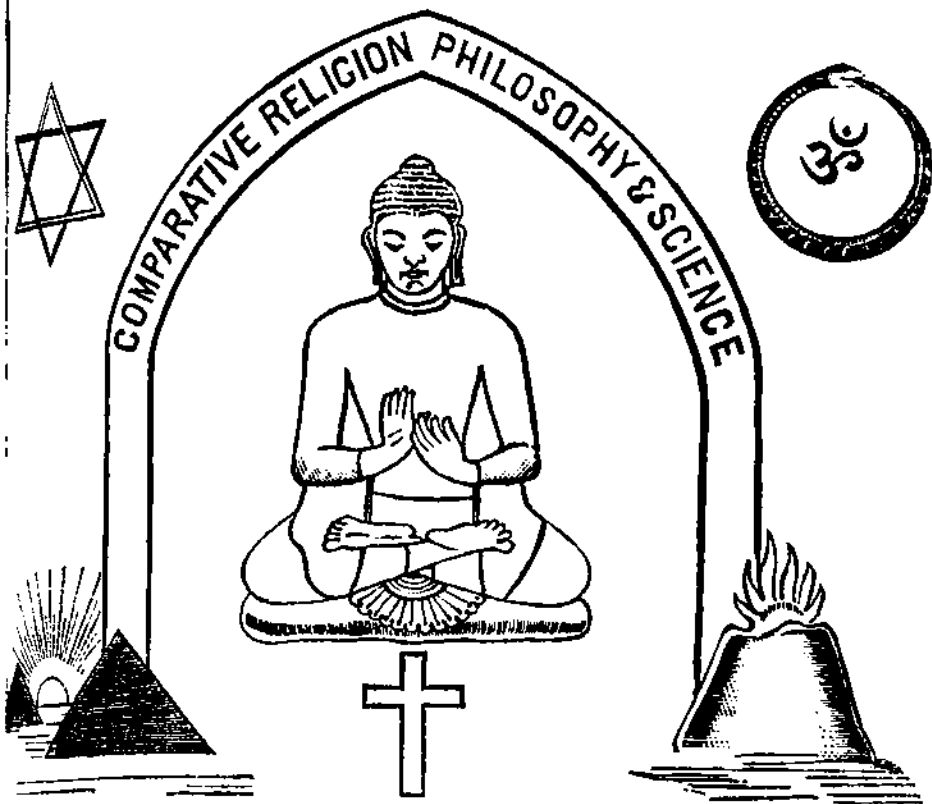
Nearer it seems to come
And its notes are both calm and sweet,
For they call me on to a world I love,
To a new world here at my feet.

JACK BURTON

THE BLADES OF GRASS

IN Heaven,
Some little blades of grass
Stood before God.
"What did you do?"
Then all save one of the little blades
Began eagerly to relate
The merits of their lives.
This one stayed a small way behind,
Ashamed.
Presently, God said,
"And what did you do?"
The little blade answered, "Oh, my Lord,
Memory is bitter to me,
For, if I did good deeds,
I know not of them."
Then God, in all his splendor,
Arose from his throne.
"Oh, best little blade of grass!" he said.

STEPHEN CRANE



THE MECHANISM OF LIFE

By ALEXANDER HORNE, B.Sc.

THE more one examines the philosophy of modern science, the more does one become impressed with the realisation that science is at last emerging from the darkness of the materialistic creed. How H. P. B. would have revelled in the frank admissions that scientists are making on all sides! How dissatisfied they are with the creed they have been nursed with; how it fails to satisfy the demands of newer discoveries and more accurate knowledge; how they cast

about for a philosophy that will bring order and reason into a host of facts whose reality they can no longer deny! And, in seeking for such a philosophy, how preciously near they come to the spiritual viewpoint that their predecessors of a generation or two ago were so bent on combating. To claim for Theosophy the credit of having brought about this change in scientific thinking would certainly be rash. Yet it is gratifying to feel that the protagonists of our movement fought so strenuously for a philosophy that is fast gaining ground among scientific investigators themselves, and for no other reason than because that philosophy satisfies the demands which they themselves make, for an intelligible interpretation of the facts which they themselves have brought to light.

As for the materialistic creed, which was so much the vogue in scientific circles for several generations, it seems as if it has finally dug its own grave, with its own tools and with its own methods. It seems as if the intellectual world—like a headstrong child allowed to hurt itself for experience's sake—has been given free play to develop its own resources, certain that, when its inquiry will have come to naught in one direction, it will profit by the experience and pursue another, coming finally to the truth in its own way. And in so far as we can judge the history of scientific development, it does seem as if there has been a master-hand at work, guiding but not coercing, feeling that at a certain stage truths can only be driven into one's head by letting it knock itself against a stone wall.

This fact is forcibly brought home to one when making inquiry into the present-day status of physiological research. In physiology, perhaps more than in any other branch of science, have investigators suffered from the epidemic of materialistic belief. Straining at an understanding of the phenomena of life, they have endeavoured to achieve their object by looking at the living organism as a vast and intricate

machine, whose vastness they believed they could parcel out into so many separate departmental activities, and whose intricacy they hoped to reduce to purely mechanical terms. Seeing nothing but physical and chemical forces at work in the world outside, they were convinced that nothing but physical and chemical forces were at work inside the animal frame. Consequently, their search has been for physico-chemical explanations of the "mechanism" of various physiological processes; with their scalpels and their microscopes they have searched for the "mechanism" of life.

To judge whether or not they have been successful, we have but to turn to the statements of a leading physiologist of Great Britain, Dr. J. S. Haldane. Every one has heard the name.

After discussing in his book the problems of cell-growth and cell-nutrition, secretion and absorption, respiration, and other metabolic processes, he says :

The application to physiology of new physical and chemical methods and discoveries, and the work of generations of highly-trained investigators . . . have shown with ever-increasing clearness that physico-chemical explanations of elementary physiological processes are as remote as at any time in the past, and that they seem to physiologists of the present time far more remote than they appeared at the middle of last century.¹

All physiological advance, he shows, is in a direction away from a mechanical determination of the bodily processes. The more we study life, the less do we seem able to reduce it to the functioning of a collection of mechanisms.

For one thing, scientists are beginning to realise and appreciate more and more how vastly intricate and well-co-ordinated the bodily organism is; how finely attuned the various processes are, one with another; how sensitive the balance and how responsive the regulation of various inter-dependant functions. It is no longer satisfactory to study isolated activities. All organic activities show evidence of

¹ *Mechanism, Life, and Personality*, by J. S. Haldane.

being bound up in all other organic activities, and in this interdependence a totally new phenomenon of life emerges: that of co-ordination. Life, in other words, must be studied as a whole, for in piecing it out into so many separate activities we drop out and lose from sight an activity that is the most unique characteristic of life, yet the least amenable to purely mechanical explanations and the most puzzling. It is mainly for this reason that :

Those engaged in the observation of living organisms can hardly escape feeling an instinctive distrust of the mechanistic theory . . . Somehow or other, a living organism never *seems* to be a mechanism. . . . The closer the examination, the more confirmed does this impression become.

Let us follow this examination through, in some of its details.

The recovery of functional activity when there is apparently no organic basis for such recovery, is one phenomenon among many others, that has been puzzling scientists. A nerve path is destroyed, let us say, and the activity that normally depends on this path naturally ceases. Then, without any restoration on the part of the nerve-path itself, its activity is after a time found to have been mysteriously recovered—a miracle! To the scientist, this is bewildering in the extreme. No nerve path, and yet a nervous activity is going on—in mid-air, so to speak. The law of cause and effect has apparently broken down. So it must seem, at least, to those who see causes as existing only in the realm of material forces. Dr. Haldane points out :

For this phenomenon, it is difficult to imagine any physico-chemical explanation.

Readers will remember that in his *From the Unconscious to the Conscious* the late Dr. Geley uses precisely this phenomenon in its psychological aspect to show the occasional independence of conscious activity in respect to the brain

organism. The cases he cites are worth repeating here. One is the case of a man :

. . . who lived a year, nearly without pain, and without any mental disturbance, with a brain reduced to a pulp by a huge purulent abscess.

Another, the case of a girl who sustained an injury to her skull, which, upon surgical examination, was found to have a considerable portion of cerebral substance reduced literally to a pulp. The wound was cleansed, drained, and closed, and the patient completely recovered, in spite of the destruction of the brain-substance. One physician reports that the partial amputation of the brain is entirely feasible, the patient seeming not to feel the loss in any way. Another, reports a case of decapitation in a young boy :

He died in full use of his intellectual faculties although the encephalic mass was completely detached from the bulb The patient, shortly before, was known to have been actively thinking.

In a somewhat parallel case :

An autopsy performed revealed a large abscess occupying nearly the whole left cerebral hemisphere. In this case also we must ask, How did this man manage to think? What organ was used for thought after the destruction of the region which, according to physiologists, is the seat of intelligence? ¹

Our answer to this query is of course a simple one, and it is practically Dr. Geley's answer also. If the brain, or a portion of it, is destroyed and the mental processes continue, and if, furthermore, no other physical organ can be imagined as serving the mind as a vehicle, then clearly this vehicle must be superphysical.

Another phenomenon of life that disproves the mechanistic theory is that of "learning from experience." A mechanism cannot be imagined as "learning" anything, yet the ability to

¹ *Loc. cit.*, pp. 78-81

profit by an experience is characteristic of every living organism.

From a physical, or even a biological, point of view such a fact appears as a completely unexpected and unintelligible "revelation" . . . and if it is inconsistent with the physical-biological interpretations, we can only conclude that they are both of them only provisional and imperfect interpretations.

This argument can also be applied to the problem of stimulus and response, for which problem mechanistic explanations are ordinarily attempted; yet:

There is in reality no experimental evidence whatsoever that the process can be understood as one of physical and chemical causation.¹

When we come to the question of heredity, we contact a field wherein the failure of the mechanistic, or physico-chemical, hypothesis breaks down completely, and Haldane shows it up in fine style:

The germ-plasm was supposed to be nothing more than a collection of material of a certain composition, and capable, in a suitable environment, of indefinite quantitative increase or growth.

Thus producing not only millions of complex and delicately-balanced mechanisms which constitute the adult organism, but providing for their orderly arrangement into tissues and organs, and for their orderly development in a certain perfectly specific manner. Haldane shows the irrationality of this view, and concludes:

There is no need to push the analysis further. The mechanistic theory of heredity is not merely unproven: it is impossible. It involves such absurdities that no intelligent person who has thoroughly realised its meaning and implications can continue to hold it.²

Attempts have been made by biologists to solve the problem of cell-growth and cell-nutrition on a mechanistic basis. This problem is really a fundamental one, and were it possible to explain this phenomenon alone on this basis, then all life would likewise be amenable to such explanation. But all

¹ *Mechanism*, p. 34.

² *Ibid.*, pp. 54-58.

such attempts have failed. The "mechanism" by which a cell feeds itself and grows in size has so far eluded the biologist's grasp. Not only that, but Haldane actually sees no prospect at present of solving this problem from this standpoint. The same applies to the problem of secretion and absorption, and though we know far more to-day concerning this problem than we did, say, at the middle of the last century, its "mechanism" is further away than ever. All our accumulated knowledge, in fact, has been in the direction merely of more and more numerous data. From this data biologists have so far failed to abstract an understanding of life. While, for instance, investigation has disclosed how many-sided and how orderly cell-life is, investigation has so far failed to disclose by what mechanism this complex life is ordered and maintained. The same remarks apply, again, to the problem of respiration and other metabolic processes. These processes, we find, are all regulated with the utmost nicety; but by what physical or chemical agency this extremely sensitive regulation is maintained is still a mystery.

Muscular activity, and physiological movements generally, one would be inclined to think, would be the most amenable to mechanistic explanation. Here at least we have something that is visibly of the nature of a mechanism. Yet an explanation of such activity on the basis of purely physical and chemical forces has been found to be as unsatisfactory as in any of the cases already mentioned. And with every year of physiological advance, moreover, science seems to get further and further away from any prospect of such solution.

No wonder, then, that the mechanistic application to biology is discredited. Dr. Haldane says :

As a physiologist, I can see no use for the hypothesis that life, as a whole, is a mechanical process. This theory does not help me in my work; and indeed I think it now hinders very seriously the progress of physiology. I should as soon go back to the mythology of our Saxon forefathers as to the mechanistic physiology . . . No

possible meaning can be attached to such an expression as "the mechanism of life".

AN ALTERNATIVE VIEW

We must begin to cast about for a philosophy that *will* enable us to understand these phenomena if, as Haldane maintains:

The phenomena of life are of such a nature that no physical or chemical explanation of them is remotely conceivable.

To Haldane's mind, however, no philosophy will ever disclose to us the mechanism of life, because such a mechanism does not exist, and the more scientific research advances, the further away does it get from even the possibility of the discovery of such a mechanism. Such a search is hopeless, and doomed to disappointment. Our thinking of life in terms of mechanism only befuddles our mind and obscures from our view the very nature of life. It prevents us from seeing the forest for the trees. A complete about-face is necessary; a thorough departure from the habitual ways of thinking, if an understanding of life is to become ours. To this end, Haldane traces for us the history of thought, and shows how the various "categories" of thought, as developed by the philosophers, have brought us progressively nearer to the core of things. A category, philosophically speaking, is a fundamental conception, a philosophical "element" so to speak, such as, let us say, the category of space, signifying our conception of space as being a fundamental idea, to which other ideas can be reduced, for simplification, but which cannot itself be reduced to anything simpler. But categories are, relatively to each other, higher or lower, the higher being more inclusive, and therefore nearer to reality. Thus, while the highest conception that physiologists have up to now been playing with has been that of matter and energy, trying to reduce life itself to this

fundamental conception, all their attempts have failed, Haldane says, because this attempt is philosophically unsound. The mechanism of life has so far eluded discovery because life cannot be reduced to the category of matter and energy. Life is a category in itself. Haldane here makes a philosophical discovery of far-reaching significance. The failure of scientists to understand life has been due to their failure—and often wilful failure—to understand this fundamental fact that Haldane now brings to our notice. But now it stares them in the face, exposed by a masterhand of their own caste, and they cannot escape it.

Life, in other words, is a fundamental fact in nature, of and by itself. It cannot be reduced to anything simpler. It cannot be explained on the basis of anything material. It must be looked at and understood on its own ground.

The conception of life, moreover, is higher in the scale of categories than the conception of matter and energy, as Haldane demonstrates; and the idea of life, therefore, is nearer to reality than the ideas of matter and energy. If that is the case, then, since the lower can be resolved in terms of the higher :

. . . the presupposition of ideal biology is that inorganic [non-living] can ultimately be resolved into organic [living] phenomena, and that the physical world is thus only the appearance of a deeper reality which is as yet hidden from our distant vision, and can only be seen dimly with the eye of scientific faith.

What hope for the future of science, when a scientist can write like this !

The physical conception of the universe must ultimately give way to the biological conception ; from seeing matter and energy everywhere, we must begin to see life everywhere. A Blavatskian doctrine, truly !

. . . We now see physicists and chemists groping after biological ideas . . . The extension of biological conceptions to the whole of Nature may be much nearer than seemed conceivable even a few years ago.

The biological concept, it seems, however, is only a stepping-stone to something still higher, and nearer to reality. Having cast ourselves off from the mooring of purely physical concepts, it appears we must carry the process to its logical conclusion. From Matter we have gone to Life. From Life we must now go to—Spirit. For while we were studying the mineral kingdom, the physical concept sufficed; but the minute we began to analyse the vegetative kingdom, we found a new concept necessary—the biological. Similarly, when we finally come to the study of man, we find that nothing completely suffices except a totally new concept again—the psychological. For man is not only Matter; he is not only Life; he is something still higher—Personality.

A person is no mere physical body among other bodies, no mere living organism, but a spiritual being which neither physical nor biological conceptions are capable of representing.¹

And just as the universe as a whole can be resolved (it is hoped) to the terms of Life, so can the investigation be carried a step further and the universe resolved to the terms of Personality. The physical concept gives us a small view; the biological opens the gates wider and discloses a fuller, richer world; only the philosophical view will enable us to completely understand the universe in all its bearing.

Through analysis of what experience involves, we are led up to the conception of the Universe as Personality. In our relations to our fellow-men, fellow-animals, and Nature as a whole, we find that this Personality is not that of an individual man, but that all-embracing Personality which we call God.²

Nature—Life—God; a progressive trinity, the first contained in the second, and both contained in the third, A three-in-one oil that promises to lubricate all scientific and philosophical difficulties.

¹ *Mechanism*, p. 122.

² *Ibid.*, p. 135.

KRISHNAMURTI

By ARTHUR W. OSBORN, M.C.

MR. J. KRISHNAMURTI is said to be the vehicle for a Being called the World Teacher, but such claims do not interest me. I do, however, believe that his message is most important, necessary and salutary.

The cardinal emphasis of his teaching is: do not rely on authority of any kind; liberation is gained from within. Hardly a new teaching, truly, but it is an important one for our age. Why it is of paramount importance to-day does not at first seem obvious. It is supposed that we moderns have already discarded authorities: that we test all things at the bar of our individual judgment—perhaps not as we should do, but, at least, we contend that the prevailing influence of our times encourages us to do so.

I believe this is an entirely false estimate of current thought and tendency.

Krishnamurti says: "Look within"; but in modern civilisation the without dominates, and it dominates in a peculiarly insidious way. The economic necessity which compels large numbers of people to live in close physical proximity has caused the mass mind to become dominant, therefore mass thinking is encouraged as manifesting the bond of unity and good fellowship. People delight in crowds. Majority rule has invaded our mental life, and a plethora of movements exists whose openly avowed aims are to convert, if possible, the human race to one type of thought. It is excessively difficult to-day for the individual to resist the thought-pressure of the majority, and this difficulty is increased by

the command the majority has over press and publicity mediums. Never before has the mass mind been so vocal. The modern passion for organisation is a typical instance of the need some people feel to fortify their faith by the support of numbers. The drag towards uniformity is really the natural instinct of the herd, which often masquerades under such euphemisms as "sociability," "good fellowship," or, even "spirituality". But Krishnamurti sets a supreme value on our spiritual independence, for it is by securing freedom from external attractions that we ultimately realise the inexpressible mystic consciousness of unity. The external cannot be comprehended until we have first found it within ourselves. And here we have the crux of the matter; organisations, mass movements, manifest a spurious unity—spurious because it is imposed from without—and this external pressure stifles inner growth.

If we would reach the goal we must doubt all teachings; turn our backs on every authority; cease to worship personalities, so that we may face life with minds swept clear of compromise and uncorrupted by prejudice. We must no longer strive to reconcile new teachings with old—put "new wine into old bottles"—but must endeavour to enlighten our understanding with the intuition, and so achieve self-knowledge, freedom from harassing personal desire, and mental turmoil due to clinging to the unassimilated teachings of respected personalities.

Krishnamurti, so far as I can grasp, is saying nothing new, but he is throwing the whole weight of his influence in a certain direction, and that direction is away from all ceremonies and authorities. He says: "Put aside all the paraphernalia of beliefs, religions and ceremonies, and you will find the truth."

This is a hard saying for many, because we have formed strong mental habits of obedience to authority in some form

or another. Consequently there are those who would even make an authority of Krishnamurti. To such people he expresses himself almost fiercely :

I wish you would not say, Krishnamurti says . . . Because you want to accept, you create authority, and that is the root of poison . . . you desire to seek comfort in obedience.

To those who ask: "Are you the Christ come back?" he says:

Friend, who do you think I am? If I say, I am the Christ, you will create another authority. If I say I am not, you will also create another authority. Do you think truth has anything to do with what you think I am?

Yet in one sense Krishnamurti is an authority, for he definitely says that he has experienced, and is experiencing, a profounder and wider state of consciousness than that of the normal state. He speaks therefore with the authority of one who has personally explored and conquered psychological realms; an enterprise which requires the greatest fortitude, rigid self-discipline, scrupulous introspection, and an intense yearning for the naked light of truth. Every step must be taken without a moment's hesitancy to estimate the cost in self-sacrifice.

Has Krishnamurti succeeded? I do not know. But he says he has, and I believe he is honest. If he has contacted wider states of consciousness, he becomes one more witness among the now growing number of those who have also experienced such states. Personally, I am quite convinced that such wider and deeper strata of consciousness can be experienced. Krishnamurti makes no claims for himself, except that he has attained a state of consciousness which he calls Liberation. He refuses to announce himself under a specific label, but he does urge with all the earnestness at his command, that others should strive to achieve the same consciousness of happiness and freedom that he has gained. And the path to this freedom is in the repudiation of all

second-hand knowledge ; the discarding of crutches ; and fearless trust in oneself.

How is this message being received ? I have just returned from Europe, and I gather that many are more concerned with futile questions as to the exact spiritual status of Krishnamurti than with his message. Others are confused as to the significance of his message in relation to various organisations which they have almost considered sacro-sanct. Krishnamurti sets little value on organisations in comparison with the search for truth. "No organisation," he says, "however seasoned in tradition, however well established, contains the Truth."

There were others I met who seemed to get the inwardness of his message, and their lives have been profoundly affected.

The only people who seemed concerned, one way or another, about Krishnamurti, were members of the Theosophical Society and kindred movements. His influence outside these movements seemed nil. His is a paradoxical position, for, although he dislikes organisations and authorities, yet if it had not been for the prophetic announcements of Dr. Annie Besant and Bishop Leadbeater—both accepted as authorities by many—it is almost certain that thousands who are to-day accepting Krishnamurti would not have done so.

It must be admitted that in Krishnamurti's teaching, no formal solutions of problems are offered. We are urged not to rely on authorities, and this might be interpreted as rejecting the authority of accredited scientific research, or perhaps even of all human testimony regarding facts beyond our present comprehension. It is obvious that authority has a rightful place, and what that place is, Krishnamurti, so far as I am aware, does not say.

Some feel that it is not enough just to be urged to look within, and to discard authorities. The people must have

their path indicated to them in clearer and more precise terms. Again and again Krishnamurti says: "I have attained happiness and liberation," but to the masses this means nothing. "Tell us," they cry, "how to attain! What shall we do to attain peace?" But Krishnamurti teaches no definite method; no psychological discipline is urged such as, for instance, the Hindū Yoga. The masses are losing their faith in conventional religion; they are striving to understand the mystery of their existence. Krishnamurti does not comfort them by giving temporary aids; he says, make life itself the goal; open yourself to all experiences; stand alone, without any foreign support.

Many will feel grateful that we are not being confronted with one more cut-and-dried solution of the problem of the universe. Other "solutions" which have been propounded in the form of religious dogmas, philosophic systems, and so on, now seem trivial, and obviously based on localised needs and limited conceptions. Any specific statement of the nature of reality is foredoomed to be inadequate. Plato believed that philosophy could not be written, but he held the strong conviction that the philosopher could inspire others to grasp for themselves the Truth.

This seems to be Krishnamurti's method. He would inspire in men a fierce passion for truth, and so divest authority in any form of sacredness. Even the facts of science are not to be accepted passively; we must not sleep alongside them. They are the raw material out of which we may construct our own mental synthesis.

Others have sounded the same note—Emerson, for instance, in the exquisite language of his essays. It is a vital and imperatively necessary teaching, and I believe is of special significance in the light of modern tendencies.

Why should we concern ourselves with trivial side issues as to who Krishnamurti is?

TEACH BY LIVING—THE NEW GOSPEL

By M. W. B.

THE following was the reply given by Krishnaji to a question asked at the winterschool at Benares in December, 1928, as to what should be taught to the simple peasant. The notes are unrevised but were taken practically verbatim. They are just an instance of the universality of that Truth which is all Life of which He is reminding us, and which calls to the deepest and finest and highest chord in our being.

“Do not give my message. Give only what you yourself have perceived, nothing else. Not *my* message, *your* own. If you give your message, then you give mine and the world's. Love is not yours; thought is not yours, but belongs to the world, the beggar as well as the king.

“*My Message* is a newspaper invention. If you are wise you will awaken your heart to find out the true message of life. You cannot say that the labourer has no thought of the goal. He is not burdened as you, he may not be learned, but he wants to be just as happy and free as you.

“It is sincerity that matters; sincerity in mind and heart and out of these come actions. You cannot convince another if you are not sincere. Without sincerity you will have lip service only. The peasant judges by your actions.

“It is not a question of attitude of mind—that is another way of deceiving yourself. If you have the attitude of mind, you must act. In action itself lies the goal. It dwells in the

heart like the scent of the flower in the heart of the flower. The Goal is nothing if you do not live. Living is the Goal. You put the Goal away on the snow-clad mountains; you make it remote because it is strong, urgent, demanding.

"Truth is everywhere because it is Life.

"The labourer will know by your face, thought and your manner of walking. We have had enough of preachers and words, beliefs, systems of philosophies. The world wants men who are thoughtful, sincere and who live so.

"The peasant would understand that as well as any one. Is the peasant an animal so far away from you that he would not understand? If you have the strength to draw water from the fountain of Life you cannot help giving, but with holes in your vessels you cannot give for you have nothing to give.

"Besides the man on the other side must be anxious to receive, anxious to discover. 'To the wise only is given to uncover the hidden things of life.'"

THE WAYFARER

THE wayfarer,
Perceiving the pathway to truth,
Was struck with astonishment.
It was thickly grown with weeds.
"Ha," he said,
"I see that no one has passed here
In a long time."
Later he saw that each weed
Was a singular knife.
"Well," he mumbled at last,
"Doubtless there are other roads."

STEPHEN CRANE

YOUTH THE ROSE

By KESTER BARUCH

“YOU must always be polite, Youth, you offend me very much when you speak to me like that. Consider how rude you were recently to me. I have not forgotten it yet!”

“Rude recently to you! When? Where?”

Age shook her head. “Ah, you forget. You were having a conversation with Middle-age. You were discussing something in a loud voice—some philosophical subject I think it was—and I, who had a little matter to ask Middle-age about, interrupted you both. You turned to me and said that you were talking to Middle-age, and that the matter was one of importance. How rude that was! All the other Between-ages were listening, and I felt insulted and humiliated.”

Youth looked surprised and also grieved. After a moment's reflection, he replied.

“Firstly,” he said, “I was not aware that I was rude, and, secondly, if I were rude, I consider that you were not only the cause of it, but also were much ruder than I. Why should you interrupt the conversation between Middle-age and myself? You saw that the subject was one of importance. When you did finally have your say, it was only to tell Middle-age that you were weary. I was not rude at all. I was within my rights. It was you who were rude.”

“Youth, you are very much mistaken,” Age replied, with a smile that mingled hurt pride with contempt. “You forget

that I am older than you, and that I am therefore entitled to respect. I do not demand respect; but I command respect on account of my superior knowledge."

"You mean that you do demand respect," Youth replied hotly, "You think that because you are older, you are superior; but I cannot agree with you. I am no respecter of years. I respect ability. What little experience I have had has taught me that even the youngest of us is often more learned than those who have reached your years. He who can teach me something, I respect, and do not consider it my supreme right to insult him because he still words his wisdom in baby-language. It is the thought that matters. In the same way, it is the person who matters, and not his years. Because your own youth has gone, you seek to domineer youth. Ah, why should you?"

Youth's eyes were sad, and there was a sheen of tears in them.

"Yes; why should I?" Age replied bitterly, "For the simple reason that you need to be guided. You have not the experience—ah, that's the word that enables you to be balanced. You do nothing but talk of Ivory Towers, and of lands, rich with the jade and opals of nature's flowers. At least, you speak of them that way. Ivory Towers and jade and opals! I remember when I, too, used to dream of those things; but passing years have taught me what nonsense it all is."

"When you speak like that," Youth replied compassionately, "you reflect the pessimism which is the result of your own defeat."

"What defeat?"

"Why, you admit that you have been defeated in endeavouring to gain those very things of which I to-day am dreaming. You have failed to realise your Ivory Tower, and, because you have failed and have ceased to strive for it, you

seek to prevent me—Youth—from striving for it. Are you frightened that I may achieve what you have failed to do?"

"Frightened that you may achieve! Ah, stupid Youth, you will not obtain it! What do you do? You do nothing but dream!"

"There is something I do which you cannot do. See," he continued, pointing to a bush of roses near by, "How foolish it would be for that large wilting rose to ask the crimsoning bud what it is doing! Why, it is growing! Yet, you ask me an equally foolish question. I am growing—growing! I seek the soft breezes of understanding, the permeating aroma of roses which have opened more than I, and the sunshine of sympathy. With these, I could grow into a rose more beautiful than has ever before bloomed. . . ."

Age shook her head and walked away with a pained expression on her face. She did not understand!

. . . You can all be made to doubt by another, doubt the very knowledge, the very understanding that you may have gathered out of your suffering. But doubt which is not of your own does not purify; it only strengthens your narrow beliefs, it only gives permanence to your narrow form of worship of personalities, of clinging to something which is for the moment a comfort and hence a betrayal of the Truth. But if you have invited doubt in the fullness of your heart to test that understanding of the Truth of which you have caught a glimpse, then doubt that very doubt, what remains will be pure, absolute and final.

J. KRISHNAMURTI



NATURAL THEOSOPHY

THE REAL MEANING OF KARMA

By ERNEST WOOD

All the objects presented to a man in his world of experience are his own work or karma. The literal translation of the word karma is "work" rather than "action"; it does not imply mere action, for which there are other words in common use in Samskr̥t, but action with some purpose, that is to say work. Each man paints a picture, which is his expression or work. Afterwards, looking at it he is

dissatisfied, he sees his own inadequacy ; that is the utility of karma.

Every man's condition in life is the picture he has painted, and it represents himself as he was in character or in development of the powers of consciousness at the time of its painting—so much cruelty or affection, folly or thoughtfulness, clarity or confusion, skill or clumsiness ; every stroke, every piece of skill and every absence of skill is in the picture. This fact has been represented rather crudely by the statement that a man causes what happens to himself, but the fact is that his work is his world, his environment is the expression of his character.

Though all work is individual it is not all done separately. There is much in which men act together or in the same way, so that as there is similar and common action there is also a common and similar world. As much as our bodies are alike our minds are alike and our worlds are alike. We are in a world which is common to all of us, and we share the same sky, the same ocean and sometimes the same omnibus. When, for example, we acquiesce in bad laws or customs there is our stroke on the canvas along with many others.

All these pictures, and the great picture of which each is a part (though the great picture is chaotic to the extent to which the separate painters are acting without consideration for one another, without unity of life) represents our past. They are our past thoughts, or "lapsed intelligence". A motor-car of last year's model may still be an efficient vehicle. We may ride in it for pleasure or for other business, but as a vehicle it represents our lapsed intelligence, and sooner or later we shall revolt against this old car and declare its inadequacy, like a painter who looks at his picture of yesterday and says : "This is not good enough for me ; I ought to be able to do better than that."

Individual and social life and thought are full of last year's models—instruments, books, clothing, houses, customs, manners, emotions and even ideas—and the only thing that can convert them into new models is life itself. Thought, love, will—these enlarge and renew the world of our personal experience and power because they are life. And because life is never lacking, because man is never entirely sleeping or dead we all have at least some discontent with the things of our world as they are. At last nothing but completeness, the fullness of life will satisfy. We are the most awake, most living when we recognise our environment as consisting not of mere things but the expression of our own past, that is to say of our own incompleteness. When we realise them to be the exteriorisation of our own inadequacy the wheels of life—of thought, love and will—begin to turn. This is creative life. It is also character.

Studying the course of an incarnation we have seen that it is for experience. "The world exists for the education of each man." We must not be misled by the word experience, so as to imagine that it is giving us something from the outside. All through the ages men have worked at the building of palaces and temples; nature has kindly reduced these to dust, but there remains permanently in the men the development of character or life resulting from their effort to express themselves. As *The Bhagavad-Gītā* says, all works result in wisdom. It is always the life that is the positive principle so experience results in the awakening of parts or degrees of our life which were dormant before, and that is character or what makes a mark upon circumstances. A man who wills, or loves, or thinks, does not take his colour from his circumstances, like a block of glass, which looks green or blue or red when it is placed on sheets of paper of those colours. He is positive, is alive, has character. So by the end of a human life-cycle the character resulting from the work has been

formed and the man is ready to face his old picture to which he has grown superior while making it and to use his new powers for altering it or painting it anew. The important point to grasp, on account of its bearing on the practical policy of our lives is that throughout all the changes in the course of the cycle the life is the positive thing and it grows only by unfoldment from within.

This positive use of circumstances was put in another way by Emerson when he gave his interpretation of the Bœotian Sphinx, as follows :

Near and proper to us is that old fable of the Sphinx, who was said to sit in the road-side and put riddles to every passer-by. If the man could not answer, she swallowed him alive. What is our life but an endless flight of winged facts or events? In splendid variety these changes come, all putting questions to the human spirit. Those men who cannot answer by superior wisdom these facts or questions of time, serve them. Facts encumber them, tyrannize over them, and make the men of routine, the men of *sense*, in whom a literal obedience to facts has extinguished every spark of that light by which man is truly man. But if the man is true to his better instincts or sentiments, and refuses the domination of facts, as one that comes of a higher race remains fast by the soul and sees the principle, then the facts fall aptly and supple into their places; they know their master, and the meanest of them glorifies him.

The need for karma or circumstances as a means to the attainment of any particular evolution of consciousness becomes less as a man evolves. The more evolved life can find great significance in things which seem to the less evolved small and insignificant. One needs a range of mighty mountains or the vast ocean to inspire him with visions of great beauty and power, where another can obtain the same from a tiny flower or a grain of sand. Many a time when there has been a house on fire some man who never before showed any signs of courage has rushed into danger to save a child or even the family cat, and people have then said that "he rose to the occasion". Good, but he who rises to the

occasion without the occasion, if I may so put it, rises above circumstances. Then he really lives with purpose, as a positive character.

Strictly, circumstances are necessary because we have failed to will, to love or to think. A new incarnation with the karma which it contains represents the extent of our failure in the last incarnation and thus expresses to us the inadequacy of our past willing, thinking and loving. In this way the whole world is in league with our secret souls, to help them to their flowering and completion. For every "mistake" leads to experience which awakens some part of our nature and so removes the possibility of that mistake for the future. The world punishes idleness, selfishness and thoughtlessness with pain, which should be to us the realisation of our own inadequacy. In this incarnation I meet the mistakes of the last, and if through experience I rise superior to those mistakes I shall not need the same lesson again.

If we understand karma in this way we can no longer regard it as a punishment or a hindrance. We shall not wait for the clouds to roll by, as though karma was something purely external to ourselves, but we shall face every bit of it with character and with rejoicing, delighting in altering the picture of the past. Such a joyous spirit removes the drudgery from work, fills our efforts with delight and makes them true play. I heard yesterday of a good example of this, simple enough. An artist had gone with a friend to a certain place in the country. The friend asked: "What are you going to paint to-day?" The artist replied: "That tree over there." "Why," exclaimed the friend, "you have painted that twenty times already. Are you not tired of it?" "No," said the painter, "I have not got it quite right yet." There must have been great happiness in every little bit of effort that made it more nearly perfect. Karma properly understood

in terms of life, that is, really theosophically understood should be a source of perennial joy.

I must perhaps give some common instance of the way in which character is built from karma. Suppose I waylaid a man, knocked him down and robbed him. That piece of work would represent my deficiency of character along the line of sympathy and love; my violence would be the expression of my crudeness, my insensitiveness. This violence would appear in the circumstances of my future life. In my own experience I should be brought face to face with my misdeed. The violence to which I would then be subjected would tend to awaken in me or rather to cause me to awaken in myself the sensitiveness in which I had been deficient before, so that on the next occasion on which I was about to knock a man down I should pause and say to myself: "It is not a very pleasant thing for the poor fellow." Karma would continue its operation on those lines until that action became impossible for me because I should have evolved sympathy or love, which is the consciousness of the other man's life.

At the end of a given incarnation, then, a man has done two things: he has responded with certain feelings and ideas to the circumstances presented to him in that incarnation, and he has expressed himself or worked according to his present character. If he has acted without thought and love; if he has loved without thought and action; if he has thought without love and action; or if he has acted and thought without love, or loved and thought without action, or acted and loved without thought, he will have produced painful conditions. They will be due to the inadequacy of his character. These mistakes will await him as his karma; they will exactly suit his character or deficiencies, and will be the means to his filling up the gaps in his character.

Life is like a game to be won. You may go on trying again and again, playing one game after another, each from the beginning. Some day you will win a game of life (that is, you will make no failures in will, love or thought) and then no further incarnation will be necessary, because you will now have those faculties at your full command, you are no longer learning to develop them.¹ You are free from the bondage of circumstances or the necessity of going to school. It is not expected that a man shall be ideally perfect to attain this freedom, just as it is not expected that the body will develop innumerable arms, legs and other organs. But it is expected that he shall have his spiritual or life powers about him always, just as a serviceable body would have its regulation number of fingers, teeth and other parts, functioning in good order.

Therefore karma is a liberator, insomuch as it forcibly or emphatically places before each man the picture with which he is dissatisfied. It helps him to define his goal, or to come nearer in each incarnation to a conception of full and adequate life. It is not easy for most people to think with great clearness. They give birth vaguely to a small thought, and then see it clearly by acting it out on the stage of experience. But later, when they have grown stronger in thought they will be able to make much of even a slight experience; the mental life will become clear and full. There will be understanding of life. But through all the process it is the life itself that expands and grows; no addition can be made to it from the outside; karma at every point only provides the tuition which intuition or the power of the man's own direct thought fails to give.

(Number 5 of this series will deal with "The Ego".)

¹ See my article in THE THEOSOPHIST (1912 or 1913) entitled "Is Reincarnation True?" and explaining Madame Blavatsky's theory of reincarnation as expounded in his *Unveiled*, where she speaks of the race to be won by each individual. Her law of reincarnation was perfectly clear.

THE UNDINES AT DAYBREAK

THE mystic rose, the golden rose,
Has turned to gems the drifting spray
And all the East a ruby glows
To hail the dawning of the day.

The white foam on the yellow sand
The white gull in the sun-bright sky
Are gilt with sunbeams, and the strand
Stretches a golden phantasy.

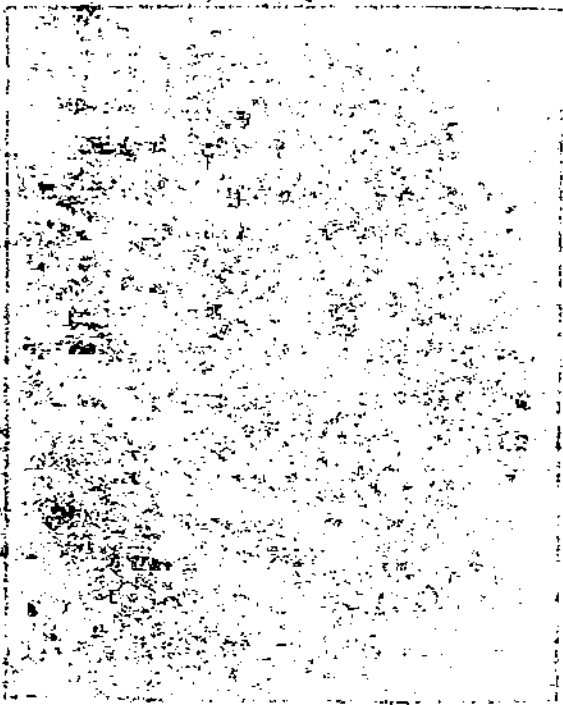
And over all there hangs a haze
Shot through, and woven by the light,
On the green banks the larks give praise.
Sea is a turquoise shining bright.

Look well, look closely, you may view
Small beings darting here and there
They dance above the waters blue
Like dragon flies they haunt the air.

The sea elves are most fair to see
Flowerlike their faces, and their song
Has all the ocean's mystery
To wave and sunlight they belong.

Their kiss gives health, their touch brings peace,
Come with a mind that's free from guile
And they will set your heart at ease
And teach the tired lips to smile.

F. H. ALDHOUSE





H.P.B. IN 1880

AN INTRO AND RETROSPECTIVE DREAM¹

A TALE OF THE XXIV CENTURY

(Manuscript in H. P. B.'s handwriting)

PROLOGUE

OUR truthful story opens in the good days of old, just five centuries ago—in fact in 1879. It was a century the story of which, as well as that of its successors, down to our own time, is too well preserved to us in its minutest details of names and events in chronological order that we should ever fear to commit any such blunders as those which our historians often blush for the comparative ignorance of that age—as was the nineteenth century. Thanks to the inextinguishable records of the daily Press, the time for mere conjecture and guesswork has vanished for ever. For as the educated readers will all remember, it was toward the latter part of that century that, after a few foolish attempts to print daily papers on pieces of cloth which, subsequently they were transformed into and used as pocket handkerchiefs by the economical bourgeoisie—as if ancient Manchester were not there to supply these mean shopkeepers!—that the discovery was made. Immortalising the genius who found the process out, it was added to the long list of many others. It was—says one of our permanent records quoting such a story which escaped destructive washing—found out by a scholar in love with his sermons and who was almost

¹Probably the beginning of a story by H.P.B.



H.P.B. IN 1960

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PROLOGUE

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¹ Probably the beginning of a story by H.P.B.

driven to despair at the thought that while his audience went to sleep over them, the rats might destroy it in their turn a century or so . . .¹

(Page 1 of the MS. is missing.)

. . . recorded, each one on a separate foil of the phonograph and Antitypion, they are now so perfected as to enable you, from the comfortable depth of your own armchair and seated at the apparatus table, at your summer residence at Sothis Town, to choose your individual and then give the signal through your private telephone. Of course, your Excellency will have to specify beforehand the precise spot of the space around you where you desire the long bygone scenes in the life of the chosen individual or individuals to be enacted. As you are but slightly acquainted yet with the improved conditions required for the perfect reproduction of the deceased personages reflected by means of the Antitypion, the faithful retransmission of their voices and speeches through the phonographic foil, and their acts, deeds and even most intimate thoughts by the newly constructed necroideograph, you must permit me to suggest that the most propitious spot would be in as distant a neighborhood of your private biosideograph, as your own personal ideas might easily get mixed up with those of the deceased actors, or vice versa, and thus produce a confusion, strictly to be avoided in this age of universal restitution and . . .

(Part of MS. missing.)

. . . and is returned to me again. You will then immediately begin to receive the full stream of the pictures

¹ This extraordinary discovery due to a young British astrologer, born in the noisy days of the conflict between matter and spirit, has ever remained the wonder of the grateful ages. (This note is on the back of the sheet which ends abruptly with "so".)

and sounds collected by me from the depths of space. It will be necessary that a member of the Committee should take his place at each registering table, so as to receive and fix upon the sensitized reflectors the pictures and sounds pertaining to individual histories, as they separate themselves from the common stream in passing through the ethmoid diaphragm. As each individual history is closed with the scene of death, and such glimpses of posthumous fame as it may be desired to take in, the observer should detach the record from the repeating cylinder and lay it away with care, properly mounted and labelled, until wanted for exhibition to the General Council upon the stage of the Pontopticon for their final action.

The Australian or South Polar apparatus differs but slightly from the Borealian or North Pole which you have. Briefly, it may thus be described. Upon a table of polished roc-crystal and supported upon columns of migma¹ stand a large etheric reflector, an echograph or pantophonograph, and an ideograph—of which the first reproduces for us the pictures of the past, the second its sounds, and the third the unspoken ideas, whether of living or dead personages. The whole forms, as you know, the apparatus to which our Himālayan colleague has given the name of antitypion. Connected with the reflector is a revolving zographistic cylinder, upon whose prepared surface the inflowing pictures, as caught in their slow cyclic descent from the rays of starlight, become indelibly impressed in their natural colours, and upon being passed in front of a pencil of "focalised ākāsa" or astral light, can be thrown forward into any part of the room, so as to appear to the spectator as a scene from real life transpiring before his view. The echograph, with like efficacy, will reproduce the voices of the personages who are

¹A new or rather rediscovered metal, mentioned by Proclus and other archaic philosophers, and possessing very striking occult properties, among them that of causing between the earth and any given star a powerful sympathetic current.

marshalled before us in our retrospective panorama; care only being taken that the foci of light and sound shall be convergent. Though the flight of sound through space is less rapid than that of light, and gradually becoming feebler is arrested and fixed at no great distance from the earth, yet as they travel in the same path, it is, as you are aware, a scientific fact that when we recall pictures from the ether, the returning current meeting the outgoing wave of crystallised sound takes it up by magnetic attraction, and returns to us simultaneously the images of the past and the vibrations of its sounds. The office of two of the three instruments above referred to is, to separate the one from the other. A delicate sense of touch and acute hearing are required in the observer for the proper adjustment of the pantophonograph. In our case until a number of preliminary tests had been made, the phonetic detonator gave back only a confused murmur of sound, instead of the desired clear articulation of speech. Members of the Committee, who may have given little attention to astrognosical science, may properly be informed that, unless it is accurately known under what constellation the subject of an enquiry was born, so that it, or at least the stars that lay in its cyclic path and were thus brought into the influence of his current, may be caught in the focus of the etheric reflector, much time must be spent in searching for him in that quarter of the heavens where the general reflections of his epoch are travelling. While this principle of catoptrics was, of course, always known to occultists, physical science was ignorant of it until the comparative late epoch of the last quarter of the nineteenth century. At that time a conception of the truth appears to have dawned upon the minds of several observers almost simultaneously. For example, a professor of geognosy—termed geology, doubtless because they discoursed more about the earth than knew anything about it—a certain Hitchcock, ventured an opinion that possibly the

scenes transpiring upon the earth may be imprinted "upon the world round us," and added that it was not impossible "that there are tests by which nature can bring out and fix these portraits as on a great canvas spread over the material universe. Perhaps, too, they may never fade from that canvas, but become specimens in the great gallery of eternity". This feeble, tentative prognosis should not cause a smile, for when we consider the darkness of psychological perceptions in that period, this must be regarded as almost an instance of psychic prevision. Again, among the phantasmic images floating into the penumbral circle within which the zograph projects its pictorial records, appeared that of a little pot-bellied sage with short legs, a chub-faced head, and wearing hair only upon its rosy cheeks. Sliding with pensive countenance into a huge armchair before his desk, he wrote the following words: "No . . . no . . . a shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes . . . A spectre is concealed on a silver or glassy surface until, by our necromancy, we make it come forth into the visible world . . . Yes . . . there exist everywhere the vestiges of all our acts, silhouettes of whatever we have done!"

This was a paragraph from a work entitled, *The Conflict between Religion and Science*. Curious to know how far these prophetic glimpses were shared by the contemporaries of the writing figure, I drew into the vortex enough of the emanations of the period to furnish a general view. I was fortunate enough to catch the image of a work entitled *Principles of Science* by one Jevons, who quoting approvingly the opinions of another sage, named Babbage, says: "Each particle of the existing matter must be a register of all that has happened"; as both seemed, even in those ancient days of materialism, to previsionally apprehend that even unspoken thought once

conceived, displacing the particles of the brain and setting them in motion, scatters its ideas throughout the universe, to impress them indelibly upon the eternal and boundless expanse of ether. That such views, though unpopular among men of nascent science, were the reverse among a very powerful, numerous and growing sect calling themselves "Spiritualists," I infer from the reflection of a praise-worthy treatise entitled, *The Unseen Universe*, which the authors—two British sages—felt compelled in their modesty to publish anonymously, doubtless to protect themselves from the overwhelming admiration and caresses of an enthusiastic crowd of "medias". (This latter term must not be taken to signify either mediocre persons nor any intervening substance, but to indicate a certain class of individuals—mostly professional—that century who kindly took upon themselves the trouble of furnishing their organisms for the indiscriminate use of those who had none; to wit, the larvæ, those undomesticated etheric loungers who infest the electro-magnetic currents near to the earth's surface, and whom we use as inferior messengers.)

These above-named sages, after having first constructed a hypothetical "bridge" upon strictly architectural principles between the seen and the unseen universes, immediately demolished it as their intuition unfolded, by confessing that "when energy is carried from matter into ether, it is carried from the visible into the invisible universe, and vice versa," in short, admitting that which is now practically taught by our demonstrators of psycho-astrognosy to the young children in the lowest classes of our elementary schools. We noticed further that *The Unseen Universe* of the two British philosophers was immediately followed by another work, *The Unseen World*, written by a sage of the Western Hemisphere, the Atlantean Continent (ancient America). He being an enthusiastic Evolutionist and feeling impelled to prove to an

ignorant and unappreciative public the axiomatic anthropological truth that man evolved from the race of the Āryan Hanumān, made haste to practically demonstrate at least his own descent by aping the then popular title, and making it a cover under which to give circulation to his own views.

(Here ends the manuscript.)



. . . It was a beautifully worded and to me, most important letter, inasmuch as it pointed out the fact that the surest way to seek the Masters was through the channel of faithful work in the Theosophical Society. That way I have persistently travelled, and even though the letter had been a false one, it has proved a blessing and a perpetual comfort in times of trouble.

. . . Meanwhile my duty is to go on as I have throughout so many years, keeping many secrets about persons and things locked up in my breast, and suffering myself and others to be maligned and misunderstood for the sake of the cause to which we have devoted "our lives, our fortunes, and our sacred honor".

COLONEL OLCOTT

A STUDY IN OCCULT HISTORY

By G. E. SUTCLIFFE

“WE have to create a miracle of order in this century of chaos and superstition.”¹

Those of us who for a period of years have been expecting the early coming of the World Teacher, have been often warned to be prepared for surprises as to the teaching He would give out to the world, and to the line of action He would choose to take when He came amongst us. In view of actual events, few will be prepared to say that these warnings were not highly necessary, for if one might venture an opinion, the best informed amongst us appear to have been as startlingly surprised as the rank and file. Owing to advanced training our leaders have been able to fall readily into line, but amongst the ranks in some quarters there appears to be something approaching consternation. Perhaps a short study of occult history will enable some of us to view matters in a more correct perspective, for it would appear that much of the present bewilderment arises from inability to realise the supreme greatness of the times in which we are living.

In THE THEOSOPHIST of 1916, July-September, a series of articles appeared by the writer entitled “The Day of Judgment and the Coming Race” in which there was an attempt to indicate that the times in which we are living implied much more than the coming of the World Teacher.

¹ *Life in Freedom*, J. Krishnamurti, page 53.

In order to make this point clear, it will be of advantage to establish a scale of importance on which to estimate occult happenings.

A World Teacher is said to come amongst us to establish a sub-race, hence His appearance may be said to be of the sub-race order.

After 600 years there will be the beginnings of a new Root Race, and this event may be said to be of the Root Race order, and since there are seven sub-races in a Root Race, if the importance to be attached to the coming of a World Teacher be taken as unity, a Root Race event such as the above will be of the order seven. Again, since there are seven Root Races in a globe, a globe event will have the order 49, a Round event the order $7 \times 49 = 343$, a Chain event the order 2,401, and a Scheme of Chains event the order 16,807.

Let us now consider the interaction of two events of different orders which coincide in time. It is clear that in this case the larger event will give the dominant characteristic, and the smaller event will be subordinated to the larger, so that some of the features that would appear if the smaller event had occurred alone, will be transcended or obscured. For instance, six out of the seven manifestations of the World Teacher in a Root Race may be of the ordinary kind, but one of the seven sub-races will be chosen for the cradle of the next Root Race, as in the present instance, and when this occurs we may expect effects of a higher order than in the case of the other six manifestations. Thus we have a sub-race event working in combination with a Root Race event, which of itself raises it to a higher order of importance.

By an application of the occult rule, "as above so below," it was shown in the above articles in *THE THEOSOPHIST* of July, 1916 (p. 410), that we are also confronted with an event of a still higher order, or a globe event, the importance of which may be represented by the number 49. This was

given the name of a third order Day of Judgment. The first order Day of Judgment as we are aware, is in the fifth Round. This is the Day of Judgment for the Chain. But we showed reason to suppose that there is also a second order Day of Judgment for the Round, and a third Day of Judgment for the globe. These different orders were thus defined, (*ib.*): "A first order Day of Judgment defers the unfit for a Chain, a second order Day of Judgment defers the unfit for a Round, a third order Day of Judgment defers the unfit for a Globe."

The arguments in favour of the view that we are at present confronted with a third order Day of Judgment are given in the articles, to which the reader may be referred. The periods when these Days of Judgment occur, may be tabulated as follows: a first order Day of Judgment occurs in the fifth Round, a second order, in the fifth Globe, (Mercury), a third order in the fifth Root Race, whilst a fourth order occurs in the fifth sub-race.

It is shown, (*ib.*), that a fourth order Day of Judgment did actually take place in the fifth sub-race of the fourth Root Race, which led to the destruction of Atlantis.

At the present time we have a combination of a third and fourth order Day of Judgment, and it may be noted here, that in the late war the present civilisation, which is the fifth sub-race of the fifth Root Race, only barely escaped destruction. We have passed the test, but apparently only just passed it. We have now, therefore, to establish order, and from the statement by the World Teacher, quoted at the head of this article, this work lies in the immediate present. "We have to create a miracle of order in this century of chaos and superstition."

The coming of the World Teacher, which is normally a sub-race event is thus raised to a much higher order, and conclusions based on previous occurrences may be misleading unless these major influences are taken into account.

A further consideration of occult history would indicate that the present period is one of even greater significance than implied above, for there are reasons to conclude that we are contemporary with events that occur only once in a series of Chains.

As is well known, the complete evolution from the elementary kingdoms to the human, is in a series of seven Chains. According to *The Secret Doctrine* the period occupied by a Chain is a "Day of Brahmā," or 4,320,000,000 years, between each of which there is a Pralaya of equal length, so that from the beginning to the end of a Scheme of Chains such as has evolved the present humanity, there elapses the enormous period of $7 \times 8,640,000,000$ equal 60,480,000,000 years.

Put into words this means that about sixty thousand million years ago, the sixty thousand million Monads that constitute the present human evolution left the Father Flame for their long pilgrimage through the darkness of matter, which they were commissioned to conquer and reduce to order on behalf of the Father Flame, from whence they emanated.

Up to three thousand years ago, not one of these sixty thousand million Monads had succeeded in accomplishing this gigantic task and returning triumphant to the bosom of the Father Flame. The first achievement was that of the Lord Buddha within the last 3,000 years.

Now, three thousand years in a period of sixty thousand million years is a mere moment, so that the present time is contemporaneous with one of the most important events in a series of seven Chains, or, measured numerically, as explained above, if we take the importance of the coming of a World Teacher as unity, this event has an importance of 16,807.

The significance of the above aspect of the present time can best be realised by means of analogy. A farmer sows a

large crop of corn and tends it during the winter and the months of spring, with the utmost care. When this is accomplished, what should we take to be the period of greatest interest and solicitude for the farmer? Not the gathering in of the last sheaf of corn, for then comes the time of repose, and the sense of satisfaction for a work well done. The period of greatest interest, and greatest preparation for unusual activity will be the appearance of the first ripe ear of corn. So in the same sense the great achievement of the Lord Buddha less than three thousand years ago, would be the event of greatest interest to the Father Flame, from Whom the sixty thousand million Monads emanated, that has occurred for sixty thousand million years. Our Father Flame, whose very nature is Love, has watched with parental care the gradual emergence of His Own characteristics in His progeny for this enormous period, and at last is able to welcome Home, His first-born Son. The parable of the Prodigal Son can only dimly represent the outrush of Divine Love which such an event would naturally manifest. The returning Son walks to meet the Father, but the Father runs to meet the Son.

From the point of view of a garden, the achievement of the Lord Buddha may be looked upon as the first rose of summer. But the first rose of summer is much more than a rose. It is possible to produce a rose by a hot-house process when it is merely a rose, but the first rose of summer implies that there is no longer any need for hot-houses. All that is required is the free exposure to sun and rain in the open garden. The hot-house process may be likened to the machinery of the Occult Hierarchy to help on evolution on behalf of a few advanced souls, but when the first rose of summer has emerged, this complicated process is no longer necessary, for the appearance of a single rose on one day, will be naturally followed by a group of roses the next day,

until the whole garden becomes a bower of roses. The Sun of Summer rises in increasing strength, and the Father Flame runs to hasten the home-coming. He does not require intermediaries, as supplementary aids, His welcome becomes direct.

The note of the present day as set forth by the World Teacher is the religion of Happiness, the Joy of the Home-coming, by means of direct contact with the Father Flame, and a study of occult history lends support to this.

The failure which led to the fall of Atlantis caused some delay in this consummation, and the intervening period has been utilised to pay off rapidly, kârmic debts, which process was completed, or nearly so, by the Great War. This appears to have made possible a great step forward, and the rapid ripening of human souls. The terrible pain and suffering of the last ten thousand years must have set free an enormous uplifting power, and its chastening influence is obvious to all who search for it.

(To be continued)



WHAT sensible person has ever suggested that a truth should be rejected merely because it was a tradition ?

ANON

THE GOLDEN BOOK OF THE THEOSOPHICAL SOCIETY¹

I take this opportunity to draw your attention to the notice which appeared in THE THEOSOPHIST, March 1929, page 590, regarding *The Golden Book of the Theosophical Society*.

Of the original edition of 2,000 copies about half is still unsold, yet it should have been possible to exhaust the first edition within a few months of its publication, if each of our 1,600 Lodges had made it a point to procure a copy for its Library. Will you be good enough to reprint the above mentioned notice in your Sectional Magazine and impress on your Lodges the desirability of adding this valuable publication to their Libraries, thereby giving members all over the world an opportunity of gaining reliable information on the history and growth of the Theosophical Society and of our Adyar Headquarters. The price of the book is Rs. 12-8-0. When fixing this price we underestimated the cost of production and this publication really leaves us a loss. We are anxious not to add to it loss in interest on the money invested and wish to release the capital sum locked up since 1925. Will you please help us in this matter?

ANNIE BESANT, P.T.S.

¹ A letter addressed to the General Secretaries of the National Societies.

TRIADS OF WISDOM¹

THERE are three Gorsedd cries: the cry of questing; the cry of claim; and the cry of efficiency.

There are three authoritative cries: the cry of country and nation to begin; the cry relative to a pledge, in right of claim; and the cry for a recurrency, in virtue of obligation.

There are three unities: one God, that is, the one primary element, from Whom proceeds every living and existing thing; one truth, from which proceeds every knowledge and mental intelligence; and one point of liberty, from which proceed every strength and operation.

Three things incapable of change: the laws of nature; the quality of truth; and the laws of Bardism; for whatever is found to be beautiful, good and just, belongs to each one of those things.

According to the three principal dispositions of man will be his migration in Abred: from slothfulness and mental blindness he will fall to Annwn; from his dissolute wantonness he will traverse the circle of Abred, according to the necessity laid upon him; and from his love of goodness he will ascend to the Circle of Gwynvyd. According as one or other of the three principal dispositions prevails, will be the state of man; hence his three states, Annwn, Abred and Gwynvyd.

The three states of living beings: Annwn, where there is a beginning; Abred, where knowledge is accumulated, and hence goodness; and Gwynvyd, where is the fulness of every goodness, of knowledge, truth, love and endless life.

¹ From *The Book of Barddas* selected by D. J. W.

The three necessities of man in Abred : natural goodness, and hence intelligence, reason, and science ; vigour, and hence love, hatred, fear, hope, *awen*, sorrow, and joy—from the union of vigour and goodness proceed mercy, generosity, love and courage ; inherent blindness, and hence all hatred, ignorance, anger, pride and covetousness ; and where the two first do not predominate over the third, man will fall in Abred when he dies and parts with life in this world.

The three necessities of man in Gwynvyd : godliness, love, and light, and from the three proceed all power, all knowledge, and all everlasting joy, and hence all goodness without cessation, without end.

D. J. W.



. . . It is not the will, as a rule, that is wanting to follow and obey the Divine Law, it is the lack of understanding of its Greatness, of its Heights and its Depths, of its wonderful profundity, of its equally wonderful clarity. And it is as we begin just to glimpse a little of that Greatness, which we are striving to approach, that most of all there surges up in our heart and mind that longing for understanding, to be able really to understand, so to understand the past that we can guide ourselves in the present ; so to understand the present that we may build the future well.¹

¹ Dr. Besant speaking at Ommen in 1926.

PARSIFAL

A DRAMA OF THE NARROW WAY OR THE WAY OF INITIATION

By RICHARD WAGNER

An Interpretation by F.T.S.

THERE are many roads along which mankind travels but they all lead to God, or Good, which is the Spiritual Principle at the heart of the Universe, and the Grail Quest road leads us there by the finding, the following, and becoming a Divinised Man or Master, and Wagner reveals this road to us through the medium of the stage. Such uses of the theatre is the only legitimate one, for is not the object of all evolution to lead the children of the Supreme to their consummation, that goal that is the Archetype of their being ?

One must at the outset suggest that this Grail story be considered as not peculiarly Christian in essence or essentials. Wagner himself desires this attitude, for he writes :

Not one of the most affecting, not one of the most distinctive myths belongs by right of generation to the Christian spirit . . . it has inherited them from the purely human intuitions of earlier times, and merely moulded them to fit its own peculiar tenets.

One might suggest that these myths were inherited from the purely super-human intuitions however. If we do not adopt this viewpoint we will but make a kind of hedged-in prison house for truth. The great creeds, myths, religions and philosophies of the world exist to lead men to the shoreless world of Immortal Life and they should not become

limiting spiritual compartments that shut us in a kind of religious circle. The great Founders of the faiths and philosophies have Themselves always broken these walls, the walls that the followers of the Teachers have so often built up.

It is interesting to find that Wagner commenced the score of this drama to portray the struggles of the Indian Prince Siddārtha, the Buddha-to-be, in his search for enlightenment, and it was only owing to the pressure of his patrons and friends that he decided to alter it to the more likely to be accepted story of *Parsifal* or *The Quest of the Holy Grail*. What wonderful drama we might have had if he had adhered to his own original idea we must leave to the imagination to conjure up, though it is perhaps problematical whether Western music could give us a true musical "body" for the expression of the life of the noble Indian Prince.

It is hinted by some students of Theosophy that He, who is known as the Master K.H., gave some assistance to Wagner whilst he was composing *Parsifal*, and Dr. Annie Besant, speaking upon the legend of Parsifal, after having heard the drama performed at Wagner's own theatre at Bayreuth, says :

Truly some of his phrases and cadences belong to the Devas kingdom rather than to earth. They are echoes of the music of the Passion Devas.

The composer himself writes thus after the first performance at Bayreuth, in 1882 :

The influence of our surrounding optic and acoustic atmosphere bore our souls away from the wonted world ; and the consciousness of this was evident in our dread at the thought of going back into that world. Yes, *Parsifal* itself has owed its origin and evolution to escape therefrom ! Who can look, his lifetime long with open eyes and unpent heart, upon this world of robbery and murder organised and legalised by lying, deceit, and hypocrisy, without being forced to flee from it at times in shuddering disgust ? Whither turns his gaze ? Too often to the pit of death. But him whose calling and his fate have fenced from that, to him the truest likeness of the world itself may well appear the herald of redemption sent us by its inmost soul.

It will seem to him the guerdon of the sorrowful sincerity with which he recognised the wretchedness of the actual world of fraud, to be able to forget it in this true dream image.

Through the whole opera the nature of the thought going on in the minds of the actors is portrayed in the music by a special short form of expression called a *Motif*, but it is, in the writer's estimation, much wiser to follow Wagner's own advice and not trouble at all about these erudite matters, but to let the music affect us subconsciously as it were, and to give all the attention to the story that is being unrolled—all else is meant but to assist us to this comprehension.

As the adventures of Parsifal and the other knights of the story centre round the quest of the Grail, we will go direct to the meaning of the Grail, and not spend time upon the symbols of it that are found in almost all the mystic literature and ceremonials of the world.

According to Theosophy, the Grail symbolises that inner spiritual body of man that is with him through all his experiences and lives as a human soul. Isabel Cooper-Oakley calls it :

... that "Light Vesture" which is the garment veiling the divine mysterious Spirit . . . the first container of the Holy Life of the Logos.

Sometimes it is called the Divine Egg owing to its shape, etc. In the case of advanced souls it is said to be an exceedingly beautiful object to look upon, ovoid in shape and corruscating with beautiful colours brought about with every change in the consciousness of its owner. In more scientific language it is called the causal body, as within it are stored the results of the soul's past experiences, which act as causes deciding the nature of its future lives. To see this body requires the power to use inner sight, commonly called clairvoyance and the end of the quest for the Grail results in man discovering and being conscious of that vaster world within himself, in which this Grail body lives and moves and

has its being, and this results in a true Sublimation of the Consciousness.

As to the characters of the drama they should, I think, be considered as phases of but one soul and not as separate entities; this view I believe to be essential if we are to get the true and full value of the story, for within each human soul all experiences exist either in latency or in potency.

Further, although human forms and human characters form the personnel of the drama, we must at the outset realise that the experiences they undergo relate almost entirely to worlds above this physical one—hence we find that the Grail Castle is placed on a high mount and difficult of access, truly symbolical of inner-world heights and experiences.

Parsifal (translated the word means: simple fool) represents the Love or Christ Principle in man and in the Cosmos, and this Divine Principle is not at all peculiarly Christian. This Christ Principle, or as I prefer to call it, Love Principle, exists in all forms of self-conscious life and in all ages and in all worlds. Our drama is therefore a story of the Christing or Perfecting of man—the gestation, birthing and flowering of the love nature in man. Let us not make the mistake of regarding our story as just a fantasy, a poetic idea and so on. This story of the Grail is but the particular garment in which the true life of the soul is presented to us.

Keeping the universal aspect of the story ever clearly in mind, we will proceed to consider the particular presentation Wagner offers us in this, his last music-drama.

Writing of the Grail knights he says :

The meaning of the King of this company of Knights we sought in the true sense of the word "King," as the head of the race, and chosen as such to be the defender of the Grail; no distinction from the rest of the Knights must he bear, save that of the mystic significance of the high function which was reserved for him alone, and of the weight of suffering which none but himself could gauge.

The Grail Brotherhood was an actual association of men and women organised for the purpose of serving humanity as spiritual knights. More or less withdrawn from the ordinary outer activities of the world, they were the custodians of and the disseminators of spiritual knowledge in an age of spiritual darkness and ignorance. Teaching mankind that there are worlds beyond this physical one and that a knowledge of these worlds was possible and certain for such as would undergo the necessary discipline and training, they kept open the method of treading that ancient narrow way that leads more quickly to a conscious experience of our immortality. Ever have there been these private schools where training was available for the neophyte who wished to serve his fellows in a deeper and more lasting way than the more general presentation of spiritual matters makes available, leading in the end as has been indicated, to Initiation into the first hand knowledge of God and His ways with men.

Our drama is the story of the struggles and progress of such a pupil, and we must endeavour to raise our consciousness to levels somewhat above conventional religious life if we are to understand and respond to the life within the precincts of the Grail Castle. It is in these precincts that the opening act of the drama is set. To be in these regions at all means that the consciousness has awakened to higher levels of soul experience than is at present normal in humanity.

ACT I

Act I reveals to us the first stage of this super-human experience. It is here that Parsifal has awakened to sympathy for fellow suffering. Let us bear in mind that Parsifal is a deeper strata of the life of Amfortis, the Grail King. He is the Christ-child coming to birth, after many pangs and struggles in the life and heart of the King. True in its

symboly, it is day-dawn on the slopes of the Mount called Montsalvat (Mount of Salvation). We see Gurnemanz rousing the sleeping esquires to hear what they can of the celestial music emanating from the Castle heights and bids them offer their hearts' gratitude that they can hear some of it. Gurnemanz, who musically plays a very large part in the drama represents the intellect, though intellect devoted to the service of the Grail. He is not the type of server that urges us to fiery deeds but rather is he that ordered type we classify as those who live the daily round. It is within the body of the King, Amfortis, that most of the battle of the soul is waged at this stage of the drama. Amfortis is like the natural man of St. Paul's philosophy, and is the son of Titurel, the Founder of this Order of Knights and the builder of the Grail Castle. Titurel is certainly a mysterious character, a kind of hovering cherub, he is never seen at any time during the progress of the story but is only heard, instructing, urging, inspiring, like some Past Master behind the scenes of mortal undertakings.

Amfortis is a very great soul, being the King of this Brotherhood and the Keeper of the Castle, which Castle is also the symbol of the body of man. He is suffering from a wound that all medicines have failed to heal, for it is of a nature beyond the reach of mortal science or art. This is the great wound of humanity, for Amfortis symbolises every man, and the wound is kept open by desires of all kinds, leaving the souls of men restless, unsatisfied, full of yearnings for this and that and what not. Hence we find that all the great spiritual Leaders of mankind have ever taught Their pupils to give up their desires for things that pass away, to kill our attachment to temporary things, however beautiful, assuring us that until we do this we can find no permanent resting place for our storm tossed hearts. They tell us, however, that when we *do* leave these desires, that we will

discover a garden of happiness within ourselves that will not fade away, and that we may rest in this garden after our wanderings into the world of passing things and thereby become continually re-created.

The tragedy of Amfortis is that he has allowed one of the hallows, the sacred Lance, (emblem of the spiritual will) to be wrested from him. The Powers that test or examine man on his path to perfection are, in this story, centred in the black magician Klingsor. This character calls for quite special consideration. He personifies Anti-Christ or Mephistopheles, and is a most powerful character, and the opposing element in the lives of the Knights. In the early stages of the story he seeks to become a member of the Brotherhood, but Titirel, reading his heart, refuses him admission. This so enrages him, that he turns in the opposite direction and becomes a mighty power to tempt the Knights from their sacred tasks. By the great power of his awakened will in the world of the emotions and the mind (the glamorous, illusive world of appearances) he makes the desert to blossom as a fair garden, peopling it with women of rarest loveliness and flowers of marvellous beauty, and many of the neophytes succumb to his enchantments. But who is Anti-Christ, and what is his mission in a beneficent Cosmos? In the truest and deepest sense we might regard him as the Cosmic Tester or Examiner, the personification and embodiment of matter and form—that feminine or matter aspect of the Cosmos with all its allurements for the senses. This office should be one wielded by the high Gods alone, and when ordinary man becomes ranged on this side, he sometimes, and at first almost unconscious to himself, becomes a Black Magician.

Klingsor, using the female character, Kundry, as his bait, tests Amfortis and he succumbs to her blandishments. We now hear wild music in the orchestra announcing the approach of Kundry, who has ridden from Arabia on a

magical horse with balsam for the King's wound. Surely this magical horse is a symbol of the astral body of man that can travel hither and thither over the earth with the speed of lightning, like Puck in Shakespeare's *Midsummer Night's Dream*. In Kundry we find one of the most fascinating studies in this drama. She is a blend of many material forces. Neither moral or immoral in herself but unmoral, she is a tool for any will stronger than her own and can become a snare to any not strong enough to resist her. In her normal state she is a humble servant in the Grail Castle precincts, but when under the hypnotic spell of Klingsor, she can be a vital power in the service of evil.

Exhausted, she falls to the ground as Amfortis is brought in on a litter. She offers the balsam she has brought and Amfortis thanks her and passes on. Some of the esquires suspect her of some evil intent, but Gurnemanz relates how she has always served them, travelling on her airy steed and keeping in touch with the Order laboring in other lands, and never asking reward or thanks. Gurnemanz has not the intuition to see the dangerous aspect of Kundry that the esquires sense. When they suggest to him that she is a sorceress and a heathen, he remarks that she is but expiating the sins of a former life by good works that assist the Brotherhood. This is a very interesting remark showing us that Wagner believed in the doctrine of re-incarnation. We know by his letters that he found much solace in this doctrine.

It was when Amfortis went forth to fight Klingsor, the Order's enemy, that he fell to the wiles of Kundry. Hypnotised and transfigured by the magician into a woman of appalling beauty, Amfortis becomes entranced by her charm and whilst in this state the lance, symbol of the spiritual will, fell from his hands, Klingsor secured it and straightway inflicted the terrible unhealing wound. The same shaft that was Amfortis' protector, became, in the hands of Klingsor, the cause of all

his woe, revealing the fact that power can be used for good or ill though in itself it may be neither.

Though for the time Amfortis has lost the sacred spear, the Chalice or Grail still remains to him, but it is more as a passive cup into which the Divine Life flows. He cannot now in his own person actively control and have dominion over the forces he has to use. The desire nature has blossomed into an open wound and each time he draws down the Divine Power in fulfilling his sacred office as King, the wound breaks out and bleeds afresh, causing an intense agony from which there seems no respite at all. He begs and prays for relief and is often sorely tempted to abandon his duties altogether, so great are his sufferings. It is only the Soundless Voice of his inmost Self, that resistless power that will brook no final rest until its redemptive work is completed, that prevents him abandoning his work. This voice is that "restless tyrant" that Mr. Krishnamurti speaks of, that will brook no final failure or defeat. It is the God within man, ever prodding the weary toiler on to the terrorless heights of his own divinity. Most fortunately no woe, no agony of man is in vain, however often it may appear to be so to our limited senses and knowledge. Every woe, every cry of the outer man on the Path is a growing pain preceding the mystic birth of the Christ Child within the Temple of the body. All the garments of the soul must be purified and made strong ere the unspeakable mystery of the Resurrected Consciousness may be fully unveiled within us. "Ye must be born again," the Christ said. Gurnemanz relates how Amfortis prayed for some token of redemption how the Grail glowed with Divine splendour, how a vision was seen of One, saying:

Through pity knowing, the stainless Fool,
Wait for him, my chosen one.

We then see a wounded swan struggling and a youth with bow and arrows dragged on to the scene by some of the

esquires—it is Parsifal. He is severely reprimanded for wounding the swan, but seems unconscious of the cruelty of his act until Gurnemanz points to the broken wing, the blood-stained plumage, the closing eyes. This awakens such pity within him that he straightway breaks the bow and flings the arrows away, which incident reminds us of a similar one described by Sir Edwin Arnold in *The Light of Asia*, where the cousin of Prince Siddārtha has wounded a flying swan which falls into the garden at their feet:

Then our Lord laid the swan's neck beside his own
smooth cheek
And gravely spake . . . "the bird is mine,
By right of mercy and love's lordliness.
For now I know by what within me stirs,
That I shall teach compassion unto men
And be a speechless world's interpreter,
Abating the accursed flood of woe,
Not man's alone" . . . So our Lord Buddh
Began his works of mercy.

This love or pity in Parsifal is akin to the requirement for the first Initiation.

Gurnemanz at first thinks this youth a great simpleton for he knows neither his name, his father, nor whence he came, but remarks: "I had many names but remember none of them." He remembers his mother Herzeleide, and that they lived in the forest. Kundry, who has been attentively watching and listening, tells them that his father Gamuret was killed in battle and that his mother brought him up ignorant of arms for fear she would lose him also. He learned to make bows and arrows for himself however, and lured by the sight of "glittering men on beautiful animals" followed them, fighting all in his path. Kundry now informs him that his mother is dead, and this awakens such grief and fury in his breast that he swoons away. This grief for his mother is important, as it is another seed that is to grow into a saving virtue within him, being akin to his pity for the slain swan.

Gurnemanz now has a faint idea that this simple boy might be the promised Deliverer, and he decides to see if the Grail will permit him to witness a ceremony. Parsifal asks what to Gurnemanz is a simple, artless question. "Who is the Grail?" Parsifal enquires and Gurnemanz replies:

That may not be told, but if you are chosen to serve it, this knowledge will not be concealed to you. And see! I think I have recognised you aright!

They are moving towards the Temple, drawn by the Grail no doubt. Continuing, Gurnemanz says:

The pathway to the Grail leads not through the land, nor could anyone find it save he whom the Grail directs.

These remarks indicate that they are not speaking of earthly things and that it is the higher Self, not the mortal self, that chooses the Soul's eventual destiny.

There is an interesting innovation by Wagner at this point. By a stage device the scenery moves and we see as a moving picture, the trackless ways to the ethereal world of the Grail. There is further evidence of Wagner's intention that we consider the incidents here as occurring in some super-physical state of consciousness, for Parsifal remarks:

I hardly step, and yet I seem already far.

Gurnemanz replies:

My son, here time and space are one.

Wagner says of this moving scene:

The unrolling of the moving scene, however artistically carried out, was emphatically not intended for decorative effect alone, but, under the influence of the accompanying music, we were, as in a state of dreamy rapture, to be led imperceptibly along the trackless ways to the Castle of the Grail; by which means at the same time, its traditional inaccessibility to those who are not called, was drawn into the domain of dramatic performance.

This being "called" does not mean that any are shut out, but rather that any who have reached a certain stage of evolution automatically become conscious of the world of the Grail, and that none do until this stage *is* reached.

Again and again does Amfortis almost despair of being able to fulfil his office, surrounded though he be by his Knights, those servers who are really but personified parts of his own nature—the powers he has acquired by his past efforts. During the wonderfully staged scene called: *The Grail Scene*, Gurnemanz leads Parsifal in to the Temple, saying to him:

Now pay attention; and if you are simple and pure, let me see what knowledge and wisdom may be given to you.

We see Parsifal, a stranger in the temple, standing by the door, silently watching the proceedings prior to the celebration of the Eucharist. I think we might reasonably understand that with Wagner the value of the celebration of the Eucharist on the stage lies in its symbology and the sacredness and vital power of his music, which should also be regarded as an integral part of the ceremony, and not just an accompanying texture of beautiful sound. Further, one must also presume that he has not left instructions that the parts of Amfortis and Parsifal must be performed by ordained clergy only. In the case of Amfortis especially, this would make an almost insuperable barrier owing to the difficulty of always securing a priest with sufficient musical ability to take the part.

Amfortis in agony prays, that he may die and his father fulfil the office, when his "covering cherub," his highest Self, gives the urge, and from behind the scenes we hear the voice of the aged Titurel singing:

My son, Amfortis, wilt thou fulfil thine office?

Followed by:

Entombed live I by the Saviour's grace,
Too feeble am I now to serve Him,
Thou, serving could'st atone thy fault,
Reveal the Grail!

The last words: "reveal the Grail" seem like a command from God and are akin to Christ's appeal or command to

his disciples: "Feed my lambs." By a supreme effort Amfortis raises the Chalice and the Divine Life flows down amidst blinding light and the Chalice glows with a crimson radiance. He blesses the elements and all the Knights partake, and from an invisible choir we hear the theme of the Love-feast sung. This scene becomes full of interest when we consider that Parsifal is the new birth that has been germinating in the person of Amfortis "growing up as a tender plant"—a visible revelation of the saying: we are sown in weakness. At the moment of the great agony of Amfortis we see Parsifal clasp his own heart, as if stricken numb and dumb and soon after this an interesting corroboration of the limiting power of the lower or ordinary mind is shown to us, for Gurnemanz returns and asks Parsifal if he understands what he has seen. He shakes his head but places his hands to his heart, whereupon Gurnemanz angrily remarks:

You are after all then nothing but a fool . . . get out there, go your own way.

And unceremoniously he drives him out of the Temple. It is not the lower mind that recognises the Divine within man.

This incident brings the first act to its close.

(To be concluded)



PSYCHOLOGICAL DELINEATION
OF THE
INTELLECTUAL AND MORAL CHARACTER
OF
MADAME H. P. BLAVATSKY

MRS. WESTON of Brooklyn, N.Y., on March 13th, 1878, holding in her left hand a letter of Mad. Blavatsky to Dr. Bloede, of Brooklyn, being, of course, perfectly ignorant of the person by whose writing she was going to be impressed, after holding the letter for a while, addressed the following remarks:

Her first impression was that of "a strong, fiery magnetism" which caused a thrill through her whole system. The first strong influence was noticed in the frontal region, particularly in the middle line, through which it "ran down like lightning," showing an equal intense activity of the intellectual faculties. The moral faculties, though well developed, were found in *quiet* almost out of proportion. The particular remarks of the Psychometrist were:

Intellectual faculties all alive. Temperament very fine and balanced by intellect.

Intuition, comparison, eventuality and language extremely active. Excellent talker and writer. Wonderful memory.

Excitability very great, high nervous temperament. Critical linguist.

Ideality large. Refinement. Love of the beautiful in nature and art.

Sublimity large. Takes lofty, broad views of things. Very aspiring. Generalising and particularising alike. Analysis strong.

Benevolence gives a peculiar impression. One time she may do wonderful things, at another be very severe. Benevolence not general; no general lover of mankind, but apt to adore some folks.

Conscientiousness large. Perfectly just. Rates justice higher than generosity. Is very critical, suspicious in many cases. Has not the common "charity".

Hope strikes as very singular. Looking out for the unexpected. Attempts reaching after the boundless. Her heroes are gods.

Self-esteem sufficiently good. Criticises herself. Inclined to listen to marked favorites; to others she would say, "What is the use of asking you?"

As *restless* as a tossed sea, but keeps a calm and braced up exterior.

Firmness large. Very independent, too much so to give general satisfaction. Does not want to attract all, but likes to attract single ones. She lacks common female attraction, only for a few select ones.

A *queer moral head*. A certain amount of *spirituality*, then perfectly sceptical again. Cannot rely on herself; sometimes would throw all overboard. Idealises, spiritualises, poetises everything.

Reverence large. Sees God in everything; through Nature and Man too. Here a divided action again, but guided by real respect.

Approbativeness large. Cut by censure, but not afraid of it. Approbation of those she loves most gratifying to her, but it must come from a high position.

Is fond of the richest garb; taste for grand and peculiar styles. But if she cannot have it, she does not care for it at all.

Is exceedingly patriotic, but rather for principles than country. Radical to the top in regard to general government. Is, however, with all her democracy a born aristocrat.

In the lower part of the head, there is a general fulness, but in activity the anterior part is much predominant.

Love. Has no general love for children, but would love her own; for the faculty is not wanting.

Friendship, more ideal than real. Has a high standard of friendship. Admits but a few. Is not a promiscuous friend.

Susceptible of strong *connubial love*. Tenacity in it. Apt to idealise. No excitement of this power extant.

Resistance, combativeness, sharp and quick. Destructiveness too sharp for comfort. Not revengeful, but very indignant.

Secretiveness large. Likes to keep to herself.

Caution. No love of cunning, but extremely guarded. Anxious not to be betrayed.

AN EXPEDITION TO CENTRAL ASIA

A VERY interesting account appears in recent issues of *The Saturday Evening Post* (U.S.A.) of the expedition in 1928 of the American Museum of Natural History. The efforts of the Expedition to get away from China to the Gobi Desert reads like a Gilbert and Sullivan opera! It was held up for about two years owing to the confusing wars in China and deserting generals, one of whom with unlimited men and modern artillery besieged a tiny walled city for 89 days without reducing it! Brigands, soldiers really, found they were destroying the goose that laid the golden egg by too freely robbing everyone, so they had "liaison bandits" who made contracts with the travellers to pass through their areas. Eventually the Expedition got away without being charged too heavily, seeing they had rifles and a machine gun. There were 17 men altogether, including servants, and for the six months they were to be away they carried packed on their 125 camels and in a fleet of cars, 4,000 gallons of gasoline, 100 gallons of oil, 2 tons of flour, 1 ton of sugar, thousands of pounds of rice and other food. Nothing could be obtained in Mongolia except some game and an occasional sheep. The boxes were used on the return journey for carrying fossils and as the camel conveniently sheds its winter wool, that was gradually pulled off and used for packing!

On a previous visit the expedition explored the Central and Western Gobi Desert, north of the Altai Mts., and found it a desolate enough waste, but underneath a veritable treasure house packed with unknown riches which "revealed a new volume in the history of the earth." They found Central Asia the oldest continuously dry land in the world, having remained so since the middle of the Age of Reptiles. Also that this plateau was the mother of the continental life of Europe and America—a sort of palæontological incubator where great groups of reptiles and mammals started and spread to other parts of the world. Mongolia had been inhabited by primitive humans who may have given rise to the Stone Age culture.

The skeletons of the dinosaurs and their eggs which were discovered had lived 10 or 15 million years ago. The party found, too, the only skulls in the world of the oldest true placental mammals. They were tiny creatures about the size of a rat and were Nature's first attempt to produce higher types than the cold-blooded dinosaurs. There came to light as well the skull and legs of the *Baluchitherium*, the largest mammal—a nightmare beast 24ft. long, 13ft. high at the shoulders and able to reach branches 22ft. above the ground. Even in those far

days there had been mosquitoes, with suckers! Another even larger skeleton of a beast was found for which there is no name at present.

"Nature has put a very definite check upon size," writes the Expedition's leader, Mr. R. C. Andrews. "If an animal grows too large it cannot move about readily enough to obtain sufficient food. Neither can it adapt itself to any radical change of conditions, such as climate, which affects food supply. The inevitable result is the extinction of the species. Baluch browsed on leaves from the upper branches of the trees, like a giraffe. When conditions changed and the forests began to disappear he and all his large relatives died because they could not get enough to eat. He never got to America, for he was much too big. Neither did he reach Europe. Central Asia and Northern India appear to have been his playgrounds."

Another extraordinary creature was the titanotherium, resembling a rhinoceros but not directly related. They became extinct many millions of years ago and have no modern representative. "Its skull is concave and shaped like a Western stock saddle, the occipital ridge corresponding to the cantle and the nasal bones to the pommel. The fused nasals project straight up at right angles to the skull and swell into great bulbous ends. He carried his nose in the air if ever an animal did."

Other discoveries were the jaw and teeth of a giant pig called entelodon which had tried to imitate a flesh-eating animal, several remarkable types of rhinoceros, one quite new to science with a skull like an enormous weasel. The Expedition was surprised not to find any samples or remains of the five-toed horse, but the great jaws of a species of mastodon gave them quite a thrill.

By the time their exploration was finished they had 90 cases of fossils, 10,000 archaeological specimens, the geologist had discovered half-a-dozen new formations, and the topographer had mapped 3,000 miles of blank space on Mongolia's map. A risky and adventurous drive back and they were once more in Peking, well content with the results of their work.

J. R.

THE ADELAIDE STAR CAMP

BRIDGEWATER—the first Australian Camp. We were glad to be there, glad that life's winding ways had made it possible to be there. Glad to think that in common with the palms of Adyar, the oaks of Ojai, and the pines of Ommen, our beautiful white gums are also to share in the glory of the Lord, becoming revealed in our own home land. By and by, at Life's eventide, we shall associate in sacredness the olives and Christ, the banyan and Buddha, the white gums and Krishnaji.

* * * * *

Although an infant compared to the big camps at Ommen and Ojai, our gathering was important as being the first of its kind to be held in the Southern Hemisphere. Through it we have learned much that will make next year's camp a much greater success and worthy of Krishnaji's presence among us, for which we confidently hope. The attendance was about 65 at the beginning, but this steadily increased and reached its maximum at the evening campfire, which was lighted by Prof. Wood to the tune of Sanskrit verses, which he afterwards explained were not prayers to a deity, but were descriptions of a real yogi or man who has attained union, whose family consists of all people, whose bed is the earth, whose clothing is space, and whose food is the divine wisdom. Afterwards Krishnaji's latest talks from Adyar were read and were followed by some minutes of intense silence ere members rose to carry away these things and ponder them in their hearts. At the conclusion Prof. Wood said he would not close the camp because though camps might be opened they should never be closed, lest we should fail to carry away with us the understanding of life which we gained there.

FORMULA FOR AN EVER-BURNING LAMP!!¹

R/Flour of Sulphur, Calcined Alum

Mix both well together in a baked clay [pot]. Put a similar pot, mouth down on top [of] the first pot, and lute them well tog^ether with clay and cowdung. Set the pot in w^hich is the mixture upon a strong glowing [fire] of charcoal. The result is the sublim^ation of the sulphur; it will rise in vapor iⁿ the upper pot and condense into a s^olid mass. When the lower pot has b^ecome glowing hot about an hour and q^uarter all is sublimed, remove the pot fro^m the fire and let it grow cold. Then br^eak the upper pot, remove the sublimed [mass,] triturate it to a fine powder in a s^mall mortar. To this powder add $\frac{1}{4}$ as m^uch by weight of clear [anhydrous] Borax [and] triturate the whole to a fine powder. Then put the whole into a flat glass or [] and cover it with highly rectified [spirits] of wine or alcohol. Set the dish in [a warme]d bath over a coal fire and slowly evap^orate the spirits. When the mass runs pasty [like] thick lead, take a little for a test and put [it] upon a piece of glowing hot copper sheet. [If] this proof runs like wax and does not [smoke] then it is done, but if it smokes then [again] put in the spirit and evaporate as [before] and repeat this so often until no [smo]ke arises from the test. Now this product [is rea]dy. Now make a wick, thick

¹ A paper found amongst H. P. B.'s MSS. Blanks and brackets indicate unreadable portions, badly torn. Words in Italics have been filled in by transcriber.

as a [] bill of French chalk, better of asbestos, [wind] it all about with silk thread. Take the prepared mass and put it into a [] strong glass vessel and put in the [] and let the glass vessel stand 24 [] in a hot sand bath. Now take out the [], put it into a suitable strong glass [dish] so that it rises a little above the top. [] pour the incombustible sulphur mass [into the] lamp, put the lamp in hot sand [and] keep it there until the sulphur mass meets and envelopes the wick. Light this prepared lamp and put it in a quiet place, and it will burn ever, ever, ever.

JOHAN TRITHEIM,

Prince Abbott of Spanheim, Germany.

NOTES AND COMMENTS

It is difficult to appreciate the immensities of space, but a small book named *Eos* by Sir J. H. Jeans, does convey something of it. One does not realise, as he points out, that our sun is one of a family numbering thousands of millions. Then there is the tremendous masses of star-material known as "spiral nebulae," one of which contains enough material to make one thousand million suns. And at least about two million spiral nebulae can be seen with the aid of the 100 inch telescope at Mount Wilson—and it can penetrate only a little way into space. It is thought that what is thus seen is about a thousand millionth part of the whole!

* * * * *

Some of the largest telescopes in the Southern Hemisphere are being erected in South Africa in order to study "double stars". A young American Astronomer writing in *The Outspan* describes what these actually are. The study of them started as far back as 1779, though they had been noted 200 years earlier. It takes time and patience to decide whether double stars are true binaries—i.e., one revolving about the other. Then their orbit has to be determined, requiring involved mathematics to settle what it is. Knowledge of these binary stars "contributes to the efforts of astronomers to find distances, mass, age, temperatures, etc., of stars, and in this way adds to our total conception of the universe which completely surrounds our own little solar system, although at great distances. The mathematical theories and applications developed to solve the problems of double stars and of similar movements have proved of inestimable use to the physical scientist in modern research into the internal structure of atoms. The electrons and nuclei within the atoms obey precisely the same laws and formulæ as those obeyed by their gigantic brothers of the celestial universe."

* * * * *

Professor Sir Edgeworth David has been in Australia to study fossils contained in the rocks near Adelaide, S. A. and approximately about 600,000,000 years old. It was an "older assemblage of normal life than any age which had hitherto been discovered in any part of the fossils, Sir Edgeworth said, were very much disturbed and crushed through extensive movements of the earth's crust, and it was hoped better specimens would be found in the less disturbed Flinders Range area. In the Beaumont quarries at Teatree Gully the rock contained a great abundance of the remains of lobster-like animals which grew to about a foot in length. They were closely allied to the modern King crab. Several of the limbs, head, shield, and traces of the eyes of these remarkable Crustacea had been found, almost enough to recast the essential portions of these extinct creatures, which in their time appear to have dominated the earth. Zoologists were thrilled to find that creatures so high in the scale of animal life were in existence at the extremely remote period of time when the limestones and quartzites of Mount Lofly and Flinders Ranges were being deposited.

* * * * *

Once more is occultism justified. Prof. Rinne of the Leisig University has declared that stones live. Taking crystals as an example, he showed that numerous processes which we know exist only in living substances can be observed in an analogous manner in inorganic matter . . . Modern science has found a way to uncover this secret by using Röntgen rays. Crystals show a number of symptoms which closely resemble what is called nutrition, breathing, age and death in human beings. They eject and absorb steam and carbonic acid. Not only crystals, but hard rocks like granite, after a time, show signs of age. They finally break up and dissolve into sand, which means that they have actually died.

* * * * *

In *The Atlantic Monthly* recently there was an extraordinary tale of a man who from his boyhood was interested in insects, and especially in bees . . . He studied not only their habits but their psychology. He concluded that on their job as producers of honey they were far from being as efficient as they might be . . . He thought they devoted far too much time and strength and honey to making wax, that their habit of swarming was very disturbing to industry and that they raised far too many drones. He set about curing these defects and, most extraordinary to tell, he did it. As the result of his studies he made boxes from which the honey could be removed without disturbing the bees and without destroying the combs, and which were contrived with such knowledge and precision that they actually regulated the habits of the bees, diminished and controlled the number of drones, and made it possible to avoid the age-long practice of swarming. This remarkable man, Lorenzo Lorraine Langstroth, discovered that bees would accept suggestions if properly conveyed to them. By his hives, which are now used by

bee-keepers all over the world, the production of honey per bee has been greatly increased . . .

Evidently duration of habit is nothing when the clock strikes to change it and a mind comes along that can show how.

* * * * *

The broad-minded Editor of *The Outlook* comments on Harvey O'Higgins article on THE NEW MORALITY in the No. of January 18, 1929, and says: "Mr. O'Higgins is trying earnestly and sincerely to interpret life as he sees it, and is attempting to bridge the inevitable gap between generations.

The article deals with the "new freedom of sex morality among the younger generation," so alarming to the older generation. But there is no cause for alarm, unless:

"You are like Bryan and believe that man is an imperfect creation who is only sustained in virtue by the hand of his Creator, a kind of spineless marionette kept erect by the mystic wires that support him from above . . . The hand that supports him may be withdrawn. . . . In his sinful desire to move independently . . . he may break his connection with heaven and suffer another awful Fall.

"But, if you see him with the eyes of reason, as an imperfect creature who has been some millions of years perfecting himself, what is there to worry about? . . . He has made his present morality himself and he will continue to alter and refine it. The power that raised him is inside him. If he should fall, he would pick himself up again. The impulses that have brought him out of caves and savagery still operate irresistibly within him, and he cannot turn against them any more than the earth can refuse to revolve.

"This revolt, which he sees chiefly as a feminine revolt, which has temporarily disrupted the home, he attributes to the automobile; but the radio is the instrument which is re-establishing the home, with the aid of television, now in its infancy. In addition to this, there is man's urge for a home, and his need for love and shelter in his shelter."

M. V. S.

REVIEWS

Theosophy and the Fourth Dimension, by Alexander Horne, B.Sc.
(The Theosophical Publishing House, London. Price 4s. 2d.)

Mr. Horne is to be congratulated on giving us one of the most notable books of the year. The Preface outlines the scope as well as the importance of the study from the practical point of view, no matter what your calling may be, for it is a definite step in the expansion of consciousness. Then the various steps in the drill of the lower mind is taken up. The four chapters are: Metaphysics; Occultism; The Astral Plane; Mathematics, and the order as well as the handling of the substance of the chapters shows the wise teacher. The whole subject is presented thus in its most acceptable form.

The metaphysics of the Planes of Nature, as touching only at one non-dimensional point, and that the atom on the apex of a cone, or at the angle of a cube, is most cleverly worked out and one can almost watch his power to grasp mentally, grow upward. A part of this chapter is given to time as a fourth dimension, and here too we get a lucid and easily followed exposition. What we know of the "passage of Time" thus becomes a gateway to *Kala*, Time as Duration, beyond sequence. Then one becomes the integration of all his past selves as H.P.B. pictures it,¹ and quoted by the author. It is this easy start with a most formidable undertaking that makes the whole book the success that it is.

Occultism, the second chapter, makes clear the use of the planes in consciousness. It explains the many forms of clairvoyance, and the new aspects of matter that it opens up. Mr. Horne certainly makes it all very believable, up to Akashic Records and prophecy.

The third chapter, on the Astral Plane, correlates the accounts of seers like Bishop Leadbeater, with the Fourth Dimension; also the researches of *Occult Chemistry*, which book he quotes on the magnifying power of astral vision. This section rationalises the most difficult

¹ *S. D.*, I. p. 69, 3rd ed.

part of clairvoyance to the intellectuals. It is here too that "the Mystery" of the Kingdom of Heaven being within you, is made understandable, and we hope, acceptable, to the mind.

Part I of the chapter on Mathematics deals with visualising the Fourth Dimension. In part II it is shown that so far we have merely seen the boundaries of the tesseract. Now we are trained to fill in the space and see that a cube is but the three dimensional one of the whole tesseract. "We see that the base cube is but one end of the tesseract, very much like the end-point of a stick." Then: "But compared to the more complete reality of the four-dimensional body we are picturing, the lesser reality of the cube vanishes into nothingness—a nothingness of three dimensions." The summation is nicely tabulated on page 91:

"a section through a line is a point,
a section through a square is a line,
a section through a cube is a plane,
a section through a tesseract is a solid."

This will show the reader what a clear exposition the book gives of a phase of the study.

Lights and Shadows; Tales of Karma and Reincarnation. By Aimeé Blech. Authorised Translation by Fred Rothwell. (The Theosophical Publishing House, London. Price 4s. 6d.)

Tales from the French, smoothly translated and easy reading, these nineteen short stories illustrate the above laws of the higher life very nicely. As ghost stories some would pass well; as a bit of natural justice, for instance, "The Punishment" is but too true. The tales are all taken from life, there is nothing concocted to make a hit, that is why they are so readable. One is entertained and informed at the same time. There is probably a large field of such events to be harvested by various writers who know how to tell a tale.

Life in Freedom, by J. Krishnamurti. (Special Indian Edition.) (The Star Publishing Trust, Eerde, Holland. Price Re. 1-2.)

Those of us who cannot listen and think, are often quite able to read and think, it is a matter of habit. So after a lecture by J. Krishnamurti, you see many quite confused, having not yet digested the far-reaching effect of his statements. After a book like this, where one may (and does) stop and digest each statement, there is much clarity where before there was confusion. Krishnaji talks of life on a transcendental plane, the intellect applies it to daily routine;

he talks of a realm where grammar, nor speech, nor ritual nor ceremony is essential, and at once one is asked to be un-ceremonious, disordered, and out-of-tune. All he has ever said is come over to the Realm (or Plane) where ceremonial is not, but only that what is. But still there is the ? till the printer may have no more in his font.

Read Krishnamurti, read him till you know him. Read him till you are intimate with him and begin to call him Krishnaji. Then read him till you are at home with him; it is a most wonderful home; it is a most wonderful realm; take him in to every part of your life. Then it becomes possible to realise that there is a big world that he is talking about that you have never yet visited. Go there if you can. As no big baggage is taken by aeroplane, so in this flight leave all encumbrances. Even if they be called ceremonials, leave them behind, even passports are "unnecessary baggage". "Give unto Caesar the things that are Caesar's." So give to the "Realm of Externals" all externals.

In this book, as in all his books, Krishnaji makes clear that simple other world of reality that he would fain have us wish to visit. There are nine short essays in the book, each on a vital topic. He stresses LIFE. The purpose of life, be in love with life, are his titles. He lives strenuously: his topics are, happiness and desire, understanding, the search, stand in your own strength, the hidden well. He lives in duration; his topic is time.

We wonder: why are we, where are we, what are we, whence and whither are we headed? Read Krishnaji. Re-read Krishnaji.

Let Understanding be the Law, by J. Krishnamurti. (The Star Publishing Trust, Eerde, Ommen, Holland. Price As. 3.)

This booklet of 30 pp. is a selection of questions and Krishnaji's answers at the Star Camp, Ommen, in August 1928. The title gives the key to the idea round which the questions, or rather the answers, gathered. While the questions are very divergent, and often impertinent, yet the answers all are a plea for understanding, for letting alone what one does not understand, for "carrying on" as far as one does understand so as to get an understanding as one proceeds. A careful analysis of the questions shows a strange stodginess in the minds of the questioners. What does it matter to anyone but Krishnaji why he did or did not choose more than seven "Disciples". These are still round him, actively doing his bidding, and (or) waiting for orders. Is the questioner doing J. K's. bidding? Not visibly. In view of Krishnamurti's stirring appeals for freedom and originality,

those who think themselves nearest him are in a great hurry to brand someone as heretic. The gist of this short collection of answers seems to be: Do your own thinking! Make your own judgments! Awaken your own understanding! In other words Krishnaji seems to endeavour to awaken faculty, but not inculcate doctrine.

The New Krishnaji, by E. A. Wodehouse. (Order of the Star, Adyar.)

In this little pamphlet of 15 pages we get a personal opinion from an old friend and deep admirer of Krishnaji, on a matter that the author himself admits on the first page is unessential. It is the matter of the inner relation of the Ego of J. Krishnamurti with the Krishnaji of the marvellously illuminating teachings and poetry. To Krishnaji himself it is not important, and not a matter of controversy, but of course there are always some who can only see the form, and they clamor for the "authority" supporting the assertion, as they call it. Few see the indubitable truth in a statement, anyhow all truth causes a wrench.

In this pamphlet Mr. Wodehouse bears witness to the changes he himself has observed in our great teacher, and as such it is sure to be of value to those whose doubts come uninvited. Some know an oak-tree before it bears a blossom, others have to wait till they have seen the acorn on the tree, others have to wait till it has borne acorns many seasons, the doubter waits to see if it will bear acorns all its life. Then the doubter dies before the tree does, and he goes to his grave unconvinced.

The Smithsonian Institution: Annual Report, 1927. Washington.

This Institution is the largest private endowed foundation in the world, and is unique, inasmuch as it administers most of the scientific research of the United States Government. It is not supported by the wealthy as it should, and is working up to the limit of its resources. The work of the Smithsonian remains however the last word in scientific discovery; and in this Report we have the usual resume of work in a thousand fields, and only covering 145 pages.

In the General Appendix, we get the meat of the year's labor, for in the rest of the 580 pages we have a summing up of the world's best work in all science. Most noteworthy are "Accomplishments of Modern Astronomy," by C. G. Abbot, with 11 plates, answering the following most interesting questions: How many stars are there and how are they ranged? How far away are the stars and how large? What is the constitution, age, source of energy, temperature

etc., of a star?—Whither and how fast are they moving? When a man calmly says "300 million degrees of heat," he cannot blame a theosophist for also guessing.

The "Recent Developments of Cosmical Physics," by J. H. Jeans, and "The Evolution of Twentieth Century Physics," by R. A. Millikan, are the most interesting to the theosophist, for they show how closely the progressive thinkers in the field of science are approaching the view-point of the Ancient Wisdom. In connection with this one should also mention the splendid article by J. F. Pompeckj, of Berlin University, on the question, "Is the Earth Growing Old?" It is answered in the negative, with remarkable proofs and arguments.

There is also Bird-lore; Gliding; Archæology; etc., for those with other tastes.

Notes on the Buffalo-Head Dance of the Thunder Gens of the Fox Indians Bulletin 87. (Bureau of American Ethnology, Smithsonian Institution, Washington, 1928.)

A small book of 94 pp. but interesting to those who see the immense value of these collections of fast disappearing rituals and traditions and myths of a great continent and its original people.

A. F. KNUDSEN

Water Treatments, Plain and Medicated, by Eric F. W. Powell. (The C. W. Daniel Company, London. Price 3s. 6d.)

Healers and those who are willing to try simple remedies for their ailments should find useful hints in this small book. The author says that the keynote of his treatise is: Cleanliness—"a pure body, governed by a pure mind, is a wonderful combination; it is an expression of godliness in the flesh."

In the chapter on Water Treatment for the eyes we read: "It is claimed that constant lying has an effect on the muscles of the eye which interferes with the lens and causes astigmatism. I am not saying that every case of astigmatism is caused through telling untruths . . . but this serves to show . . . that the mind plays a far more important part in our ailments than we imagine." A useful index to suggestions for treatment concludes the book.

Roopa-Lekha (which may perhaps be roughly translated as "Form and Line") is a new "Quarterly Journal of Indian Arts and Crafts." There is a representative Editorial Board to control all matters regarding publication. The magazine is beautifully gotten up and printed at Delhi under the supervision of the famous Unkil brothers. The ideal of the venture seems to be to study all schools of art impartially and sympathetically and to "facilitate the interchange and elucidation of ideas and ideals which alone can guarantee a steady evolution of Indian Art." This first number augurs well for the value and significance of the Quarterly. It has some fine articles from well-known pens, and ten excellent reproductions of ancient and modern work. Everyone caring about and following the revival of art in India will do well to equip themselves with this fine work, and apply for copies to the Board's Office, Esplanade Road, 287, Delhi, India.

R.

BOOKS RECEIVED

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

The Four Great Initiations, by Ellen Conroy, M.A. (Rider & Co., London); *Indian Music and Its Instruments*, by Ethel Rosenthal, I.R.C.M. (William Ruves, London); *Voyage and Other Poems*, by Fairfax Hall (Basil Blackwell, Oxford, England); *Spring Flowers*, by Hari Prasad Shastri (Printed by The Oriental Press, Shanghai, China); *New Measures in Astrology*, by W. Frankland (L. N. Fowler & Co., London); *The Path of Purity* (Part II), by Pe Maung Tin, M.A. (The Oxford University Press, London); *Water Treatment*, by Eric F. W. Powell, Phys. B. (C. W. Daniel Com., London); *Kamma*, by Bhikkhu Silacara (The British Maha Bodhi Society, London); *Light and Colour in the Medical World*, by Dr. H. L. Sharma, M.D.H. (Sudarsham Printing Works, Khurja); *Light and Colour in Treating Consumption*, by Dr. H. L. Sharma (The Pharmacy of Fine Forces, Khurja, U.P.); *Colour in Constipation*, by Dr. H. L. Sharma (M. Har Parshad Press, Bolandshahr); *The American Dramatic Year Book, 1928-29*. Edited by G. W. Bishop (A. & E. Black, Ltd., London).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Australian Theosophist (February), *The Messenger* (January, February), *Theosophy in S. Africa* (February), *News and Notes* (March), *The World's Children* (March), *Teosofia* (February), *The Canadian Theosophist* (February), *Light* (March), *La Revue Théosophique Le Loto Bleu* (February), *Theosophy in New Zealand* (January, February), *The Indian Review* (March), *Modern Astrology* (March), *The Humanist* (March), *El Loto Blanco* (February, March).

We have also received with many thanks :

The Meher Message (February, March), *The Beacon* (February), *Theosophisch Maandblad* (March), *Pewartas Theosofie* (March), *Horizont* (February), *Stri Dharma* (March), *Gnosi* (January, February), *Theosophy in India* (March), *The Sind Herald* (March), *The Beacon Press Bulletin* (March), *De Ster* (March), *Revista Teosofica Cuba* (February), *Theosophia* (March), *De Theosofische Beweging* (March), *Prohibition* (April), *Bhārata Dhurma* (March), *The Cherag* (March), *Telugu Samāchār* (March), *Prohibition* (April), *The Vaccination Inquirer* (March), *Peace* (April), *The Bombay Scout* (March), *The Koller* (April), *Prabuddha Bhārata* (April), *The New Era* (April).

NOTICE

THEOSOPHICAL bookconcerns as well as individual subscribers are kindly reminded, when sending lists of renewal of subscriptions to the Manager at Adyar, to add the number and renewal notice of each subscriber as this greatly facilitates the work and ensures correctness.

* * * * *

Some misspellings in the April THEOSOPHIST which were overlooked :

- p. 11. hory for hoary.
- p. 12. principals for principles.
- p. 97. Hersrovits for Herkovits.
- p. 106. Shassa for Lhassa.

Registered M. 91

THE THEOSOPHIST



EDITED
BY
ANNIE BESANT, P.T.S.

June, 1929



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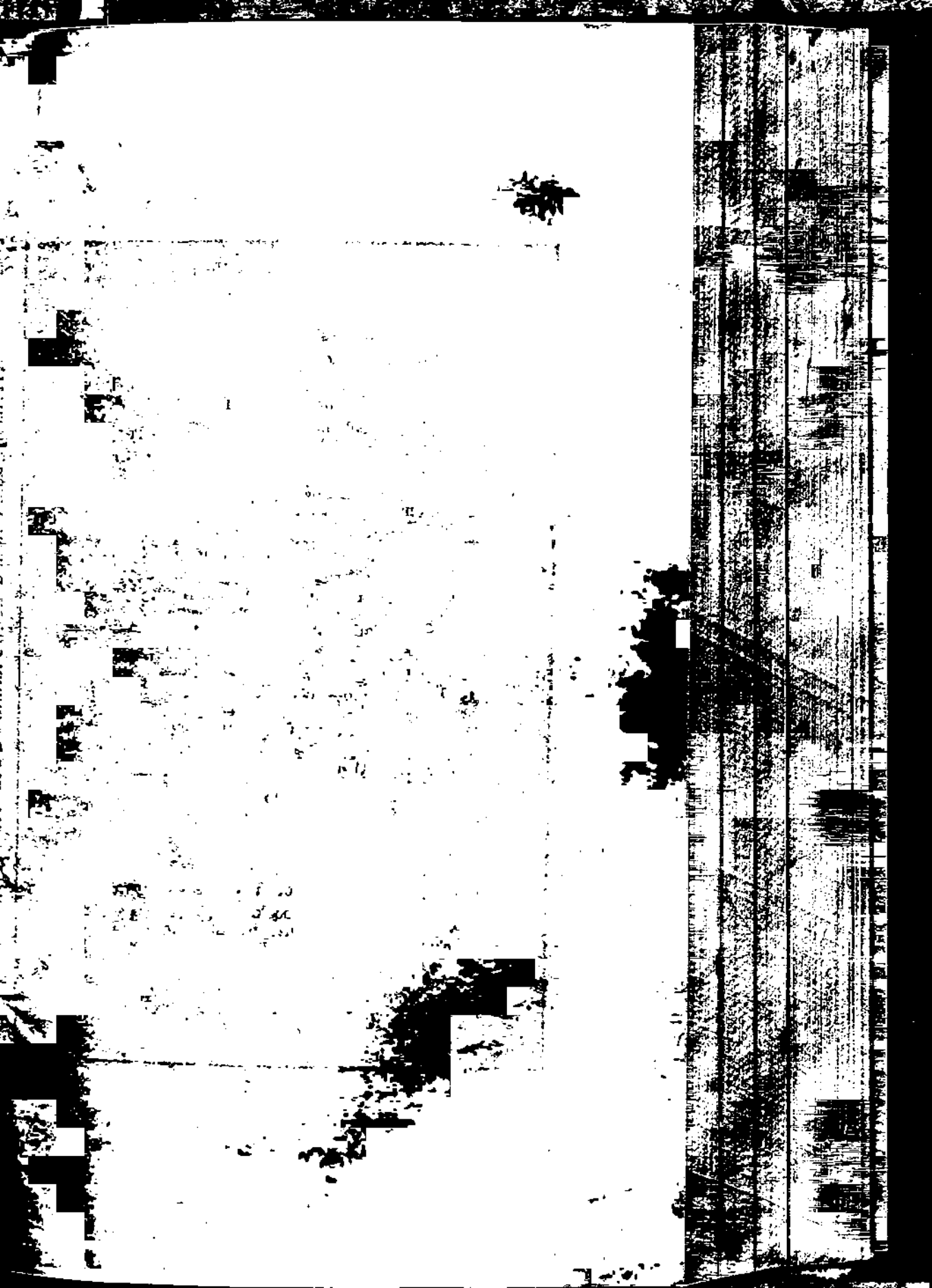
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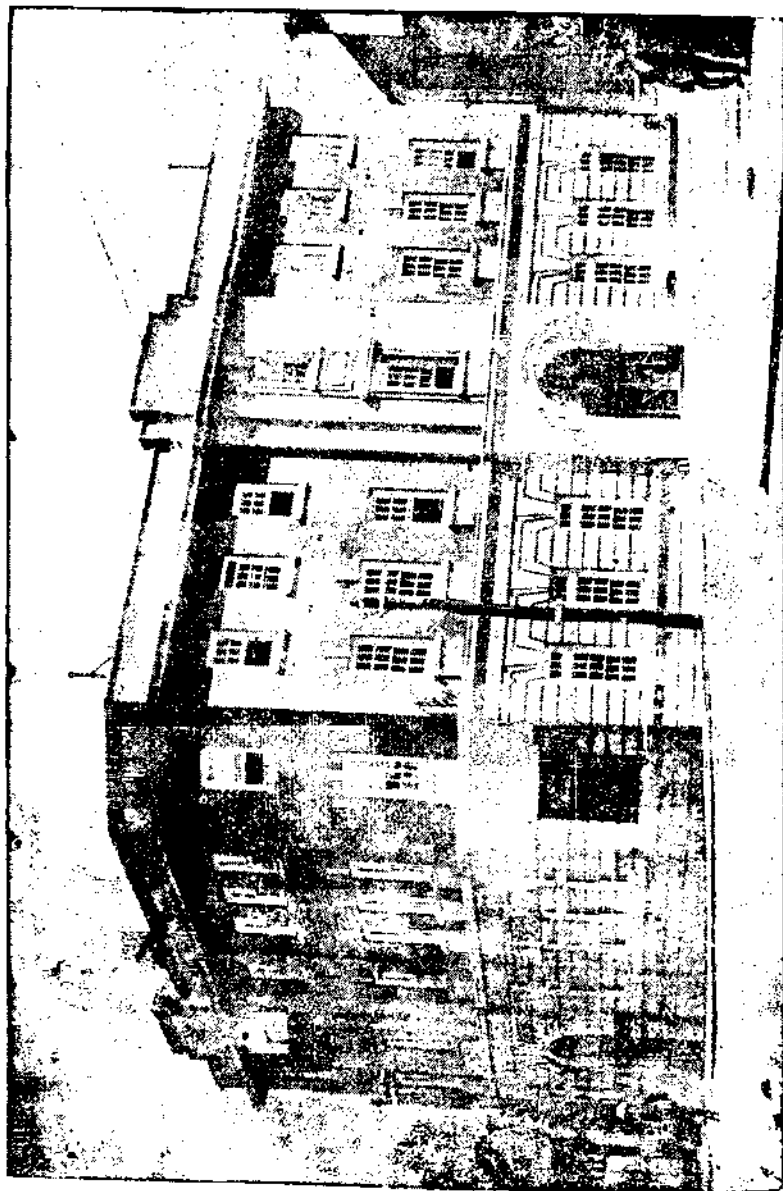
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Theosophical Publishing House, Adyar, Madras





NEW HEADQUARTERS OF PERTH LODGE, PERTH, WEST AUSTRALIA



IN THE WATCH-TOWER

The Lotus Day, May 8th, was celebrated here at Adyar at 8 a.m., as that is a cooler hour than noon, at this time of the year. The excellent pictures of Slavatsky and Col. Olcott which were recently from France were placed on the dais in the Assembly Hall, and round them were simple and picturesque decorations, mostly of multicolored and fragrant flowers, among them many pink and white lotuses. After the playing of an Indian song the Treasurer, Mr. Schwarz, presided at the meeting and read the "Executive Notice issued by Col. Olcott on 17th April, 1892," which runs as follows:

WHITE LOTUS DAY

At noon, on the 8th May, 1892, and on the same day in every succeeding year, there will be held a commemoration meeting at the Headquarters, at which extracts from the *Bhagavad-Gita* and the *Watch-Tower* will be read and brief addresses made by the Chairman, the Editor, and others who may volunteer.

A dole of food will be given in her name to the poor of Adyar and their families.

The flag will be half-masted from sunrise until sunset, and the Convention Hall decorated with White Lotus flowers.

Members living outside Madras can arrange for their food to be sent to the Recording Secretary at least one week in advance.

The undersigned recommends to all Sections and Branches of the world to meet annually on the Anniversary Day, and, in a simple, unsectarian, yet dignified way, avoiding all slavish





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2. A dole of food will be given in her name to the poor fishermen of Adyar and their families.
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4. Members living outside Madras can arrange for their food by applying to the Recording Secretary at least one week in advance.
5. The undersigned recommends to all Sections and Branches throughout the world to meet annually on the Anniversary Day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish

adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of Knowledge.

(SIG.) H. S. OLCOTT,

President, T.S.

* * *

Mr. C. Ramaiya then chanted in Samskr̥t from the *Bhagavad-Gitā*, and Miss H. Veale read from *The Light of Asia*. There are still two people at Adyar who knew H. P. B., Rao Sahab Soobbiah Chetty and Mr. Ranga Reddy. Mr. Schwarz called upon the former to tell us something of his recollections of the great co-founder of the T. S. He related two little unpublished incidents, both of which showed how keen she was to draw people into some knowledge of the Masters she served so devotedly. Mrs. Ransom then paid tribute to the memory of H. P. B. pointing out how she had sung the true song of the T. S., and the great theme she set would last for all time throughout the existence of the Society. Mr. G. R. Venkataram spoke on behalf of the young Theosophists and said that for the younger generations the present President had been the great exponent of Theosophy, but what struck them most about H. P. B. was her courage to face alone the obloquy of the world. Mr. Schwarz called to mind other splendid members of the T. S. who had passed away since last May—among whom were Bro. J. R. Aria, still greatly missed; Bro. Jaganathan, a devoted server; Bro. Srinivasa Rao, the ever kindly; Pro. Penzig, Italy, a man of high character and a peace-maker; Bishop Beckwith, Chicago, U.S.A., a man of exceptional worth and devotion. He asked us also to remember kindly those who had dropped out after years of good work, and urged that we all carry on the T. S. in the whole-hearted and devoted spirit of H. P. B.

One of our newest residents, Mr. R. D. Wagn, played beautifully, on the violin, Gounod's *Ave Maria*; we then filed

past the dais, taking in our hands some of the lovely flowers piled on the table to one side, and with a gesture of reverence laid them at the feet of the Founders.

* * *

The President, with Mrs. Jinarājadāsa as her travelling companion to England, left for Bombay on the evening of April 17th, looking very well despite the strenuous day she had spent clearing up all arrears of work. Mr. D. K. Telang, General Secretary for India, and Miss A. J. Willson accompanied her as far as Bombay. A letter from Mrs. Jinarājadāsa posted at Aden tells us that the President was eating, sleeping and looking well and was energetic. A cable from London shows that the travellers had arrived safely at their destination.

The titles of the President's Queen's Hall Lectures are as follows: General title—*The Life After Death*. June 9th: "Not All of Me shall Die"—How we can know. June 16th: "The Facts of the Intermediate World"—The Fruits of the Past. June 23rd: "The Facts of the Heavenly World"—The Building of the Future. June 30th: "The Return to the School of Life"—The Infinite Splendour that lies in Front.

* * *

Mr. J. L. Davidge writes from Sydney :

After fifteen years' residence in Australia Bishop Leadbeater has transferred his temporary abode from The Manor to Adyar. But far from deserting the Centre which he has built up with relentless care in Sydney he will still energize it from the inner planes, and he expects to visit Sydney physically for the Convention at Easter 1930, hoping then, as he has told us, to accompany Krishnaji on his first visit as World-Teacher to Australia. On April 20th Bishop Leadbeater, having handed over the charge of the Occult Centre in the Southern Hemisphere to Bishop Arundale, left Sydney by the steamer *Nieuw Zeeland* for Java where he will found

another Centre. Most of the twenty-five fellow passengers in his party were Dutch people whom he had trained at The Manor, some of them born in the shadow of Borobudur, a powerful magnetic place, and all returning for work in various fields in Java and Holland. Java is a splendid nursery for Theosophists, leading members of the Society being highly placed civil servants, so that Theosophy in Java commands more than ordinary respect. With the departure of half The Manor household the community loses much of its international character, and the new regime will be more typically Australian as Bishop Arundale assembles his workers for building Australia to his spiritual design. He has already set his machinery in motion, in the Theosophical Society, in the Church and in Masonry, and is planning to influence the political life of the country through political groups in the Lodges working in co-operation with a central group at The Manor, where a common attitude for all Theosophists towards Australia's problems will be formulated. The morning after Bishop Leadbeater had departed Bishop Arundale paid him splendid homage in a sermon at St. Alban's, describing him as a man of genius, a man of extraordinary understanding, simplicity and truthfulness, whom future generations in the perspective of time would recognize as the greatest man of this age.

* * *

We have received an interesting poster issued by the Publicity Director for the Theosophical World Congress which is to be held in Chicago, August 20-29. Photos adorn the poster—of the President, Mr. Jinarājadāsa, Dr. Arundale, Mrs. Rukmini Arundale, Mrs. Jinarājadāsa, Miss Clara Codd, Miss C. W. Dykgraaf, Mr. A. P. Warrington, Mr. Geoffrey Hodson and Mr. L. W. Rogers, the General Secretary. This is the first time, the poster announces, that such a gathering has been held in the Western Hemisphere, and everyone is

urged to be present, and assured that such a significant event "will be looked back upon in the future as one of the outstanding historical episodes of modern Theosophy". "Every member is invited," says another heading. It is promised that in the Sessions for members only there will be: "Intimate talks on world-wide Theosophical topics. Questions answered. International plans for peace, and practical World Brotherhood of Humanity. Booths for the nations and all Theosophical activities. Opportunities to know the world and your brother man."

The Congress is to be held in the Mammoth Hotel Stevens, facing the great Lake Michigan. This vast Hotel, of which a picture is given in the poster, is described as having: "An immense auditorium; beautiful banquet halls, Libraries, etc." And last, but not least, "wonderful public lectures" are held out as additional allurements to members to be present on this important occasion.

* * *

To say that Mr. C. Jinarājadāsa's lecture tour in South America is one continuous success, would hardly do justice to our Latin American brothers. Here are some extracts (translated for us by A. G. Feliz) from Latin-American Theosophical and Star magazines, which give us some idea of the real impression Mr. Jinarājadāsa made on his audiences.

". . . We could not get over our surprise at seeing the enormous interest the lectures of Mr. Jinarājadāsa have awakened in everybody among men of science, of arts, and above all among the masses in general. It happened that people of my everyday acquaintance, to whom I have never said a word because I considered that to speak to them would be as to speak to the wall, came and spoke to me, as if I were the poor creature who did not know anything about these things.

. . . I am not going to tell you about the enormous success of the lectures, about the spiritual state of the whole city. Neither need I tell you that he did not worry in the least about his success as a lecturer or as a speaker. He did not speak to our sentiments, but to our comprehension. And what a victory!

. . . The Message of Krishnamurti, the fourth lecture, the most beautiful, with the greatest audience, has produced among the public a commotion which we shall never forget . . . For a long time after the lecture . . . the vestibule of the Cervantes Theatre and the street were packed with the people who were waiting there to see Mr. Jinarajadasa, to shout their happiness, to thank him, to throw him kisses . . . I have seen our brothers embracing each other in their new, limitless happiness, and our sisters crying for joy . . ."

Professor Wood, our Recording Secretary writes:

We are to sail from here on June 20th, arrive in Java July 3rd, spend one month touring and lecturing there, proceed to Sumatra on August 3rd for further work, and from there go to Penang, where we will get the British India steamer direct to Madras, arriving at Adyar August 31st.

We are having a very busy time. I find that I am booked to speak no less than 13 times a week right up to the time of our departure from here in June. I have completed one series in the Adyar Hall, and am now running another, entitled "The New Theosophy". While I am giving these at Adyar Hall, Bishop Arundale is giving a series in the church, and we have so arranged the times that both can be broadcasted. Next month I shall take up the series in the church and he will come to the hall, and the following month we will reverse the process again. When I am lecturing in the hall on Sunday nights I give the Sunday morning sermons

in the church, and when he lectures in the hall he will give the sermons in the church. I have also the Blavatsky Lodge on my hands, for they made me President during my absence at Adyar . . . We have started a weekly lunch club at which we have a twenty minutes' talk by a distinguished speaker and one of ourselves alternately; so far we have had an average attendance of fifty for this, but we expect more. I am also giving Krishnaji's Adyar Camp talks in the Lodge on Mondays and Fridays . . .



We regret to hear that M. Charles Blech, General Secretary for France, has undergone a very severe operation, also that Mlle. Blech, who has endured much suffering long and patiently, is now bed-ridden. M. Blech and his sisters, Mme. and Mlle. Blech, have for very many years been the support and stay of the Theosophical movement in France. They have given unwavering and unwearying love and devotion to the Society. In their pain and suffering we send them our best wishes and thoughts of help and strength.



In the Watch-Tower for February, p. 458, the name of the author of the book entitled *Adyar, einer Stätte Geisterger Höhenluft*, was given as Herr Johann Luise Guttman, but it should have been given as Fräulein Johanna Luise Guttman. We tender our apologies to the Fräulein.

J. R.



THE OPENING OF PERTH LODGE'S NEW BUILDING

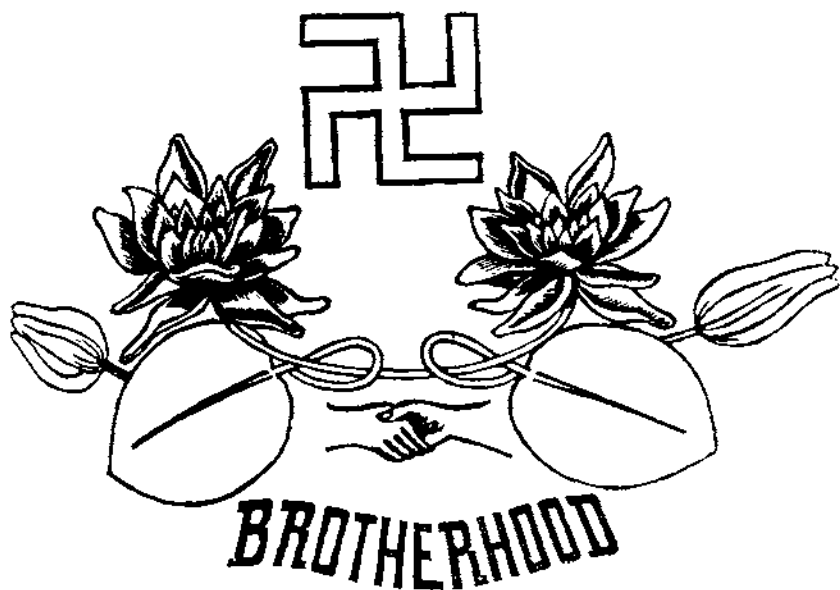
(See Frontispiece)

On February 5, 1929, the Perth Lodge (Australian Section) moved into its new quarters, which have been specially built to its own design on the corner of James and Museum Streets, Perth. The

new building, consisting of a large lecture hall, which can be let to the public for various functions, Lodge Room, E.S. Room, Library, office, kitchenette, and two stories containing six fine residential flats, is situated in one of the more progressive parts of Perth on a fine large block of land, all of which has not been used for the present building. Indeed, if in the future our present lecture-hall does not prove large enough—and we sincerely hope it may not—there is room for considerable extension. The whole of the building has been carried out in a simple yet effective style of architecture. The main hall is so simple that it almost gives the effect of austerity, but of a beautiful austerity, which, as one of visitors put it, so well typifies the simplicity and beauty of the teachings of Theosophy. The dark jarrah woodwork stands out well against the sheer white walls and beaten-glass windows with their touch of blue. A large beaten-glass window, with the seal of the Society done in coloured glass, occupies the place of honour behind the platform. The blue and brown tonings are again reflected in the upholstery of the chairs, etc., and the whole creates a very dignified and pleasing effect. The remainder of the rooms are in harmony with the main hall, and the library with its built-in book-cases and cosy blue-and-gold moquette suite (a gift of Miss Kelsall, one of our devoted members) adds an air of grace and refinement to the whole building. The upstairs flats, which are let to approved tenants and from which we hope mainly to derive our wherewithal, are replete with the most modern conveniences.

At the actual Opening Ceremony on February 5 we were most fortunate to have three distinguished visitors, in the persons of Prof. and Mrs. Wood and the Rev. Harold Morton, our well-loved General Secretary, who came all the thousands of miles from Sydney for the event. The Hall, which is named Arundale Hall in honour of Bishop Arundale, our one-time General Secretary who did so much to inspire us during his stay in Australia, was declared open by Mr. Morton. Professor and Mrs. Ernest Wood and the President of Perth Lodge, Mr. Bow, also spoke. A musical programme and supper concluded a very happy evening. The hall was crowded, over four hundred people being present. Before the actual public ceremony, a private dedication ceremony was given by the Co-Masonic Order, to which Theosophical Members were invited. This very auspicious opening was followed by a programme of lectures, given by Professor and Mrs. Ernest Wood to large audiences. A couple of weeks later we had to welcome Mr. Burt of Sydney in Perth. He gave a lecture on "Psychism" to a crowded hall, and it was very well received. Altogether we feel happy about our new lease of life, and although we do not expect that it will be "Roses all the way," as there is much hard and difficult work to do yet, yet we feel sure that the Masters' work in this centre will go forward in the new Headquarters.

(From a Correspondent's letter)



MADAME H. P. BLAVATSKY AS I KNEW HER

By N. D. KHANDALVALA

'Tis the Sublime of Man,
Our noontide majesty, to know ourselves
Part and proportion of one wondrous whole.

COLERIDGE

It was in May, 1880, that I first saw Madame Blavatsky and Col. Olcott at their residence at 108, Girgaum Back Road, Bombay. There were several Pārsīs and Hindūs present, and friendly conversation took place on different subjects. I asked Madame about the Theosophical Society, and she laughingly said: "It is his"—pointing to Col. Olcott; "I have nothing to do with it." "But," I said: "You are the Corresponding Secretary of the Society," when she answered: "Will you care to read the correspondence that I carry on?" I replied: "Why not?" "Because you may

perhaps find my views too broad and strange," she said. "I wish to be acquainted with all sorts of dogmas, views and expositions of religious and philosophical subjects," I answered.

From day to day I went to the Headquarters for three weeks, and we had discussions on interesting subjects relating to morality and religion, Madame courteously answering our questions, which showed how wide her knowledge was. I joined the Society and left for Poona, but afterwards I took every opportunity to visit the two Founders.

In 1882 I asked them to come to Poona to my place, where I also invited a number of friends to whom I introduced them. Col. Olcott gave two public lectures at the City Town-Hall, and these were much appreciated. Afterwards a Branch Theosophical Society was established in Poona with 20 members. This Society still exists and is doing useful work. Thereafter Madame Blavatsky and Col. Olcott came to Poona on four different occasions, putting up twice at my place and twice at the house of the late Mr. A. D. Ezekiel.

That a Russian lady of noble birth, who had left her country at an early age and wandered about in unknown places for years, should ultimately go to the States, there form the acquaintance of an American lawyer, who had served with bravery in the Civil War, afterwards sat as Special Commissioner to purge the financial department of the War of the frauds practised thereon and refused to receive a pension for his gratuitous services—should have thought of, and been able to found, a Society whose name reminds one of the Neo-Platonists, was a matter that puzzled many, and made others uncharitably say that there was some plot underneath the name of an association for reviving archaic philosophy.

At that time Russophobia was at its height, and the Government of Bombay set its Secret Police to watch the

movements and correspondence of the two strangers. It was not till both of them went to Simla, at the invitation of Mr. Sinnett, that the latter, with the assistance of Mr. A. O. Hume, convinced the Government of India that they were no spies; and Madame Blavatsky was eventually asked by the Political Department at Simla to translate for it important Russian documents and letters.

How Madame Blavatsky was called to Simla, how Mr. Sinnett, the editor of *The Pioneer*, a stiff Anglo-Indian paper, underwent a complete mental change which made him write favourably for the Indians and Indian learning, are very remarkable facts. Mr. Sinnett seemed at once to grasp the meaning and importance of Theosophical thought and teachings, and, sacrificing his highly paid post as editor, he devoted himself to the writing of the books and papers which greatly helped to popularise Theosophical knowledge in England.

Before they came to India the Founders had formed an alliance with Swāmi Dayānand Saraswaṭi and his Ārya Samāj, a reform-Hindū movement for reviving Vaidic thought. The Swāmi did not know English, and when H.P.B. and Col. Olcott came to Bombay they understood that the views of the Swāmi would not accord with the objects they had come to India to accomplish. A separation soon took place, and much bitterness was shown by some of the Samājists.

At that time the Prārthanasamāj movement, for the reform of Hindūism on rationalistic lines, had been established in Bombay, and the members thereof very much resented the efforts of the Founders to make the Hindūs and other religionists look carefully into their orthodox beliefs, rites and customs before rejecting them. The aims of the Theosophical Society were misunderstood and misjudged by them, and it was believed that the T.S. had come to accentuate blind orthodoxy.

The Christian missionaries also took offence at the views that H.P.B. had expressed in her first work, *Isis Unveiled*, and also in some of her articles, criticizing Christian teachings.

Before they left New York, H.P.B. had many sharp controversies with the Spiritualists, whose ideas as to the causes of the phenomena—particularly spirit identity—and the accuracy of whose spiritualistic reports she used strongly to call into question. The Spiritualists therefore were opposed to the Theosophical movement. When the Founders came to India they talked about their divergence from Spiritualism, but very few in India knew anything about Spiritualism and cared less. The educated classes in India, imbued with the teachings of modern science, wanted exact evidence. A proclamation of the glories of ancient India sounded hollow in their ears.

When they read of the phenomena published by Mr. Sinnett in *The Pioneer*, and in his first book, *The Occult World*, of letters phenomenally received and of sages advanced in spiritual science, who lived in far-off mountains and would never show themselves, their opposition was shown in various ways, as they looked upon the exhibition of alleged unusual phenomena as clever tricks, and unbecoming as to the participation of the holy Masters of spiritual science. It would have been far better if no phenomena had been talked of or shown. Several learned and influential members who were at first enthusiastic for the Society resigned when they saw that the search after true spiritual knowledge was being mixed up with what they considered to be hypnotic practices.

The Founders did not know either Samskr̥t or any of the vernacular languages of India. They were not acquainted with the manners and customs and bent of religious thought of the Hindūs. The few persons who came to them in

the beginning to assist them were men of little consequence, not capable of giving sound and practical advice to the strangers. Damodar was merely a boy, weak in body and unconsciously making mistakes. The late Mr. Tookarām Tāya was, however, a very sensible friend.

It was fortunate that Col. Olcott freely and openly declared in his lectures, and also in THE THEOSOPHIST and in private conversations, that the Theosophical Society had nothing to do with politics, and would not concern itself directly or indirectly with it, in any way; otherwise the Society would have come to grief.

The visit of the Founders to Ceylon to revive Buddhism in that island, to found schools for the Sinhalese children and awaken in them a spirit of self-improvement, was a difficult but a very noble effort, and the seed sown at that time has grown into a vigorous tree.

Even the work of the Founders was misunderstood in India, and it was thought that the chief aim of the Society was to re-introduce Buddhism into this country. I wrote a long article in THE THEOSOPHIST to remove the misconception on the subject. The title given by Mr. Sinnett to his second book—*Esoteric Buddhism*—helped to mislead superficial enquirers and to strengthen the suspicion that Buddhism was being put forward in another guise.

Bombay, with its highly mixed population and numerous mercantile activities, was not found a congenial place for locating the Headquarters. Men like the late Mr. Subba Rao, Diwān Babādur Shrinivas Rao, Diwān Bahādur Raghunath Rao and several other sympathisers urged the Founders to come and settle at Adyar, where there was a commodious property for sale, which was purchased for nine thousand rupees. The Poona Branch T.S. contributed Rs. 1,050 for the purpose.

I saw H. P. B. at Bombay just as she was about to start for Adyar. She was in high spirits and said she would have

more quiet, and a friendly atmosphere to work in. They were residing at the time at Crow's Nest, Tardeo, Bombay, where they had more acquaintances and visitors than at Girgaum. Mirza Murad Ali Beg, the son of an English clergyman who had become a convert to Muhammadanism, a very clever young man, used often to come to the Crow's Nest, being very much attracted by the teachings of H. P. B. He confessed to her all his failings. She advised him to give up his sensual and other wrong habits and become meek and obedient. She made him sit and write an article for THE THEOSOPHIST, and he wrote: "The War in Heaven," a very suggestive essay. Later he wrote "The Elixir of Life," "Beni Elohim" and other articles. On his return to Bhavnagar, where he was in the service of the Rājā, he was inclined to go back to his old ways, and there seems to have been a great struggle in his mind. H. P. B. visited Bhavnagar soon afterwards; when, seeing her, he lost his head and vowed he would kill her. The Mahārāja however put guards to watch him and placed him at a distance. He died insane.

This one instance illustrates how several others who mended their immoral ways under the instruction of H. P. B. got overpowered after a time by their unholy practices, lapsed into undesirable ways and falsely accused H. P. B. for her supposed errors.

It was once said of her by an American that H. P. B. had a contempt for humanity. She certainly had a contempt for weak-minded, superstitious, self-deceiving persons, as well as for dogmatists and religious fanatics; but for those strong-minded people who possessed the moral courage to look round and search for truth in all theories, doctrines and teachings she had genuine respect.

Myself and others were always on the alert to catch even the smallest bit of new teaching that fell from her lips or

appeared in her articles; and we tried to coax her to explain to us something more relating to the same. I used to read THE THEOSOPHIST carefully and often put to her questions. She would say: "Why do you understand so much?" The explanation given in that learned article of hers—"The Transmigration of the Life Atoms"—was written by her on a question put by me. There are several other expositions of hers in answer to my questions.

When Mr. Sinnett commenced writing the "Fragments of Occult Truths," I wrote to H. P. B. and asked her to explain the evolution of man in its several stages. She replied that the Master K.H. had made a remark on my letter, saying that He had already given the explanation of the question to Mr. Sinnett. In the next "Fragment" Mr. Sinnett propounded the true doctrine of Reincarnation. Those priceless "Fragments of Occult Truth" were scarcely read, or understood when read, by many educated Indians who frittered away their time in baseless speculations about the truths of religion.

H. P. B., after being engaged for more than twelve hours per day in writing, would come out in the evening and have some pleasant chats; but there were often some uncharitable tales brought to her and she would then become excited. Very few outsiders could understand what Theosophy was, and for what the T.S. was established. A Branch Theosophical Society was established in Bombay, before the Founders left for Madras.

When H. P. B. and Col. Olcott left for England in the beginning of 1884, they left the late Dr. F. Hartmann in charge of the Headquarters and THE THEOSOPHIST. Dr. Hartmann wanted to pry into everything and was inclined to be mischievous. He ill-treated the French couple, the Coulombs, and practically drove them away from Adyar. This made the woman take her revenge upon poor H. P. B. who,

she wrongly thought, had induced Hartmann to send her away. The woman induced the missionaries to attack H.P.B. and her phenomena, and a great uproar was created, which however, finally ended in baseless vituperations.

In the Christmas of 1884 the Psychic Research Society deliberately sent their agent, in the person of Mr. K. Hodgson, to investigate phenomena and the Society. While the T.S. Convention was going on and members from all parts of India had assembled, Hodgson took up his residence at Adyar, where Col. Olcott and H. P. B. treated him as a guest and allowed him every liberty. He was so plausible in his talk and looked so innocent that H. P. B. was deceived and praised him. I, however, at once blamed Col. Olcott for allowing him to rush in where the members were deliberating, and told the Colonel that I entirely distrusted him. He was not a fair enquirer nor had he any knowledge of what psychic powers and phenomena meant, and how they were to be enquired into.

I was present at Adyar at the time Mr. Leadbeater had come from England and was very quietly pursuing his studies. He recommended to me *Light on the Path*, which he liked immensely. Dr. Hartmann thought very little of him, but the Doctor hardly knew or dreamed that a great disciple and future occultist had arrived at Adyar.

When H. P. B. in India spoke of her teachers as Mahätmas or Masters, who lived far, far away and were inaccessible, a great deal of doubt was shown and felt regarding this statement of hers. Even yet doubt is freely indulged in on this point. Very few, however, have noticed the independent testimony that is to be found in a little book published in England in 1884.

An obelisk from Egypt called "Cleopatra's Needle" was brought to England and put up on the bank of the Thames, opposite which there lived a lady in a little house. Looking

out of her window every day at the obelisk, she used now and then to see strange-looking men coming out of the monument, as it were, dressed in a peculiar garb. She used to make her living by writing small novels. One day, while she was at work at her writing table, she saw a row of priests dressed in white passing by her side and she went into a sort of trance, but her hand went on working and sheet after sheet was written in a different hand. This went on for several days, and half of the book named *The Idyll of the White Lotus* was written, and then the writing stopped. A Jewish relative of hers used to watch her while this curious phenomenon was taking place. She knew nothing of the Theosophical Society. A friend of hers introduced her to Col. Olcott, to whom she told how *The Idyll of the White Lotus* was written but left unfinished. Col. Olcott recommended that, if she had ever thought of making money by publishing the Idyll, she should give up such a thought and try again. She did so and the writing of the Idyll was completed in the same manner, by automatic writing.

The lady was psychic, and she said that she used to be taken day after day for several days in her astral body to a Hall, on the walls of which she used to see and read some lines written in golden letters, which she remembered and, when she woke up, put down on paper. These lines, when all put together, formed the remarkable little book called *Light on the Path* written down by M. C. The book was published in the beginning of 1884, when H.P.B. and Col. Olcott were in England. When H. P. B. saw the book she told the writer, Mabel Collins, that she thought the lines were dictated by a Western "Master" whom she named. Mabel Collins resented this opinion of H.P.B. She was mediumistic and had been working as a medium in some Spiritualistic séances. She had no idea of occultism or

disciples of the Masters, and yet she never thought seriously of what the first few lines of her book said :

These rules are written for all disciples. Attend you to them.

Before the eyes can see they must be incapable of tears.

Before the ear can hear, it must have lost its sensitiveness.

Before the voice can speak in the presence of the Masters, it must have lost the power to wound.

Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

Mable Collins subsequently joined the T.S. but she never entered into the true spirit of Theosophy or the aims of the T.S. Madame Blavatsky, when she first read *Light on the Path*, knew at once that a Western Master who was known to her must have dictated the book. Her own subsequent book, *The Voice of the Silence*, contains the same teaching but in a different and more expanded form.

The Masters mentioned in *Light on the Path* are no others than Those about whom H.P.B. was speaking in India, quite oblivious of the fact that one of them was independently dictating to an English lady-medium a small but masterly book, giving the first principles of occult study in a suitable form for the West.

When I saw Madame Blavatsky for the first time those peering large eyes made me ask myself—"Who is she, and what will she be able to accomplish?" She was voluble, impetuous, asking her hearers what they knew about their own religion, what were their customs and rites, and whether they understood the full import of their ancient writings. She wished to wake them up from their easy-going attitude and indifference, so as properly to understand their responsibility towards their own and other communities.

(To be concluded)

WHAT IS THE THEOSOPHICAL SOCIETY?

By THE RT. REV. C. W. LEADBEATER

[From *The Australian Theosophist*, "lifted" by me on the general ground that what is my Brother's is mine.—A.B.]

It would appear that some of its members have not yet quite comprehended the position of this Theosophical Society to which they belong. It is not a Society which is formed merely for the promotion of learning in some special branch, like the Royal Asiatic or Royal Geographical Societies; still less is it a Church, which exists only to spread some particular form of doctrine. It has a place in modern life which is all its own, for its origin is unlike that of any other body at present existing. To understand this origin we must glance for a moment at the hidden side of the history of the world.

All students of occultism are aware that the evolution of the world is not being left to run its course haphazard, but that its direction and administration are in the hands of a great Hierarchy of Adepts, sometimes called the White Brotherhood. To that Brotherhood belong Those whom we name the Masters, because They are willing under certain conditions to accept as pupils those who prove themselves worthy of the honour. But not all Adepts are Masters; not all will take such pupils; many of Them, though equal in occult rank, have the whole of Their time occupied in quite other ways, though always for the helping of evolution.

For the better surveillance and management of the field of action, They have mapped out the world into districts,

much as the Church divides its territory into parishes (though these are parishes of continental size), and an Adept presides over each of these districts just as a Priest does over his parish. But sometimes the Church makes a special effort, not connected specially with any of its parishes, but intended for the good of all; it sends forth what is called a "home mission," with the object of stirring up faith and arousing enthusiasm all over the country, the benefits obtained being in no way a matter of personal gain for the missionaries, but going to increase the efficiency of the ordinary parishes.

In a certain way the Theosophical Society corresponds to such a mission, the ordinary religious divisions of the world being the parishes; for this Society comes forth among them all, not seeking to take away from any one of those religions the people who are following it, but striving to make them understand it and live it better than they ever did before, and in many cases giving back to them on a higher and more intelligent level the faith in it which they had previously all but lost. Yes, and other men, too, who had nominally no religion—who, though at heart of the religious type, have yet been unable to accept the crudities of orthodox teaching—have found in Theosophy a presentation of the truth to which because of its inherent reasonableness and wide tolerance they are able heartily to subscribe. We have among our members Hindūs, Buddhists, Jains, Pārsīs, Jews, Muhammadans and Christians, and not one of them all hears or reads from any of the officials of our Society a word against the religion to which he belongs; indeed, in many cases the work of the Society has produced a distinct revival of religious interest in places where it has been established.

Why this should be so is readily comprehensible when we remember that it is from this same great Brotherhood that all the religions of the world have their origin. In this true though hidden government of the world there is a

Department of Religious Instruction, and the head of that department has founded all the different religions, either personally or through some pupil, suiting the teaching given in each case to the people for whom it was destined, and to the period in the world's history which had then been reached.

They are simply different presentations of the same teaching, as may at once be seen by comparing them. The external forms vary considerably, but the broad essentials are always the same. By all the same virtues are commended, by all the same vices are condemned; so that the daily life of a good Buddhist or a good Hindū is practically identical with that of a good Christian or a good Muhammadan. They do the same things, but they call them by different names; one spends much time in prayer, and the other in meditation, but really their exercises are the same, and they all agree that the good man must be just, kindly, generous and true.

It is said that some hundreds of years ago the leading officials of the Brotherhood decided that once in every hundred years, in what to us is the last quarter of each century, a special effort should be made to help the world in some way. Some of these attempts can be readily discerned—such, for example, as the work of Roger Bacon and the restoration of mental culture in the thirteenth century; the spread of that culture and the movement initiated by Christian Rosenkreutz in the fourteenth century, simultaneously with great reforms in Northern Buddhism introduced by Tsong-kha-pa; the remarkable renaissance of classical learning and the introduction of printing into Europe in the fifteenth; the work of Akbar in India in the sixteenth, at the same time with the publication of many works in England and elsewhere by Lord Bacon, and the splendid development of the Elizabethan age; the founding of the Royal Society and the scientific work of Robert Boyle and others after the Restoration in the seventeenth; the activities in the eighteenth (the secret history of

which on higher planes is known to but few) which escaped from control and degenerated into the French Revolution; and in the nineteenth the foundation of the Society for Psychological Research and the Theosophical Society, with Co-Masonry and the Liberal Catholic Church as (in their present form) to a large extent offshoots of the latter.

This Theosophical Society is one of the great world-movements, destined to produce effects far greater than any that we have yet seen. The history of its work so far is but a prologue to that which is to come, and its importance is out of all proportion to what it has hitherto appeared to be. It has this difference from all movements that have preceded it, that it is the first definite step towards the founding of a new root-race. Many of our students are aware that the Master Morya, the great Adept to whom both of our founders owe special allegiance, has been selected to be the Manu of that race, and that his inseparable friend Master Kuthumi is to be in charge of its religious teaching.

It is evident that, in the work which these two Great Ones will have to do, They will need an army of devoted subordinates, who must above all things be loyal, obedient and painstaking. They may possess other qualities also, but these at least they *must* have. There will be scope for the keenest intelligence, the greatest ingenuity and ability in every direction; but all these will be useless without the capacity of instant obedience and utter trust in the Master. Self-conceit is an absolute bar to progress in this direction. The man who can never obey an order because he always thinks he knows better than the authorities, the man who cannot sink his personality entirely in the work which is given him to do, and co-operate harmoniously with his fellow-workers—such a man has no place in the army of the Manu. Those who join it will have to incarnate over and over again in rapid succession in the new race, trying each

time to bring their various bodies nearer and nearer to the model set before them by the Manu—a very laborious and trying piece of work, but one that is absolutely necessary for the establishment of the new type of humanity which is required for the race. The opportunity of volunteering for this work is now open to us.

Besides its primary object of spreading occult truth throughout the world, the Theosophical Society has also this secondary object—that it may act as a kind of net to draw together out of all the world the people who are sufficiently interested in occultism to be willing to work for it. Out of that number a certain proportion will be found who desire to press on further, to learn all that the Society has to teach, and to make real progress. Some will succeed, as some have done in the past; and from those who thus obtain a footing, the Adepts Themselves may select those whom They consider worthy of the great privilege of working under Them in the future. Such selection cannot, of course, be guaranteed to any one who passes even into the innermost groups of the Society, since the choice is absolutely in the hands of the Masters; we can say only that such selections have been made in the past, and we know that more volunteers are required.

Many have joined the Society without knowing anything of the inner opportunities which it offers, or the close relation with the great Masters of Wisdom into which it may bring its members. Many have come into it almost carelessly, with but little thought or comprehension of the importance of the step which they have taken; and there have been those who have left it equally carelessly, just because they have not fully understood.

Even those have gained something, though far less than they might have gained if they had had greater intelligence. The Countess Wachtmeister tells how once, when some casual visitors called to see Madame Blavatsky and offered to join

the Society, she immediately sent for the necessary forms and admitted them. After they had gone the Countess said half-remonstratingly that not much could be expected from them, for even she could see that they were joining only from motives of curiosity.

"That is true," said Madame Blavatsky, "but even this formal act has given them a small kârmic link with the Society, and even that will mean something for them in the future."

Some have committed the incredible folly of leaving it because they disapproved of the policy of its President, not reflecting, first of all, that that policy is the President's business and not theirs; secondly, that as the President knows enormously more in every direction than they do, there is probably for that policy some exceedingly good reason of which they are entirely unaware; and thirdly, that Presidents and policies are after all temporary, and do not in any way affect the great fundamental fact that the Society belongs to the Masters and represents Them, and that to abandon it is to desert Their standard. Since They stand behind it, and intend to use it as an instrument, we may be sure that They will permit no serious error. It is surely not the part of a good soldier to desert from the ranks because he disapproves of the plans of the General, and to go off and fight single-handed. Nor is such fighting likely to be specially efficient or useful to the cause which he professes to champion.

Some have deserted simply from a fear that if they remained in the Society they might be identified with some idea of which they disapprove. This is not only selfishness but self-conceit; what does it matter what is thought or said of any of us, so long as the Master's work is done and the Master's plans carried out? We must learn to forget ourselves and think only of that work. It is true that that work will be

done in any case, and that the place of those who refuse to do it will quickly be supplied. So it may be asked, what do defections matter? They do *not* matter to the work, but they matter very much to the deserter, who has thrown away an opportunity which may not recur for many incarnations. Such action shows a lack of all sense of proportion, an utter ignorance of what the Society really is and of the inner side of its work.

This work which our Masters are doing, this work of the evolution of humanity, is the most fascinating thing in the whole world. Sometimes it has happened to those of us who have been able to develop the faculties of the higher planes to be allowed a glimpse of that mighty scheme—to witness the lifting of a tiny corner of the veil. I know of nothing more stirring, more absolutely interesting. The splendour, the colossal magnitude of the plans take away one's breath, yet even more impressive is the calm dignity, the utter certainty of it all. Not individuals only, but nations are the pieces in this game, but neither nation nor individual is compelled to play any given part.

The *opportunity* to play that part is given to it or him; if he or it will not take it, there is invariably an understudy ready to step in and fill the gap. At this present time a magnificent opportunity is being offered to the great Anglo-Saxon race—to the whole of our sub-race, if it will only sink its petty rivalries and jealousies and take it. I hope with all my heart that it will do so; I believe that it will; but this I know, that if unfortunately it should fail, some other nation will be chosen to assume the sceptre which in that case would fall from its hands. Such failure would cause a slight delay, but at the end of a few centuries exactly the same result would have been achieved. That is the one thing that is utterly certain—that the intended end will be achieved; through whose agency this will be done matters very much

to the agent, but nothing at all to the total progress of the world.

Let us throw ourselves *into* that work, not out of it, trying ever to do more and more of it, and to do it better and better. For if we do well now in comparatively small matters we shall presently be entrusted with greater responsibilities in connexion with that new root-race, and of us will be true what was said of old: "Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

ON LAC LEMAN

BEAUTY from sapphire lake and heaven calls,
And calls from emerald hill and silver stream,
But calls in vain to eyes that are agleam
With eager search for sight of Chillon's walls.
Unto a Word of Power lo! these are thralls.
Imagination takes the seat supreme.
The consecration of a poet's dream
Across the heart in dim enchantment falls.
O Beauty, beckoning from floor to dome!
Pardon these eyes if, flouting thee, they sin.
The human spirit's instinct seeks as home
Places made holy by its singing kin,
There tastes what powers within its being sit,
And through the finite feels its infinite.

JAMES H. COUSINS

TWENTY YEARS' WORK

(Continued from p. 30)

Mrs. Besant continues describing her American tour in the summer and autumn of 1909:

SEATTLE gave us a large audience, keenly interested in Theosophy, on the Sunday evening of our arrival, an arrival brightened by the presence of Mr. Jinarajadasa, who is doing such admirable work in the lecture field. He was to deliver a course of lectures after my departure. The work finished we betook ourselves to a steamer instead of a train, in order to wind our way past islands and forests to Vancouver, British Columbia. At 8 a.m. August 24th, we landed within the huge circle of Britain's Empire. God save the King! Vancouver had only one day, but it made the best of it. Vancouver has not had much chance so far of Theosophical teaching, except during a visit of Mr. Leadbeater; and so large an audience was rather a surprise. We spent the night again on the boat, reaching Seattle at 7 a.m. next day, and going straight from the steamer to the railway station to take train to Tacoma. For the first time since New York we were rained upon, and Tacoma was somewhat shrouded by mist. The audience was gathered in a pretty hall holding about 500 people; and the listeners were eager and followed each stage of the lecture with unwavering interest.

The night found us in the train once more, running south for Portland, Oregon. Portland Lodge had been inactive for some time, but some of those who were its best members are

prepared to step forward for its rebuilding, and Mr. Prime, who joined our little party at Seattle, has agreed to stay here for a short time, to help in the reorganisation. With all the flood of new life in the Society, it would be sad to have any old Branch left stranded on the banks. We had a pleasant afternoon gathering of old members and sympathisers; and at night came a meeting in the Masonic Hall for a lecture on "Reincarnation". It was crowded with a splendid audience of thoughtful people who caught every point and enjoyed the presentment of the great truth. Then came the train and the continued journey southward.

We awoke to find ourselves running through the beautiful ravines of southern Oregon. Through the day we journeyed onwards through ever-changing but ever-beautiful scenery, and evening found us in the lovely Siskiyou Gorge, and presently Mount Shasta glimmered white with everlasting snow beneath the glooming sky. Another night through northern California, and as noon approached, we reached Fort Costa, whither some of the San Francisco friends had come to give us welcome. At Oakland we betook ourselves to the ferry boat to cross the bay to San Francisco, the queenly city that, three years ago, was rent by earthquake and blasted by fire, and where dynamite was used to save, making a barrier of ruins across the awful torrent of flame which threatened to devour the whole. Marvellous have been the cheerful courage and strength of heart which have rebuilt the city; and though as yet she is not so fair as of yore, and many ruins still bear witness to the terrible days of 1906, San Francisco has arisen, calm and strong, prosperous once more and facing the future with front unbowed. Very interesting it was to hear from some of our members details of the great catastrophe, and of their experiences within it. One of our Lodges lost everything, including its fine library; but it is flourishing even more than before. The activity and brightness of the members was good

to see in all three Lodges in the city. We had a joint meeting on the 28th, and many came in from the surrounding towns and swelled the happy gathering.

On the following morning the oldest San Francisco Lodge, the Golden Gate, welcomed our party. In the evening at the large Garrick's Theatre an immense and sympathetic audience had gathered. Mr. Russell, our host, had provided us with an automobile during our stay; and the way in which that car tore up hills that one would have thought inaccessible was a thing to remember. On one of our journeys, when we were a little late, it whirled down these declivities in the most astonishing way, like the swoop of a bird; and San Francisco will ever stand in my mind as a city in which automobiling has been carried to a point where difficulties have ceased to exist. In one thing San Francisco was disappointing: it was bitterly cold, with a piercing wind and at intervals chilling fogs. A thick winter dress barely sufficed to keep one warm.

At Sacramento we have no Lodge, but Dr. Plumb of San Francisco arranged a lecture, and hopes to nurse the young Theosophical plant into strength. We had a meeting in the afternoon for a few already interested, and a class for study will be formed. The lecture on "Theosophy, Its Meaning and Value" was delivered in the Congregational Church to the smallest and most wooden audience that I have addressed since I became a member of the T.S.! One marvels more and more at the American Press. One meets the reporters with courtesy and treats them as gentlemen and gentlewomen, and they go away and twist and distort everything that has been said, and often invent. As an instance, pressed for my view of woman suffrage, I said that I was not taking part in politics, but thought that sex should not enter into the question; that the uneducated should have votes for local affairs only, and those of both sexes who were highly

educated in economics and history should vote in national affairs. This was given as: that women should vote locally and men nationally! Mrs. Tingley having taken the absurd title of "The Purple Mother," I am baptised willy nilly "The White Mother," and telegraphed about to England under that ludicrous appellation. And so on and so on, in a stream of repellent vulgarity. And one cannot escape from it.

Considering Mrs. Tingley's tireless malignity against the T.S., her endeavours to prevent Col. Olcott and Mr. Leadbeater from lecturing in San Diego and her ceaseless vituperation of myself through her lieutenant, I speculate sometimes on her use in the movement. Such abnormal hatred so long continued implies considerable force of character, and force of character is always interesting. She is a fine woman of business, with a remarkable capacity for gaining and holding money—a quality rare in Theosophical ranks—and that seems to be the quality for which she is being used. She owns a splendid property at Point Loma, has broken into pieces the great organisation which Mr. Judge built up by years of patient toil, and has driven away the strong band which supported him, so there is nothing to succeed her. I will venture a prophecy: she is being used to make a centre which will pass into the hands of the Society she hates, and will form an important South Californian focus for its world work. The Rome which slew Christians became a centre of Christian power a few centuries later. It is indeed a far cry from Imperial Rome to Point Loma, but the world issues are greater; for the one had to do with a sub-race and the other has to do with a root-race.

To return to the tour. We left Sacramento on the morning of August 31st, and reached Oakland soon after 11 a.m. A crowded gathering assembled at the Congregational Church to hear the lecture on "Reincarnation," and, as elsewhere, the interest roused in the subject was intense. America seems

ripe for this teaching, and it is above all others the one that revolutionises man's attitude toward life. Of course there are interviewers and reporters everywhere, but these may be taken for granted. On September 2nd we left for Los Angeles, from whence we went by trolley to Pasadena, about twelve miles off. Here I gave a lecture in the Shakespeare Club, and answered questions; and then took a short motor drive through this prettiest of towns. One very pleasant thing was the reverence shown for living things. No birds may be killed in the town, and our little winged brothers are fearless and tame. As we drove, we passed in the middle of the road a wide-spreading ancient tree; so unusual a sight drew a question, and the answer was that the authorities would not cut down an old tree. I noticed other trees similarly in possession of the middle of the road. Kindness to living creatures is taught in the Pasadena school, as well as practised by elders, and the town is a centre of good influence. After the drive we returned to Los Angeles for a public lecture, and on the following morning put ourselves on the train for San Diego. The visit to our southernmost point was brief but pleasant. The lecture was in the afternoon and was given to a large audience, the most friendly and enthusiastic I have met with during the present tour. In the evening there was a pleasant gathering of the Lodge, and then into the train once more for Salt Lake City, Utah.

It was a long run of 900 miles, first through Southern California, then across a corner of Nevada into Utah, and onwards to the great city planned and shaped by the genius of Brigham Young. Here we again greeted Mr. Jinarajadasa, who had arranged to give four lectures after mine. The audience was not a very large one, but as usual showed keen interest; and the five consecutive lectures should sow some seed for the future. Next morning, September 8th, we again entered the train for another long run—741 miles to Denver

the capital of beautiful Colorado. It was an interesting journey, but across many hastily repaired wash-outs which delayed us. Up to Leadville, more than 10,000 feet above the level of the sea, we climbed. For some distance our train of twelve coaches had three engines pulling in front and one pushing behind, for we rose 1,500 feet in six miles, a grade of exceeding steepness. In the early morning of the 9th we saw the gleam of snow on the mountain tops and thick frost on the grass, and then ran easily downwards. But we were more than four hours late in arriving, so saw little of our Denver friends and their beautiful city, and the warmth of the greeting intensified our regret at the brief stay. A lecture to a moderate but friendly audience was given, and the same night we again had to take train to travel another 572 miles to Omaha, where there was a gathering of members and a public lecture. The night was spent in bed for a wonder, with no wheels running underneath; and the following day came the comparatively short journey to Kansas City. As usual a *posse* of reporters, and in the evening a large members' meeting. Kansas City seems to be short of halls, and the Lodge had to take a huge place seating 15,000 people. Two public lectures were arranged for Sunday and one for Monday, with about 1,500 people at each. The strain of speaking in so large a hall twice in one day was more than should be put on any lecturer. The papers treated us well, being less sensational than they usually are.

We arrived at St. Louis on the 14th. As St. Louis has no Lodge, we had a very quiet day, only broken by newspaper reporters. The hall for the lecture was a pleasant one, belonging to the local Y.M.C.A., and many of the young men were among the audience, listening earnestly to the description of the after-death life. At 10 p.m. we were in the train once more, *en route* for Louisville. The general atmosphere of Louisville was an immense improvement on that of St. Louis

and Kansas City; the latter are poisoned by having become huge centres of slaughter, and pay the penalty of their ghastly trade. The following morning, September 16th, we were in the train for Chicago. It was sorrow to learn that Dr. Van Hook had been suddenly taken ill and had to submit to an operation, and would thus be debarred from attending the Convention. The business meeting of the Convention began on Sunday morning. Dr. Van Hook was elected General Secretary. The American membership has now reached 2,816, the highest point ever touched.

The Convention was beautifully harmonious, not a harsh word being said by anyone, and the spirit of those present was evidently that of peace and goodwill. A wave of strong affection surged over the whole meeting on the proclamation of the election of the General Secretary, and it was evident that he had found his way to the hearts of the members. Happy indeed is the American Section in having secured the services of one so strong and capable, whose one thought is the service of the Masters. The audience on the evening of the 19th September was much larger than on the 17th, and it had again grown larger on the 20th; but still the Chicago lectures cannot be called a success. The work concluded on the 21st with a Masonic meeting in the evening; and we drew out of the city at 10.30, for Cleveland, Ohio.

There was an E.S. meeting in the afternoon, and in the evening I lectured at a pleasant "summer theatre" packed to the doors with an audience of 1,200 persons. Cleveland is a pretty town with splendid parks, through which a friend kindly took us in his automobile. America is waking up to the demands of beauty, and on all sides one sees evidences that beauty is being recognised as necessary daily bread rather than a luxury than can be dispensed with. With such immense natural resources in this direction, with plenty of room and a scattered population, the great Republic of the West

should be able in a few centuries to overtop on the ascending spiral of evolution the beauty which Greece gave to the elder world. On the afternoon of the 23rd we had a pleasant meeting of the Cleveland Lodges in the pretty rooms of the larger one. The rooms are simply and effectively coloured, and were tastefully decorated with flowers. Six o'clock found us at the station, bound for Washington; and we slept our way to the capital city.

Washington has built for itself a splendid new station, worthy of the chief city of the Republic, the finest station in the way of architecture that I remember having seen, though not the largest. Washington Lodges are active, and have prepared admirable courses of lectures for the autumn and winter. The press is not unfriendly, and is more sober and dignified than that of New York and Chicago, so that an effective propaganda might be made through it, appealing to the thoughtful and the cultured. The second lecture was given on Sunday to a much larger audience, and then we started for Boston, hallowed by memories of Emerson and his friends—"the Hub," short for "hub of the universe," as its lovers call it. Boston had prepared a very heavy programme of work. We arrived on September 27th before 8 a.m. and reporters soon appeared on the scene; at 10 began a two hours' meeting of the E.S.; 3 p.m. found us in the rooms of the Metaphysical Club, packed to suffocation for a lecture on "The Use of the Imagination". The second day repeated the first, the T.S. Lodges taking the place of the E.S. in the morning, and the afternoon being occupied by a very pleasant invitation meeting in the house of Mrs. Kehen, where I expounded Theosophy to a very cultured audience. The house was interesting as having been built by Edwin Booth, and the spacious salon I spoke in seemed to have been planned for such use. The ideas presented were very warmly welcomed, and Theosophy has evidently a future in the more

exclusive circles of "The Hub". A public lecture closed the work in the evening, and we spent the night in travelling to New York.

New York was in the midst of a tumultuous celebration, the Hudson-Fulton festival; and the papers were crammed with accounts of pageants, aeroplane flights, marches, naval displays. It naturally played havoc with the lectures, and the audiences were small—a new experience in New York. On October 1st there was a reception in the afternoon, at which a birthday gift was made to me by the New York Lodges, a gift which I have placed to the credit of the Blavatsky Gardens' purchase fund. A member returning from Chili brought me a very prettily drawn address of greeting signed by members at Valparaiso, and a handsome silver triangle bearing the seal of the T.S. It will go into the memento case at Headquarters, to bear silent witness to the love which pours thither from all parts of the world.

October 2nd saw a group of loving and faithful members gathered round their President on the deck of the *Cedric*, which was to bear her back to the Old World. Two of them, Mr. Warrington and Mrs. Kochersperger, had travelled with me all the time over the 10,629 miles which measured the trip since I landed in New York on July 31st. My grateful thanks go to both for the unvarying and unwearied kindness which guarded me throughout the journey, shielding me from all discomfort and doing all that could be done to lighten the heavy work. We visited 33 towns, two of them twice; I gave 48 lectures to the public, and held 54 other meetings, at all but four of which lectures were also given. The work was arduous but very pleasant, save for the ceaseless malignity of Point Loma which followed me everywhere, but failed to injure seriously, despite the expenditure of time and money which might have been put to so much nobler uses. I rejoice to have been allowed to bear so much mud-throwing intended

to injure the T.S.; for there is no privilege greater than to be allowed to shield a great cause with one's own body. The persecutors used to torture and murder, now they vilify and slander; the spirit is the same and the end is the same, defeat for them and triumph for the cause they assail. Well said Bruno: "To know how to die in one century is to live for all centuries to come." The messengers of the White Lodge are ever bespattered and assailed; it is the sign of their apostleship. Little need they reckon of the storm whose feet are on the Rock of Ages, but alas for the craft that dash themselves to pieces on that rock.

The White Star Line may well be proud of the extraordinary steadiness of their ships, if they are all like the *Cedric*. I have never been in a vessel so steady and so quiet. The throb of the engines is scarcely perceptible; and it is difficult to know that we are moving, unless one looks over the side and sees the water rapidly slipping past. The first two days were smooth; then on Tuesday we had a fog, and the unmusical voice of the ship blared out minute by minute, to warn the fishing-craft of the monster steaming through their track; after fog followed wind and heavy seas, until the steamer lay off Queenstown and tumbled some of us off into the tender, which puffed away with us to the Emerald Isle. There Mrs. Sharpe met me, and the morning saw us in the train, a leisurely concern which lounged through the 177 miles which lie between the port and the capital.

(To be continued)





SCRIPTURES AND CEREMONIES AT THE DOCK¹

By G. SRINIVASA MURTI

Is this the first time that these accused at the bar are put up for trial, or have they been arraigned before for a similar offence? I raise this question because there is now a tendency to view things as though the present controversy concerning scriptures and ceremonials is a unique incident consequent on Krishnaji's teachings, and as though denunciations—and even violent denunciations—of Scriptures and

¹From the Notes of a talk at a Symposium-meeting of the South Indian Theosophical Federation held on 30th March, 1929.

Ceremonials had not been made before by other Teachers, or by the present World-Teacher Himself in His other incarnations, and the people to whom the teaching was then given had not reacted to it in a manner similar to what is being manifested among us at the present day. I propose to take a glimpse into what transpired when he took birth here as Shri Kṛṣṇa and gave the world the teachings contained in the Gītā. The first striking feature which such a glimpse into the past reveals to us of the present day is that, then also as now, the Teacher made a decidedly deprecatory pronouncement on the value of scriptures and ceremonies prevalent at the time of that advent. Their exponents and followers were spoken of as "those foolish people who indulge in flowery speeches, rejoicing in scriptural wranglings"¹ and "prescribing many and varied ceremonies."² The very Vedas, held in the highest veneration as the great source of all Sanātana Dharma, were belittled as being merely "a concern of the three guṇas,"³ which we were exhorted to transcend; their use to the enlightened Brāhmaṇa was as little as that of "a small pond in a region brimming full with water everywhere"⁴ The Veda or the Shruṭi is referred to as being worse than valueless—positively a snare and delusion "causing bewilderment of the Buddhi."⁵ As if this denunciation of the venerated Vedas and vedic ceremonies was not sufficient to shake and shock the people of the day, the Teacher goes further in the same field, and exhorts them, in what is spoken of as the

¹ यामिमां पुष्पिणां वाचं प्रवदन्यविपश्चितः ।

वेदवादग्नाः पार्थ नान्यदस्तीति वादिनः ॥ *Gītā*, Chapter II, Verse 41.

² क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ *Ibid.*, Verse 42.

³ त्रैगुण्यविषया वेदाः निर्त्रैगुण्यो भवार्जुन ॥ *Ibid.*, Verse 44.

⁴ यावानर्थ उदपानं सर्वतः संप्लुतोदके ।

तावान्मर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ *Ibid.*, Verse 46.

⁵ श्रुतिप्रतिपन्ना ते यदा स्थास्यति निश्चला । *Ibid.*, Verse 53.

greatest message (the Mahāvākya) of the Gītā, to give up Dharmas altogether—not merely this or that special creed, philosophy, rite or ceremony, but the whole lot of them all, without apparently any exception whatsoever, the actual words used being “*Sarva Dharmān Parityajya* (having abandoned *all* Dharmas).”¹ If, in this connection, it is remembered that to the Hindūs (the followers of the Sanātana Dharma) the expression “Dharma” does not mean merely the adoption of certain religious beliefs and ceremonies, but also the practice of what the westerners speak of as “the social and moral virtues,” family and civic duties, duties towards superiors, inferiors and equals, and many other things included in the Āryan Code of Honour or righteous behaviour, then compared with the all-comprehensive “anti-ceremonial” exhortation of Shri Kṛṣṇa of the Gītā asking us to give up ALL Dharmas, Kṛṣṇa of the *Ānanda* appears to be a pronounced “pro-ceremonialist,” for what wise man that has watched Krishnaji engaged in the ceremony of pouring out his life to his congregation gathered at his Star-camps or around the Agni Bhagavān of his Camp-fires could speak of the great high-priest of these grand and royal ceremonies as an “Anti-ceremonialist”? And how reminiscent, too, are his modern Star-camps of those ancient institutions which are still surviving in our periodical “Mehlas,” Fairs and Festivals, where of old vast congregations received immense help and uplifting, but from which alas the life that once flowed so abundantly seems to have now largely ebbed! It will thus be seen that Shri Kṛṣṇa’s teaching about ceremonies was not less iconoclastic—if anything it was more so—than what Krishnaji has so far spoken. That teaching has been with us for hundreds of years as also the ceremonies which that teaching denounced. In our own time, many of us have

¹सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । *Ibid.*, Chapter 18, Verse 66.

gone on reading and preaching that teaching, as also professing and practicing the ceremonies condemned by that teaching *without apparently seeing any inconsistency in such a procedure*. Now that teaching has not gone; it remains. What is new is that the Teacher is born anew among us and has begun to speak with the power and the authority of the Avatār; and what is the result? Trouble in our minds, doubts in our hearts and controversies over *inconsistencies which we did not see till now*. One may well have hoped that with the advent of the Lord of Compassion things would all be made easy and smooth for us, with our doubts all resolved and our troubles all ended. But how different is the reality? Why should this be so?

In answering questions such as the above, it may be useful to remind ourselves of the warning which our great President has been continuously sounding ever since she first announced the near coming of the World Teacher. She has told us, again and again, that great preparations of the heart and the mind were necessary if we were to be able to re-act satisfactorily to the mighty act of the Avatāric presence that would soon dwell amongst us. To the power and the authority of the Avatār we were bound to re-act in our own way and according to the nature and extent of our own preparation. If our hearts and minds were not sufficiently pure and purged of prejudices of every kind, we could not help re-acting with doubts, difficulties and controversies. If, however, our hearts and minds were sufficiently pure and clean, we could not help re-acting with understanding, love and happiness.

Apart from this vital consideration, there is also the difficulty consequent on the fact that while the language of such scriptures as the Gīṭā is wonderfully simple, yet the meanings conveyed by the same words to different minds and hearts may and do vary widely, so that to the making of new commentaries on this scripture there seems to be no end—at least in our age. The utterances of Krishnaji are the

scriptures of the new age; their language is wonderfully simple and direct; but, as in the case of the *Gīṭā*, the same words may and do mean different things to different minds and hearts. To *Shrī Śhaṅkara*, the *Gīṭā* meant *Aḍwaita Vedānta*; to *Shrī Rāmānuja*, it meant *Vishishtāḍwaita Vedānta*; to *Shrī Maḍhwa*, it meant *Ḍwaita Vedānta*. It is quite natural and almost inevitable that similar controversies should arise in regard to the utterances of *Krishnaji*.

There is also another question which is causing us some difficulty, and that is in connection with the alleged contradiction between *Krishnaji's* teaching and the President's practice. Here also it is well to remind ourselves that the existence of such "contradictions" is not a new feature, peculiar to our age. In fact, the problem at the time of *Shrī Kṛṣṇa* was, in one sense, even more difficult: for, then, the alleged contradiction was not between the statements of two different persons—*Krishnaji* and the President—as it is at present, but between the statements of one and the same person, *viz.*, *Shrī Kṛṣṇa*; the very same Lord who denounced the *Shāstras* and the ceremonies in the second chapter taught also thus in a later chapter:

He who, having cast aside the ordinances of the scriptures, followeth the promptings of desire, attaineth not to perfection nor happiness nor the highest good.¹

Therefore let scriptures be thy authority in determining what ought to be done or what ought not to be done. Knowing what hath been declared by the ordinances of the scriptures thou oughtest to work in the world.²

Faced with such a contradiction, *Arjuna* naturally appealed to *Kṛṣṇa* for an explanation, which was given to

¹यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ *Ibid.*, Verse 24.

²तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहाहंसि ॥ *Ibid.*, Verse 1.

him through many hints, some of which would be found quite apposite and helpful to our present discussion.

Take for instance the last clause of the following verse :

He that performeth such action as is duty, independently of the fruit of action, he is an Ascetic (Sannyāsī); he is a Yogi; *not he that is without fire and without rites.*¹

The reference here is to the fact that according to Hindu Shāstras and tradition, he that has attained the stage of an ascetic or Sannyāsī discards the symbols distinctive of the stage of a Gṛhastha or House-holder—such, for instance, as the two noted above, *viz.*, the sacrificial fire and the ceremonies both of which the Sannyāsī gives up. But the significant warning is given that, merely by giving up ceremonies and the sacrificial fire, one does not become a Sannyāsī; and even more significant is the teaching in the opening clause; the Sannyāsī is doubtless a man “without action”; but what is the distinctive mark of the man “without action”? It is not that he has given up ceremonies or the sacrificial fire, but it is that *he performeth such action as is duty independently of the fruit of action.* The classical example of such a Sannyāsī was King Janaka, who was called the “Royal Ascetic” because, though an ascetic, he did not give up his kingly duties and the stately sacrifices and ceremonies associated with royalty. Our great President is a living example of such a “Royal Ascetic”. There is just as much need to-day as in the time of Shri Kṛṣṇa to sound a note of warning against the fallacy of thinking that merely by giving up ceremonies one can reach attainment, or the direct path of which Krishnaji speaks. Mere laziness cannot be a passport for happiness. Krishnaji asks us to live nobly—and not to live lazily. These two are things poles apart.

¹ अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरभिर्न चाक्रियः ॥ *Gītā*, Chapter 16, Verse 23.

Krishnaji has certainly asked us to give up ceremonies. The way that some of us have begun to live that teaching is as follows. We found we were performing certain ceremonies, not perhaps because they were real to us but because of the fear of losing spiritual wealth if we did not perform them. Krishnaji exploded that fear; and so we took the easy course of giving up certain practices which among other things were designed to discipline our physical, emotional and mental bodies, that they might become cultured and behave rightly under all conditions until, by constant practice, right behaviour became quite automatic. To our undisciplined bodies the practice was naturally an irksome process, and we were happy to give that up in the name of Krishnaji; but he also asked us to give up cruelty and unbrotherliness of every kind. Do we take him seriously in this part of his teaching also and give up wielding the cruel tongue that gossips and the sharp pen that hurts, as readily as we gave up certain irksome practices and ceremonies that were perhaps never real to us?

Moreover, to say that ceremonies are unnecessary for the attainment of liberation or happiness is not to say that they may not be necessary or useful for other purposes. It is perfectly true that the study of the sciences, the arts or the professions is quite unnecessary for the attainment of liberation or mokṣha; but does that mean that the study of Physics, Biology, Medicine, Engineering and Economics, etc., are all of no use and have to be given up? Why should we not adopt towards ceremonies the same sensible attitude which we do towards literature, sciences, professions and the like? Perhaps we should be told that Krishnaji has said that ceremonies are crutches and they should therefore be thrown away. Certainly so; a wise physician knows that crutches must be thrown away at certain stages; but he also knows it would be foolish to throw them away at certain other stages.

The Lord also warns us against the uselessness and danger of Miṭṭhyāchāra—the performance of ceremonies in a hypocritical frame of mind, as for instance by pretending to practise the control of mind while, in reality, the mind is wild all the time. The Miṭṭhyāchāri is described thus :

He who sitteth controlling the organs of action but dwelling in his mind on the objects of the senses, that bewildered man is called a hypocrite.¹

Having stated that all ceremonies of the nature of Miṭṭhyāchāra should be given up, the Lord then proceeds to lay down what ceremonies should not be given up.

“Action should be relinquished as an evil,” declare some thoughtful men : “Acts of sacrifice, gift and austerity should not be relinquished,” say others. “Hear my conclusions as to that relinquishment. Acts of sacrifice, gift and austerity should not be relinquished but should be performed ; sacrifice, gift and austerity serve to purify the intelligent ones among us.”

Such are the hints that are given to us to solve for ourselves the “contradiction” between the emphatic exhortation to give up all dharmas, shāstras and ceremonies and the equally emphatic exhortation to follow one’s own dharma, the authoritative shāstras and the prescribed ceremonies. It is well for us if we can understand ; it is also well for us if we cannot, provided we recognise that certain things which we do not understand when still young will become easy to understand as we grow in Wisdom. Contradictions are perhaps inevitable when Great Teachers have to speak to us of great truths through such words and symbols as we can grasp ; we may not understand them now ; but presently we shall, if only we keep our hearts pure and clean, and our minds open and purged of all prejudices.

¹कर्मैन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ *Gītā*, Chapter III, Verse 6.

So much for points of controversy and contradiction ; but, when we come to the vastly more important question of the purpose and the ideals which we all wish to achieve, we are no longer in the region of controversies and contradictions. There is, or can be, no controversy about the supreme need and value of practising and promoting kindness, brotherliness, harmlessness, affection, love and the like. To the extent that any religion, faith or ceremony makes for the practice and promotion of such ideals, to that extent only can it be considered alive ; to the extent it has failed to serve in this manner, to that extent it should be considered dead, no matter how long the cremation or funeral is deferred. The supreme importance attached by Krishnaji to this aspect of the question is strikingly seen in some of the answers given by him to questioners who would urge on him the need for the ministry of religion. "These hundreds of years," he would say, "you have had your religion with you ; but, has that made you behave more nicely to your wife or more kindly to your children ?" Or he would exclaim, "Which is more important—to preach your systems of Philosophy or to be kindly and affectionate ?" There is, of course, no earthly reason why we should not be both religious and kindly—both philosophical and affectionate ; but the point he desires to make is perfectly clear ; the all-important test by which to judge the value of our religions and rites, creeds and ceremonies, professions and practices, is whether or not they lead us to live nobly and promote kindness, harmlessness, brotherhood, love and the like. If they do not lead to such results, then they are merely acts of Miṭṭhyāchāra—hypocritical pretences—and the sooner the hypocrisy is ended, the better. If on the other hand they do lead to the results intended, why should we lead a crusade against them ? The fact that we are living in truly wonderful times is no reason for giving up ceremonies which make for the promotion

of brotherhood, holiness and "Sarvabhūtaḥitaṃ"—the good of all created beings; on the contrary, it is quite conceivable that where the ceremonies are performed with knowledge and faith (Shraḍḍhā), the results may actually be far greater now than at other times because of the presence of the Lord among us; these are the times when, as some of the Hindū books put it, a little effort leads to great results.

The period of an Avatāric manifestation is wonderfully fruitful. According to Hindū traditions, the purpose of an Avatār is much more than the establishment of a Dharma that shall endure for ages; that, of course, will be done; but it is also the period when the Avatār makes His great descent to assist in the ascent of those souls who have fitted themselves to take such an ascent, and who for that reason are all made to come into birth just about this chosen time. On this view, it is easy to understand the statement that the period of Buddha's descent into this world was also the period of ascent of thousands of initiates into Arhatship.

Our Purāṇas also tell us that, with a view to assist in the high purposes of the avatāric manifestation, the world-mother (Jagadāmbā or Shrī Lakshmī, the daughter of the Sea, as the Vishṇu Purāṇa has it) will often come into birth along with the World-Teacher (Jagadguru Kṛṣṇa or Vishṇu). Their human relationships have been different in different incarnations. When the Jagadguru was born as Shrī Kṛṣṇa, the Jagadāmbā is stated to have been born as Rukmiṇī. It is a striking fact (the theory of accidental coincidences notwithstanding) that, in their present incarnations, they should once again bear the hallowed names of Kṛṣṇa and Rukmiṇī though, on this occasion, there is no family relationship at all as at other times. With the World-Teacher pouring out His life abundantly and the World-mother raining down the milk of Her compassion and Her strength, the children of the Earth born in this age

must indeed be counted as specially blessed. Every endeavour designed for the helping of humanity—which is the same thing as helping ourselves, since we can really help ourselves only by helping others—may now be calculated to produce results far greater in proportion to the effort than at other times; every movement for good has now an easy chance to become better and best. Our endeavours to free ourselves from the snare of Miṭṭhyāchāra—hypocritical performances and life-less or out-worn ceremonies—have now a greater chance of success than ever before. It may well be that what Krishnaji calls “the direct path,” which may be extremely difficult to tread at other times, is easier trodden now because of his presence amongst us. It may also be that those to whom ceremonials—whether of Temple, Church, Mosque, Masonry or the like—are things of beauty, holiness and high purpose will achieve all the better the results they wish to achieve because of the presence of the Lord among us.

Lastly, a word in regard to the question of personal loyalty and disloyalty which has been recently raised. To those who, like the Hindūs, are familiar with the idea of “īṣhta devatā,” the question need not present any difficulty. If we believe in evolution and that it does not stop short with humanity, then the existence of the Jīvanmuktas (those flowers of human evolution who are spoken of as Masters or “just men made perfect”) should be a perfectly logical proposition even though we may not be able to testify to the fact from our own personal experience. Now, in the course of their evolution to their present exalted levels, these perfected ones have not evolved in isolation, but in association with various people at various levels, with the result that personal relationships of the past may have now ripened into special ties. Thus it may happen that, though the Masters are naturally tender, loving and merciful to all, yet they may

have special ties with some who, in their turn, may find that their hearts are specially attracted to one of them, though intellectually they feel that reverence and devotion is due to all. Even Shri Kṛṣṇa could not help having a special tie with Arjuna, although the first place among His devotees was always given to Bhīṣma, "the prince of devotees". That Arjuna was specially attracted to Kṛṣṇa to whom he was naturally most loyal and devoted did not mean, in the very least, any kind of disloyalty to any others among the great ones. On the contrary, Hindū tradition takes the view that such special attractions may be quite natural and proper even to the highest among us, as may be gathered by the references given below.

There are certain Hindūs who feel specially attracted to that manifestation of the deity known as Mahēshwara or Shiva, while others feel specially drawn to the manifestation of Viṣṇu or Kṛṣṇa (specially Bāla Kṛṣṇa or the Child Kṛṣṇa). The Royal sage Bharṭṛhari was in the first group while Bilwamaṅgala, the great devotee of Southern India, found himself in the second, though by birth he belonged to the first. Each of them gave expression to the special attraction felt by them to their Iṣhta Deva, Bharṭṛhari saying :

Intellectually, I see no difference between Mahēshwara the Lord of the worlds and Janārdana immanent in His universe; nevertheless I must own that my Bhakti (special devotion) goes to Mahēshwara.

महेश्वरे वा जगतामधीश्वरे ।
 जनार्दने वा जगदन्तरात्मनि ।
 न वस्तुभेदप्रतिपत्तिरस्ति मे ।
 तथापि भक्तिस्त्वरूपेन्दुशेखरे ॥

Bilwamaṅgala, on the other hand, sang thus :

Undoubtedly, I am a born Saiva (follower of Siva); let there be no doubt about that nor about my due performance of the

"five-lettered" meditation sacred to Shiva; nevertheless my mind constantly revels in recalling the picture of the ravishingly-beautiful face of the Child-Kṛṣṇa beloved of the Gopī maidens.

शैवा वयं न खलु तत्र विचारणीयं ।
 पद्माक्षरीजपपरा नियतं तथापि ।
 चेतो मदीय मत्सीकुसुमावभासं ।
 स्मेराननं स्मरति गोपवधुकिशोरम् ॥

Let not the existence of partialities and special attractions be construed to mean disloyalty or lack of reverence to all those to whom reverence and devotion are due.

The following story of the great devotee Vaṭupūrna may prove even more instructive. When the Master Jesus took birth in South India as Shri Rāmānujāchārya, He surrounded himself with a number of devoted disciples of whom Vaṭupūrna was one. On one occasion, Vaṭupūrna was busy boiling milk for Rāmānuja in his Āshrama at Shrīraṅgam when the magnificent procession of Lord Raṅganāṭha, the deity worshipped at the temple where Rāmānuja officiated as chief priest was announced; Rāmānuja rose to go and pay homage to the Lord asking Pūrna, as he went, to come and do likewise. But Pūrna excused himself, saying "Holy Sire, if I come out to see *Thy* God, the milk that is on the fire for *My* God (Rāmānuja) will boil over."

Let none dare suggest that Vaṭupūrna's devoted love and loyalty to the God he saw meant lack of loyalty or love to His God's God, whom he saw not but was perfectly willing to believe that his God saw.

May the love and the devotion of Vaṭupūrna the milk-boiler be with us always!

A FEW ASPECTS OF RATIONALISM IN ISLAM

By S. M. RAHMAN, M.L.C.

STUDENTS of Islāmic history are familiar with a strange phenomenon—periods of rationalistic activity, followed by intellectual inertia, mental lethargy and lassitude of the mind. This again, after an interval of a couple of centuries, is succeeded by intense intellectual activity. This cycle has been going on, since the very inception of Islām. It is necessary to take stock of this fact at this period in Islām's history, when the Islāmic world is again throbbing and pulsating with thought, as evidenced in the rationalistic tendencies in religion, in Turkey of Mustafa Kemal, Afghanistan of Amanullah, Persia of Raza Shah and Egypt of the late Saad Zaghlul. That nothing new is happening, no violent departure is taking place, will be apparent to all those who have studied the history of Islāmic civilisation. What took place in the Abbaside Baghdad, Ommeyyade Cordova and Fatimide Egypt is taking place to-day, history repeating itself, with the exactitude, precision and regularity of an immutable law of nature. How far this law holds good in other religions must be the most enthralling and edifying aspect of the study of comparative religions, especially when we know that the intellectual agencies, as Buckle calls them, are acting and reacting in every sphere of a nation's cultural evolution.

The Rationalistic School of Islām, using Rationalism in the broader sense of the term, and not in the narrower sense in which it was used by Comte in the nineteenth century or by

Frederick Harrison in our own time, first came into existence in the reign of the Ommeyyads of Damascus. This revolution against the conservatism of unreason was led by Maabad-al-Juhni, Allama Yunus and Gilan Dimishki. It sprang up mainly owing to the uncompromising fatalism of "Jabarias," just as the present revolt against the Mulla-made dogma has been precipitated by the fanatical conventionalism of the present-day Ullamas and their pathetic insistence on form, rather than on the innate spirit of Islām. Its birth heralded the dawn of enlightenment, the epoch of true Islāmic Renaissance. This period in Islāmic history manifested signs of almost feverish intellectual activity, marking a distinct era in the history of civilization. Like the Periclean Age of Greece and Augustan Age of Rome, it was the Golden Age of Islām.

Baghdad, which was once the summer capital of Kesra Anushirvan, the famous king of Persia, was made the metropolis of the Abbaside Empire by Mansura, in 145 Hegira. By Mansura's command philosophical and scientific works in foreign languages were translated into Arabic—works of Aristotle, of Ptolemy, of Euclid, and Samskr̥t books like Hitopadesha and Siddhanta. Numerous lecture-rooms and colleges filled the city. The University of Nizamieh, established by Naizam'ul-Mulk, the famous Grand Vizier of Malik Shah, the Seljuki king, was every year producing scores of scholars. The Caliph's agents were ransacking every corner of the known globe for treasures of knowledge. Galen, Themistius, Aristotle and Plato were studied with almost religious reverence, side by side with the Holy Qurān. This intellectual movement, as we find from Kremer, was not limited to Baghdad. It crossed the Tigris, and reached the banks of the Nile and the Guadalquivir. The entire Islāmic world was in the grip of progress. Cairo and Cordova had become such famous seats of learning that scholars from

Christian Europe used to flock to them. Cordova was the *alma mater* of Pope Sylvester II. The first six Abbaside Caliphs, from Mansur to Mutazid-billah, vied with each other in extending patronage to learning, and Almuiz, the Abdullah, Almamun or Augustus of Moslem Africa, strove to outshine his royal brothers of Baghdad. A host of scientists and philosophers too many to enumerate, like Musa-ibn-Shakir, evolved from the crude notions of the ancients a systematised science of Astronomy; Abdul Rahmn Sufi-ibn-Rushed, the famous Averroes of European scholars, whose discoveries in the realm of physical science still evoke admiration from the foremost researchers of Europe, and Alberuni, the author of that monument of learning and research Canon Masudicus, or Qanoon-i-masudi, these Universities had sent forth in the world as torch-bearers of knowledge. The mind was as lovely as the body, says a European historian of Cordova. Her professors had made Cordova the centre of civilization in Europe, says another chronicler of Saracenic Spain. Under Hakam-al-Mustansir-billah Moorish Spain had become the cradle of culture, in which modern civilization itself was nursed. The views of this school, which were the direct outcome of the wave of intellectualism pervading the entire Islāmic world at the time, were much influenced by the impact on Islām of the Greek philosophy, in the same way as the modernist tendencies in the Islāmic world of to-day are mainly the result of the present scientific age. The rationalists preached free thought and free will, employing methods of elucidation which are familiar to the students of John Stuart Mill and Bergson. They accepted the authority of the Qurān, and produced Qurānic sanctions for their rationalistic doctrines, like the great philosophers of ancient India, such as Vyāsa, Paṭañjali or even Kapila, the father of Indian philosophy, who got sanctions for what they wrote and preached from the Upanishads. Iman Gazzali, the later

sponsor of this school, imparted a new arrestive force to the rationalistic doctrines of free-thought and free will, and rallied all the scholars of the Islāmic world round his standard. The study of Greek philosophy and logic by Arabic savants like Abiul Hazail Hamdan, Ibrahim-ibn-Saiyar, Fazalate Hadasi and Abu Ali Mohammad, helped them to assimilate many ideas borrowed from Greek sources. Though these Rationalists divided themselves into several schools with minor differences, appeal to reason was the bed-rock of their faith. They maintained that Reason, Knowledge and Understanding were the basic principles of Islām, and that dogma and ritual were the mere accessories of the Islāmic faith. Man is a rational animal, and reason is the differentium distinguishing man from beast; therefore they argued that everything pertaining to man must be based on reason. No religious tenet which is against reason must be followed, as God's supreme reason can never order a man to perpetrate an act of unreason. They referred to the undiluted precepts of the Qurān, and not to the opinions of the commentators and their disputations.

That they were right in their supreme appeal to reason in interpreting religion is amply borne out by the Holy Qurān itself. As Sir William Muir admits, the Holy Prophet always appealed to the phenomena of nature as signs of the divine presence. His first appeal was to man's reason and his last appeal was to his understanding :

I am only a preacher of God's words, the bringer of God's message to mankind, and not a miracle-worker.

In the name of God the Merciful the Compassionate. It is He, who out of the midst of illiterate Arabs has raised an apostle to show his signs, and to teach the scriptures and the wisdom to them who had before been in great darkness.

In the creation of heaven and earth, and the alternation of night and day; in the rain water, which God sendeth, quickening again the dead earth, and in the change of winds and the clouds,

balanced between heaven and earth, are signs for the people of understanding.

God has given man the Scriptures and the wisdom.

These are a few of the messages of the Holy Qurān to mankind. Think, ponder, understand is the clarion call of the Islāmic Scriptures. "The ink of the scholar is more holy than the blood of the martyr," is a famous saying of the Prophet. "Seek knowledge unto China," is another well-known precept. "He who leaves his home for knowledge walks in the path of God" is another Islāmic injunction. "I am the city of knowledge and Ali is the gate," once said the Holy Prophet, addressing his companions. It is worthy of note that this was preached at a time when the whole world was steeped in ignorance. Babylon, which had been the centre of Asiatic civilization for centuries, had become the hot-bed of superstition, and had succeeded in imparting an irrational character to Judaism. The Assyrian Empire had fallen to pieces, "engrafting the superstition of celestial co-ordination on Zoroastrianism". Christianity had assumed forms which had nothing to do with the teachings of Jesus Christ. Reason had been banished and ostracised from Christendom. The second council of Ephesus was primarily convened to suppress free-thought. In the streets of Alexandria a woman whose home was the rendezvous of the learned was slaughtered in cold blood, by a Christian "Saint". "A simple, speedy death," says Gibbon, "was the mercy which rationalists could rarely obtain," in Christian Europe. Under such circumstances, and in such environments of the "Dark Age," the philosophers of Islām preached and practised a rationalism, which raised the Islamic faith to that high pedestal of intellect from which will ever radiate its true glory.

THE TRUTH SHALL MAKE YOU FREE

By P. J. FOSTER

PEOPLE who know me as "A Theosophist" sometimes ask me "What about this Mr. Krishnamurti"? One lady added "I wish he would cure my deafness." Others have changed the course of their lives through contact with his teachings, only to come up against things with a crash. Others are bothered, feeling that he rings so true, and seeing such beauty in his writings that they ought to believe in him. Some of course see how he is constantly putting other people right, while they *themselves* are on the right track and feel and know with him perfectly!! So far the World is rather indifferent, and some are no longer interested since the newspaper stunts of 1926. Those who are in closest association with him are watching and listening and hoping to understand him, and get from him the indication of Truth for them. This attitude seems to me the only reasonable and useful one; to listen to his song rather than to his words. Intellectually and logically every page of his writings contains contradictions. The best of us will get the wrong lead from any isolated paragraph. World problems and individual problems are there for us to get strong grappling with them, and he has no intention to save us the trouble. Everybody sooner or later wants something which nothing can satisfy. Doubt, even despair comes. There are always lots of people in varying stages of this kind. For some satisfaction comes this way and for others that, but always the emptiness returns. The only

thing that will fully satisfy is Truth—Rightness. It does not matter how different the Truth and Rightness seems for different people. What is True and Right for the individual is all that matters. I find *Life in Freedom* the most useful book yet by Mr. Krishnamurti. Better ones will come I think when he is not writing to Theosophists and Star Members.

Bars of music echo in your mind days after you have listened to an orchestra. So I find certain phrases pleasing or interesting me days after I have read a book. Some of the sayings in *Life in Freedom* often repeat themselves in my mind. "I do not want to be your Leader, I would be your companion with the freshness of the breeze"; "The goal of Life is happiness; serious joyousness." "Only when you have established the goal can you be happy." This sounds like Thomas Carlyle but brighter. You may establish the goal and that gives you certainty (faith), and this always works because it gives a positive frame of mind. If this "faith" becomes shaken, what matter? Then the goal must be re-established. So we go on until we are finally free (as Mr. Krishnamurti says he is), till we have got absolute Truth (if there is such a thing—perhaps the absolute Truth IS that there is no absolute Truth). Mr. Krishnamurti does not claim to be the only Teacher in the world, but he does seem to have a message for the World. Many people will get their inspiration through great Artists, some through great Scientists. Wherever it seems to come from (it really comes from within) the message is as old as the hills. "The TRUTH shall make you free." Not comfortable, but, free.





NATURAL THEOSOPHY

THE EGO

By ERNEST WOOD

V

THERE is great danger of misunderstanding in the expression "the ego," which I have used as the title of this article. While there is a use in technical terms there is also a danger. A familiar example of this is the word "heredity". In answer to the question why children resemble

their parents, people often say: "Because of heredity, of course!" And then, when asked what heredity is, they reply: "The fact that children resemble their parents." Thus a *word* passes for knowledge, and the questioning mind is silenced. What do words matter, when we want to find out how children come to resemble their parents, to make a science of heredity? Thus terminology degenerates into jargon.

The danger in the expression "the ego" lies in the effect of the little word *the*. Ego has the force of "I am," which is a subjective statement, but as soon as we use the expression "the ego," we have given it an objective flavour and have materialised what is in itself life. In nine cases out of ten the enquirer who is told about the ego is thereby debarred from a knowledge of the life which he is. The unfortunate person begins to think of a kind of balloon on higher planes which is somehow attached to him. If he calls it an aura, he thinks that aura has a skin, like a bladder of lard. But the ego is to be known only by the experience "I am". It is the positive life that we are, at any time, on any plane.

Everyone knows Descartes' famous saying: "I think, therefore I am." We might equally say, "I love or I will, therefore I am." But it would be still more in consonance with our conscious experience to say: "I am, therefore I think, I love, I will." Thinking, loving and willing are the activities of the life that we are, and these express themselves in our work of all kinds in daily life. It is dangerous even to say: "I am the life." It is safer to say "I live".

This living of ours is fundamental, and produces all the forms and experiences round us. Thinking, loving and willing are powers; they are positive. Those powers flicker like candle flames in a draught while they are in course of evolution and not yet fully strong. Then we have present thinking obscured by past ideas (which should have become inadequate), present loving stifled by past attachments, and

present willing destroyed by the worship of external things. When men worship or fear external things their own will is gone, and they forget that all things without exception are for our use--the material things for our thinking and understanding, the living beings for our loving and understanding. To wish that something might be different is to abrogate our will, which should be employed always with those things which are in our power. To wish is ignorance and it results in waiting. To will is knowledge of the life that we are. To want is vision of the fuller life.

The powers of life are all-unifying. Great thought is understanding; it stands under and holds, as it were, many facts at once, and sees their relationships or sees them as one whole. Every idea is single, though it may be as big as the world and contain everything in the world, and it corresponds to a single fact, though there may be great diversity within the unity of that fact. At bottom the whole universe expresses one single idea. Great love also is understanding, but it is the understanding of life instead of material things, so that love is but the manifestation of the perception of the unity of all lives. And willing also is unifying, for it co-ordinates all the expressions of our individual life.

The ego is the one idea for the body. It has made fingers and toes and all other organs in course of time, and these are unified under one dominion. I have expressed the matter badly. I should say, not that the ego is the one idea and that the ego has done this, but that I am the willer, the lover and the thinker, and my unity must appear in this which is my work. When I have mastered my environment it will be as organic as my body.

Personality is my expression at any given time, not only in the body and its habitual ideas and habitual feelings, but in dress, manners, residence and its furnishings, business, etc. Personality is expression. If a man digs in the garden with

a spade, there is personality. If he writes in his library with a fountain pen, there is personality. But if the man's life is so clotted with ignorance that he cannot put down the spade and take up the pen, or put down the pen and take up the spade, you have what has been called "self-personality," which is only in degree removed from the condition of the insane, who think themselves to be tea-pots, north-poles and Queen Elizabeths. Fear and pride produce self-personality. A man must have a pose, a manner, a calling, a name, a title, in order to be comfortable in society, to have a place, an identity, a self in the social order, and to this he clings at all times in public pose and even in private thought, because there is little thought, love and will in him, and this absurd fear and pride, or timidity and conceit, will not let them grow.

Seated in such self-made prisons, men nevertheless do sometimes have a gleam of real life, and then they say: "The ego has come down." One friend used to amuse me occasionally, though quite unintentionally, when, in the course of conversation, he would say, putting his finger to his head: "Wait a moment, while I consult my higher self." There was of course something in it; he was obtaining a slight ray of light, but it is better to stand in the sunshine. Whenever I think or love or will, I am; that is the ego. Whenever we rise superior to circumstances, using them, this is the case. This does not refer only to great occasions; any thought, any love, any willing is egoic.

The ego is commonly considered to have a great quantity of stored magnificence, accumulated through many lives. Unquestionably, at any given time, I am greater than my expression. If I am a carpenter I can turn over in my mind in the morning all the possible things that I may make. I can think of chairs, tables, bookcases, wardrobes, etc. I may decide to engage myself in the making of a stool. I shall then be occupied with that, and I hope I shall be trying to make

my stool better than any stool I have made before. In my memory and in my subconscious mind are all the ideas of other things that I may have made or may think of making. But fundamentally my desire is to learn, which is to expand my powers, and therefore I shall engage myself with the stool.

We come into incarnation (as the dangerous expression is, for life cannot be held in a form like water in a cup; rather the form is held by the life like a spade in a gardener's hand) in order to learn, and this is something like the process through which a child goes at school. At nine o'clock in the morning he may be in the history class, at ten o'clock in the music room, at eleven o'clock he may be doing arithmetic. It would be a sad thing that he should be so engrossed in mathematics that he cannot put it aside in his thought and give full attention to his history and music when these are respectively due. It is not the business of my life to entertain myself by repeating perpetually the things which I have already learnt to do. We are not here to express ourselves in that sense. We are at school, and therefore life is a thing of phases for us. The picture which we have painted in the past is spread out like one of those old fashioned panoramic views of pre-cinematographic days in which the picture gradually rolled off one roller on to another. Thus we have phases such as childhood, youth, maturity, etc., each having its own talents or virtues, and its own obscurations or weaknesses.

The giving of attention to one thing at a time is concentration, an expression of will, which in its perfection would be the attention of the whole given to a part of itself. It is the will that divides the mind into the conscious and subconscious, and constantly in a different place.

It cannot be said that the ego resides on a particular material plane. At all times he is doing the same thing on all planes, but when the higher planes, as they are called, are invested in imagination with the characteristics of the

physical plane, an artificial and unnatural quality is at once given to them. The physical plane has great clarity, solidity, because it is the expression in work or karma of our greatest concentration. When we have so perfected the power of our thought and love that we do not need this narrowness or concentration to give that clearness or substantiality, then the planes of the ego, as they are called, will have this character of reality. To put it in another way, the carpenter will be able to make *all* his chairs, tables, etc., at once. Such an attainment will mean that the process of schooling has come to an end because the powers of the ego have reached their full strength. The ego will then be free, without the necessity for the concentration process which we call the physical plane, fancying that it is something in itself, instead of a mere expression of life.

The "I am" of which I have been writing, which is three-in-one in its expression, has long been indicated by the use of the three words *ātma*, *buddhi* and *manas*, often translated as the spiritual will, intuitional love and active intelligence. Each of these powers is again dual; for example, perception and observation are the more receptive aspects of thought while judgment and planning are the more positive, and similarly sympathy and goodwill are the receptive and active forms of love. Each of the three is a form of cognition; by *manas* we get to know things, by *buddhi* we get to know lives, by *ātma* (a confusion of terms—strictly *ahamkāra*, "I-making") we get to know the one life. Then our expressions along these lines are respectively thinking, loving and willing. *Ātmā*, *buddhi* and *manas* are not objects sitting on high planes, like the deities in a corner of an Egyptian papyrus.

The process of incarnation as the action of the ego somewhat resembles the beating of a heart. There is an alternate expansion and contraction, or meditation and concentration. Normally, when we meditate we first

concentrate, that is to say we give our attention to some particular thing or idea; then, within the limits of the sphere marked out by that concentration, we meditate, that is to say, we observe and think as fully as we can, so as to know the object as perfectly as possible. One incarnation is like one sitting in meditation of this kind, though of course it has reference to love and will as well as thought. This fact throws light on the term *dhyāni*, which occurs so often in *The Secret Doctrine* to describe those who have finished their human career. *Dhyāna* is meditation, and a *dhyāni* is one who has meditated. There is no such thing as material life, so in the final attainment nothing is lost.

Even in a particular incarnation nothing essential is lost, there is what has been called "conditional immortality". In a letter to Mr. Sinnett one of the Masters said "The personality hardly survives." But what does survive is immortal, because it is ego. Only in so far as personality expresses life can personality survive. Really there is no survival about the matter; it is life, which never dies, which cannot die. We may put it that, at the end of an incarnation when experience becomes character, the additional character is the unfoldment of the ego as the result of that incarnation, and so true personality is the new part of the ego that is being evolved. To put it crudely and dangerously, the pure part of the personality has become one with the ego, has obtained immortality, and therefore the condition of the personality's immortality is its purity from the egoic point of view. That does not then in particular reincarnate. Therefore those who do not believe in reincarnation have some truth on their side or in their argument, as well as those who do. The ego once more starts on a new concentration, which makes an entirely new personality. So the ego reincarnates, but the personality does not.

(The next article of this series will deal with Progress and Initiation.)

A STUDY IN OCCULT HISTORY

By G. E. SUTCLIFFE

(Concluded from p. 173)

THERE is a great pæan of coming victory resounding throughout Nature to those who have ears to hear. Many of us appear not to be aware as yet that the present Coming of the World Teacher coincides in time with a profound revolution in scientific thought. In his latest work *The Nature of the Physical World* (p. 350), Prof. Eddington states that it was in 1927 that it first became possible for a reasonable scientific man to accept religion. For it was in this year that Heisenberg, Bohr, Born and others demonstrated that there was a vacant place in natural physical processes in which the Divine Immanence could operate.

We have referred above to the sixty thousand million Monads of which our evolution is composed. It has recently been found that the mass of our sidereal system is equal to sixty thousand million suns of the same mass as our own Sun.¹ The coincidence of these two numbers appears to have significance in connection with the development of our "individual uniqueness" on which the World Teacher lays such stress. It will be seen that each of our sixty thousand Monads may be the representative in our Solar System of one of the stars in our sidereal universe. The doctrine that each

¹ *Nature*, Vol. 126, October 1st, 1927, page 491.

of us has his Father-Star, which is often referred to in *The Secret Doctrine*, is quite in accordance with this view. These Father-Stars may be looked upon therefore as our cosmic Monads, and the Monads of our evolution as ambassadors of those cosmic Monads, situated within our Solar System. Now the function of an ambassador is to take his instructions and to conform to the policy of the nation which he represents. If instead of doing this he should take his instructions from the court to which he has been sent, he would be betraying his trust.

This appears to be the rationale of the World Teacher's instructions, that we must each develop our "individual uniqueness," for this "individual uniqueness" is the expression of the policy of our own Father-Star, and to do otherwise would be a betrayal of trust.

The Father-Star is therefore the God within us, and there is no other God for us, except the perfect expression of this inner Divinity.

It may be objected that, since we are only in the fourth Round, and the evolution will not be finished until the seventh Round, it is too soon to expect the possibility of the emergence of many Monads to the stage which the Lord Buddha arrived at 2500 years ago. In considering this point, we should bear in mind that we are dealing, not with seven Rounds, but with forty-nine Rounds, or seven Chains, so that, out of the forty-nine Rounds, forty-six and a half are completed, which is a very large percentage of the whole. Moreover, the seventh Round of this Chain is the period when the least developed of those who will succeed are expected to have evolved to the Buddha stage, and that a considerable portion of the Monads are well in advance of the average. The average will probably finish their evolution in the fifth and sixth Rounds, leaving those behind the average for the seventh Round. Hence, the Monads evolved above the

average may be expected to complete their cycle in the present or fourth Round.

We are here brought to the consideration of that particularly advanced group of Monads which was referred to in the article entitled "The Day of Judgment". If the reader refers to *Man: Whence How and Whither*, pp. 56-58, he will find a reference to two groups of Servers, which are classified as Group 1 and Group 2.

Group 1 is the group of Servers we are familiar with, and which are mostly ourselves, being specially linked with the Manu and Bodhisattva of the sixth Root Race, the Masters M. and K.H. These came in during the latter part of the fourth Root Race, and will reach their culmination in the sixth Root Race. But of the coming in of Group 2 there is, as yet, no record. The characteristic of this second Group should be carefully noted, for we are told on page 58 that they were too far ahead of the Servers of Group 1, that is of the followers of Masters M. and K.H., to be classed with them, but yet not near enough to the Path to reach it within the life of the Moon Chain.

Now it appears to be a rule that the more developed are the egos, the later are they transhipped from the Moon Chain to the Earth Chain, hence they are due to reach the Earth Chain at a later period than the "boat-load" of Group 1, which joined the fourth Root Race, and formed the beginning of the fifth Root Race. As above pointed out, there is no record of this highly evolved group of Servers having yet arrived amongst us.

Now, it is reasonable to assume that, as the Servers of Group 1 were specially attached to the Manu and Bodhisattva of the coming Root Race, the more advanced Servers of Group 2 would be specially attached to the Manu and Bodhisattva of the fifth Root Race, and reserved by them for the special culmination of this Root Race, which appears to be due

about the present period. There is some considerable mystery attached to what really happened during the Christ manifestation of the World Teacher of 2,000 years ago, and we understand our investigators have felt a delicacy in examining this period. Hence there may be many important matters in connexion with that manifestation to be yet disclosed to us. One thing we know that at least is very remarkable; none of the Servers of Group 1 appear to have taken part in it. Was this because it had been reserved for the Servers of Group 2 to make the first definite link with our Earth Chain, and with the Manu and Bodhisattva to which they were specially attached? If this be the case, the advice so much stressed by the World Teacher that we must learn to find the God within ourselves, and not through gurus, may be one of the means to link up with His own special group of Servers, who may not have received training through the Inner Heads of the Theosophical Society.

Apart from this fact, the policy of the World Teacher in not being exclusively associated with any organisation or school of thought receives great illumination in the light of history. A particular religion, which has usually been the heritage of His coming amongst us, begins at first with the leadership of egos which are very much above the average. But after a time this class of highly evolved souls becomes exhausted, and the new spiritual truths they have established have to be administered by egos of the average type, and at the present stage of evolution the average type of ego is both short-sighted and selfish. There grows up therefore a priesthood of average moral development, who administer the spiritual truths in the interest of their own class. In this respect the priests are neither better nor worse than any other class; they simply operate in the normal average way. But the administration of spiritual truths is the most powerful

function that could be devised, and the temptation to use it to personal advantage is much too great to be resisted by average human nature. When a man is dying and has no further use for his worldly goods, the assurance that his happiness in the next world may be secured by giving liberally to Brahmans or to the Church acts as a powerful inducement, and he readily transfers a portion of his goods to the priesthood. Hence the dominant virtue of religions as they slowly degenerate is the making of gifts to the priesthood, and the other virtues originally characteristic of it take on a subordinate position. The spiritual freedom which the World Teacher had established at His previous Coming becomes transformed into spiritual slavery.

This lesson from history is alone sufficient to enable us to understand the importance of the present teaching that each of us must be his own priest, that no outside authority can help, but that we must find the God within ourselves. It is a safeguard against the future degeneration of spiritual enlightenment which He has come to establish. But apart from this, there are indications that the times are ripe for the achievement of many of the egos at present in incarnation; the new race is rapidly manifesting its existence; remarkable children are becoming abundantly evident, and there is every appearance that the harvest is great, though the labourers may be few. This was said at the previous manifestation 2,000 years ago, and if true then it must be more true at the present day, when so much world karma has been exhausted. In His latest book the World Teacher appeals for labourers, and the vineyard in which we are to labour is within ourselves; we have to find the God within our own heart.

A study of the previous lives of J. Krishnamurti does not indicate that he achieved initiation previous to this life, hence his attainment to Liberation in that respect has been the

work of the present life, and what he has done, we are assured others can do. We find difficulty in accepting this statement literally, and it is probably this inner doubt that is the real hindrance to our progress. An illustration in other fields of effort will perhaps help us. When once a pioneer has blazed a track through an unknown country, it becomes relatively easy for others to follow. The followers of Livingstone and Stanley in the exploration of Africa had very little difficulty in opening out the unknown continent. Similarly, ninety-nine per cent of the difficulties of establishing the steam engine as a practical success fell upon Bolton and Watt; all the rest has been relatively child's play. The same applies to the work of a Newton, a Faraday and a Maxwell. The achievement of a pioneer gives a new power to the whole race; then why should not the achievement of a J. Krishnamurti? Why are we so unwilling to believe his positive assurance on this matter? May it not be that the difficulty does not lie in the power to achieve, but in the power to believe in the Divinity within ourselves?

In conclusion, we may again lay stress on the influx of new cosmic forces that accelerate the ripening of souls during periods chosen by the World-Teachers to come amongst us. It is said that at the time of Zoroaster a new fire-element was added to those already operating in nature. At a time of harvest all Nature co-operates in the ripening, and we have frequently been informed that this time is such that in one incarnation there can be accomplished the work of several. All those who are seriously working with the spirit of the present times, and are in any way awake to its influences, must feel the tremendous urge that is now at the back of human evolution. This is as evident in moral and social phenomena as it is in scientific achievement. In the scientific group to which the writer belongs, evidences of these new

cosmic forces have been collected and recorded, and we hope to publish an account of these in a later article.

In the meantime, it appears to be eminently desirable that the whole of our attention should now be concentrated on the great events that are taking place before our eyes, and that none of this attention should at present be diverted by disciplines which may be quite suitable for more normal times.

FAIRYDOM

WHEREVER Beauty gives her dower,
To glen and lake, to tree and flower,
Look, love and wonder, for you stand
Within the realm of Fairyland.

The setting sun behind the hill,
The hush ere dawn, when all is still,
The lark that sings, the evening star,
These set the magic gates ajar.

And in the sweltering city street
Where naught is fair and nothing sweet,
If love, if children there abide,
The Fairies 'neath its dulness hide.

F. H. ALDHOUSE

PARSIFAL

A DRAMA OF THE NARROW WAY OR THE WAY OF INITIATION

By RICHARD WAGNER

An Interpretation by F.T.S.

(Concluded from p. 189)

ACT II presents to us in dramatic form what the mystics have in various ways been telling us from time immemorial. It is the great testing or temptation that must come to all who wish to tread the Narrow Way, that is, to those who wish to reach their goal earlier than by the broader and easier road of the masses of humanity. What seems to happen is that the atmosphere, or magnetic field, that man has created about himself by his thoughts, desires, and acts through all his past lives, is vitalised. These thoughts and desires take shape before him as mental pictures and subtle urges that are going to sorely try his powers of endurance. He must face them and transmute them, or perhaps better still turn his attention from them, and thus at least give them no further vitality. If he does not do this, he will be sowing for more trouble. These images are the "dwellers on the threshold" that sometimes make his advance so difficult. They are like debts he has made to the Law of Justice.

The Act opens, showing us Klingsor in his Castle, with the appliances that symbolise his powers in the worlds of mind

and desire—the mental and emotional worlds. By his developed arts, he calls up by evocation the inner astral form of Kundry, using the names she has borne in past lives:

Nameless one, eternal she-devil, Rose of Hell, Herodias were thou, and what else? Gundryggia there, Kundry here!

As in a violet mist her subtle form appears, fair as a houri, she gives vent to a fearful cry of terror and pain, and longs and prays for unconsciousness or death rather than to have to undertake the devilish tasks imposed upon her, as she is always sorry for the weakness of those who succumb to her wiles. Klingsor however tells her, "The most dangerous one must be confronted to-day," and she is forced to obey the stronger will imposed upon her. She however retorts, "Ha! ha! Art *thou* chaste?" and this causes a spasm of terror in Klingsor, who in anger exclaims:

Terrible extremity! Can the torment of irrepressible longing, the fiendish impulse of terrific desire, which I forced to deadly silence within me, loudly laugh and mock me through thee, the devil's bride?

By his arts Klingsor knows most of the plans of the Grail Brotherhood, and up to a certain level what is going on in the mind and feelings of all those in the service of the Temple. He knows that Parsifal is at the very walls of the Castle, he having thus far successfully overcome the many barriers that barred his way.

The scene now changes to that wonderful inner world-creation of the tempter, the magical flower-garden. Wagner wishes us to regard this as of a "floral majesty unknown to physical experience," and the flower maidens as "flower beings who fade and pass away". Although this garden is beyond the world of the physical senses, it is none the less objective, for the Soul lives on other planes of being than the physical one, and these experiences may be undergone, as they are in the case we are considering, quite independently of the physical consciousness.

In the worlds of mind and feeling, commonly called the mental and astral planes, thoughts and desires take form, and sometimes they are forms of electric vitality (as we realise in some of our true dream experiences), which may become most potent factors for good or ill in our lives. Unless the intuition and the will are brought into play, to deal rightly with these illusive phantoms, they become like sirens or demons, leading the benighted Soul into many blind alleys and thorny by-ways. It is in this phantasmal world that Parsifal now finds himself, and it is here that Kundry appears, clothed in the seductive guise with which Klingsor has endowed her; a very personification of the glamorous aspect desire. Young girls are moving about in this garden, sorrowing because of the wounding of their lovers, for Parsifal has been fighting the forms that have been barring his way; but when the maidens find that he does not wish to harm them, they decorate themselves as flowers and endeavour to win his favor and caresses. "If you do not love and caress us, we shall wither and die," they tell him, which of course is just what happens to the lower desires if not fed by our attentions. These maidens personify the cloying delights of the senses. This flower-garden scene reminds one of the great temptation of Prince Siddārtha described in *The Light of Asia* :

And round him came into that lovely place
 Bands of bright shapes with heavenly eyes and lips.
 Never so matchless grace delighted eye,
 As, troop by troop, these midnight dancers swept
 Nearer the Tree, each daintier than the last . . .
 Alas, when nothing moved our Master's mind,
 Lo! Kama waves his magic bow, and lo!
 The band of dancers opened, and a shape
 Fairest and stateliest of the throng came forth.

Wagner probably had this scene in mind when arranging his own, for as Parsifal is about to depart, the attentions of the flower maidens failing to stay him, Kundry appears and calls him by his name, saying :

Parsifal ! stay !

This immediately arrests his attention, for in amaze he exclaims :

Parsifal? so once in a dream my mother called me. All this then have I dreamed? Me, the nameless one, dost thou call?

Reclining on her couch of flowers in all her houri-like beauty she says :

'Twas thee I called, foolish, pure one, Falparsif, thou pure foolish one, Parsifal. So called to thee thy father Gamuret, dying in Arabia, to the son as yet unborn.

This experience causes a strange uneasiness in Parsifal, and Kundry, in order to detain him, straightway turns his thoughts to his mother and her love for him. She recalls seeing him a babe in his mother's arms :

I saw the child upon its mother's breast, its first lisps laugh still in my ear; how the heart-broken Herzeleide laughed too, when the delight of her eyes shouted in response to her sorrow!

This awakens remorse and sorrow in Parsifal's heart, for he remembers how forgetful he has been of his mother, and in bitterness he severely condemns himself. Whilst in this state of heaviness, Kundry presents to him all her blandishments, and imprints a kiss upon his lips, offering herself with her joy and beauty as a consolation to his desolate heart. So far from falling beneath her witchery, as Amfortis did, he clutches his heart, exclaiming :

Amfortis! the wound! the wound! it burns in my heart.

At this moment he senses and understands the full meaning of the agony of Amfortis and the lament of the soul for its polluted temple or body. This state of Parsifal alarms Kundry, and she renews her blandishments, but, remembering Amfortis, Parsifal spurns her in horror, whereupon she endeavours to win him through pity, making this remarkable speech :

Dost feel in thy heart only others' sorrow, so feel now also mine! . . . Through endless ages thee I awaited, the Saviour—Ah! so late!—Whom once I dared to mock. Oh, didst thou but know

the curse, which through sleep and waking, through death and life, pain and laughter, tortures me, ever steeled to fresh suffering, unendingly throughout my existence! . . .

Parsifal replies :

For evermore thou wouldst be damned with me, were I to forget my mission for one hour in the embrace of thy arms! For thy salvation alone am I sent, if thou dost refrain from desire. The consolation which shall end thy suffering is not drawn from the fountain whence that suffering flows; salvation shall never come to thee until that fountain is dried up within thee.

Though faith is strong in Parsifal, he is nevertheless storm-tossed in this garden of desire, and he cries :

But who knows clearly and surely the true fount of salvation? . . . O night of the world's delusion; in fierce quest of highest salvation to long for the fount of damnation!

Kundry makes a last appeal to his pity, but Parsifal rejects her temptings. Furious at this, Kundry flings curse after curse upon him, and calls for the magician to wound him with the spear, whereupon Klingsor, appearing on his castle wall, casts it at Parsifal; the spear will not strike him but remains poised over his head. He grasps it and makes with it the mystic sign of the cross, at the same time saying :

With this sign I exorcise thy magic: as I trust that this shall close the wound which thou hast inflicted with it, so may it overthrow thy illusory splendour in sorrow and ruin!

With this Klingsor's castle tumbles to earth, his beautiful illusive garden is seen as a death-like waste of faded things, and the defeated Kundry falls with a cry. Parsifal calls to her :

Thou knowest where thou canst find me again,

and hastes away from the desolate scene, which is also the scene of his triumph, his re-capture of the spear, the lost spiritual will. All this turmoil and discord and strife is but the trial and labor of the soul in cleansing the inside of its own chalice.

In Act III we see hints of the end of the soul's long human journey, the glorious and unspeakable state of Masterhood.

We must realise at the outset that the whole of these experiences are outside the range of consciousness of all but those who are themselves at super-human levels. However, by a clear intellectual understanding, we may make way for a true placing of these experiences in the soul's life, but to understand and know to some small extent we must endeavour to aspire to a state of consciousness beyond the levels the mind will reach. By using the faculty of the imagination, by the re-collection of our moments of greatest inspiration and by the assistance of Wagner's incomparable music, we may, if we are very alert, catch some zephyr-like breeze from these worlds of God's victorious Sons and the true Islands of the Blessed.

As to the music of this last act, one feels that to say much about it is bordering upon sacrilege—such music savours of “the cup of mingled agony and bliss” that is to be completely drained by the soul only at this, the final, stage of its long ascent. The eye might well be veiled and the restless mind made to cease its thinking whilst listening to it so that the soul alone may contemplate the mystery, for, as L. Adams Beck says in *The Splendour of Asia* :

When enlightenment is attained, all bars of time and space fall, and man is no longer blinded by his eyes and deafened by his ears.

At the close of Act II we left Parsifal conqueror of the desire-nature and, as a result, in possession of the sacred lance, the all-potent spiritual will. The opening of this, the third and final act, finds us at the significant Good-Friday Morning Festival Season, the greatest symbolic time for each child of man, for it betokens the final crucifixion of the old Adam and the growth into maturity of the Christ-child, the second Adam.

In the Northern hemisphere winter dies and the new life springs forward to full energy at Easter, for in that hemisphere

it is springtime. The curtain rises upon a daybreak scene in the Grail Castle's domains, and we see Gurnemanz preparing for the duties of the Festival. He awakens Kundry, who has now become a regular servant of the Brotherhood. She wakes with a cry and wearily sets about her humble duties. Parsifal, travel-worn, is seen approaching through a flowery meadow carrying the recovered lance. Kundry first sees this stranger in black armour, and she and Gurnemanz, both aged and much changed, go to meet him. Gurnemanz requests him to remove his armour in honor of the all-hallowed Good Friday, and Parsifal thrusts his spear into the earth, and, placing his helmet and other warrior accoutrements beside it, kneels in silent prayer before them. Both recognise him, Gurnemanz is overcome with emotion, and he and Kundry hasten to remove his black habiliments, to find him clothed in the seamless white robe of the Man of Sorrows. He hears from Gurnemanz, his erstwhile despiser, of the sad and fallen condition of the brotherhood. Titurel has died; Amfortis is praying and hoping for death, and the knights are wandering without a leader—details which awaken grief within Parsifal's breast.

After Kundry has washed his feet, Parsifal requests to be led to Amfortis, but first Kundry anoints them with oil. Parsifal then takes her phial and requests Gurnemanz to anoint his head, that Amfortis may "this very day greet me as King". Parsifal unobserved has taken water in his hand from the spring, and sprinkled Kundry's head saying:

My first duty I fulfil thus; be baptised, and believe in the Redeemer!

Kundry bows to the earth and for the first time weeps. She, who had tempted and then in fury cursed him, is the first he receives into the Order now to be under his charge, but we remember that in the deeper sense Kundry is part of

his own nature, transmuted to such a degree that it can now be used in the Grail's service. In an even deeper sense we may say that what we do to another we do to ourselves, since all are one in that deepest essence that lies at the heart of each of us, and our effects upon others in all phases and on all planes of life must some day be called up for future adjustment and balancing.

The temple bells are now heard, and also the strains of an impressive Dead March. Parsifal rising grasps the lance, is invested with his knight's mantle, and all three approach and enter the Temple. Two trains of knights appear, one bearing the bier upon which lies the form of Titurel; the other knights are carrying Amfortis. Preceding this group are those bearing the shrine of the Grail. The bier of Titurel is laid before the altar, and Amfortis is reminded of his last offices. Addressing the form of his father, he prays that the peace of death may be his portion also; the music here is said to be unearthly in its effect and power. As the knights, on behalf of the deceased Titurel, command Amfortis to unveil the Grail, he rushes down amongst them, in an agony baring his bleeding wound, and begs of them to "kill the tortured sinner."

To Parsifal there yet remains the completion of the transmutation of his inner nature, and the vestures of "flesh" the soul wears on all the planes of its being, so that it may be said that "the glory of the Lord shall be revealed" in them, and that all his "flesh" shall see it.

The final festival of the soul is being celebrated this Good Friday morning. For Parsifal, it symbolises his last in symbol only, for he must now celebrate in actuality in the life. Then for him the soul will have fulfilled the purpose for which it was first brought into being.

Around him are his now-nearly-exhausted lower elements—the repentant Kundry, Amfortis, the old and now humble

Gurnemanz, and the other elements—all there for the last rite of the soul's year. Marching with dignity towards the altar, Parsifal approaches Amfortis, and with the point of the lance touches his open wound, when the face of Amfortis lights up with intense rapture as he falls back fainting into the arms of Gurnemanz—fainting but healed at last.

Says Parsifal :

Be whole, purified and redeemed, for I now perform thine office. Blessed be thy suffering, which gave the highest power of suffering, which gave the highest power of pity, and the strength of purest knowledge to the timid Fool.

The spear, which in the hand of selfishness and hate wounds so sorely, in the hand of love heals and becomes the Redeemer. Amidst intensely vitalising and wondrous music Parsifal raises aloft the lance, and concentrating upon it calls upon the Brotherhood to witness its restoration to the sanctuary. Mounting the altar steps he removes the Grail from its shrine, and reverently kneels before it. Slowly it begins to glow with soft light and the temple seems to darken, but the light in the dome grows as we hear the celestial choirs, and the knights join in the sacred Love-Feast song, symbol of the music that, we read, is heard at every true Initiation :

Highest Holy Marvel!
Salvation to the Saviour!

A ray of Divine Light descends upon the Grail, and it glows with unearthly and intense brilliance, while as Parsifal elevates it, the Divine Spirit, symbolised in the descending dove, floats down from the dome and hovers above its victorious messenger's head. Kundry, with fixed gaze upon her deliverer, falls lifeless at his feet—desire completely dead at last. The natural man having died its mystical death, everything related to it is raised up and glorified by the ascension of the inner consciousness—the Christ-child consciousness grown into the consciousness of a victorious Son of

God. Parsifal's vestures and consciousness are now "the mystical city at unity with itself".

In the joys, struggles and sorrows of the different characters of this music-drama, we have the story of all the great Initiations of the soul, called in Christianity the Birth, the Baptism, the Transfiguration, the Crucifixion and Resurrection and the Ascension. In other faiths these stages of the unfolding consciousness have other names, but they are all mentioned, and investigators and students of these matters seem to agree that the interval between the first and last Initiations usually requires a period of several lives. Parsifal, we know, had journeyed far and suffered many woes ere he attained to this final lordship of himself, his ascension to Masterhood or Spiritual Kingship. The joys, efforts, and woes passed through between the first and last Initiations must vary with the initiate, though all find the path a steep one for the bodies, while an increasing joy to the soul. Certainly the initiate would be strengthening any weakness in his character, and growing in knowledge and spirituality during this period.

It may be contended by some, in regard to this interpretation of Parsifal, that Wagner did not intend us to regard his opera quite in this light, but careful students of his private letters discover that he means and hints at much more than meets the casual perception. Furthermore, a writer or composer often senses and points to things of which he himself may not be fully conscious, and we know that the disseminators of the Grail legend were fully aware of the Occult Initiations and of the sacred nature of the knowledge committed to their care.

It should also be pointed out that this quick or Narrow Way, the Way of Initiation, is not confined to such outstanding Teachers as the Christ, the Buddha, Zoroaster and others like Them, but that it is open to any child of man who desires to climb

the mount of consciousness by a more rapid and a steeper path than that chosen by the mass of humanity. Of all who pass through these experiences it is written :

Behold the mellow light that floods the eastern sky. In signs of praise both heaven and earth unite. And from the fourfold manifested powers a chant of love ariseth, both from the flaming fire and flowing water, and from the sweet-smelling earth and rushing wind. Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, all nature's wordless voice in thousand tones ariseth to proclaim :

Joy unto you, O men of Myalba.¹

A Pilgrim hath returned back from the other shore.

A new Arhan is born.

PEACE TO ALL BEINGS

A LETTER PRIMARILY CIRCULATED TO THE MEMBERS OF THE GENERAL COUNCIL

DEAR FELLOW THEOSOPHIST,

In view of the great gathering of Theosophists, of all kinds and degrees of opinion, that will assemble at Chicago for the World-Congress next August, I think that then a fine opportunity is afforded for discussion of the future of the Theosophical Society and its varied lines of activity.

I have several times talked with our President along the lines followed in this letter and, though she does not agree with all I say, she recognises the unity in diversity and the usefulness of friendly courteous exchange of ideas.

I do not write this with any desire to oppose any point of view differing from my own, or to press my own opinions, but as an attempt to clear the air, and to suggest using an opportunity to solve some of the problems that are exercising the minds of very many members.

So I send you this letter with suggestions for discussion at the World-Congress, hoping that, where so many noted Theosophists are gathered together, there peace, wisdom and balance may emerge.

¹ Myalba means Earth.

Many of us feel that something definite has now to be done to make clear the position and ideals of the Theosophical Society. The present situation in the Society has reached a point where some change is necessary, not so much as regards the definition of our objects and ideals, but as to making our aims, objects and ideals in the T.S. real and actual.

The statement that is printed each month at the end of THE THEOSOPHIST makes quite clear the absolute freedom of thought, belief and action of every member, and also indicates the direction of our study and trend of thought. But to a certain extent in the Society that freedom does not really exist, and in the eyes of the public who are not members, the T.S. is largely labelled with beliefs, creeds and dogmatism, and not without reason. And when a seeker after Truth, who has probably with pain and struggle left his orthodoxy, and who is trying to find the Ancient Wisdom, comes to a Lodge of the Theosophical Society to find that teaching, Theosophy is handed to him wrapped up in a creed, he is told that Mass, Freemasonry, ceremonies of various kinds, are the methods now wanted by the Great White Lodge for the helping of the world, all kinds of beliefs and authorities are put before him for his acceptance; he is told of a World Religion, a World University, a World-Mother,—not as future dreams, but here and now.

Please understand that I have absolutely nothing against the Liberal Catholic Church or Freemasonry, etc. I think both these are excellent organisations (I myself belong actively to the Co-Masonic Order), and they have a useful work to do in the world. What I want to emphasize is that any organisation with a creed, form, dogma should *not* be an integral part of any T.S. Lodge. Theoretically and on paper the T.S. is free, actually and in many Lodges (not all), it is not. There are Lodges where, if a member is not in real sympathy with the L.C.C. for instance, he is rather outside the pale, Lodges where the seeker for freedom from Theology and forms most certainly would not come, and would not find his freedom if he did!

I personally feel that in the T.S. the chief Officials, such as the President, Vice-President, Recording Secretary, Treasurer and Secretaries of Sections, etc., should not be *officially* associated with any sects, denominations, creeds, dogmatic cults, as leaders thereof. It would hardly be possible to lay this principle down as a dictum or to formulate a Resolution on those lines, it even may well be said that if members want a Catholic Church, or a Bishop or anything else in their Lodges why should they not have it? True. But I cannot help feeling that the atmosphere of a theological Church smothers the clear Light of Theosophy. And though the Church may be splendid in its own place, that place is not the Theosophical Lodge.

The chief work of a Lodge is to carry out the Objects of the Theosophical Society whatever they are or may be, and to be an open friendly place where any seeking soul can come for help in his spiritual quest, to give and receive ideas, companionship and mental

stimulus. Every kind of ideas, every new line of thought, should be discussed in a Lodge, but never must the T.S. or its Lodges or members be attached or anchored to any one idea or line of thought; exploration and search for truth, not settlement in a groove is our aim.

I suggest this freedom from all limitation for officials of the T.S. because, while realising the fact that every T.S. member is and must be free to do, think and act exactly as he or she wishes, for a prominent official of the T.S. to be at the same time *officially* and publicly bound to a particular and limited line of thought or expression,—however much we may assert that it should not be so, that people are foolish if they misunderstand our attitude,—the fact remains, that if a General Secretary is a Catholic Priest (L.C.C. or otherwise) or an ordained Baptist Minister, or a Buddhist Monk, etc., the work in that country is definitely labelled by the persuasion of the General Secretary, and while the T.S. there may attract to it men and women whose temperament is on a similar line, it does not attract those souls who are seeking for some solution of the problems of life that they cannot find in the various folds of orthodoxy.

I myself think that Krishnaji's message of liberation, freedom, of transparent truth, affirming the need to cast off all paraphernalia and to find Truth, our own Truth, has come just when the T.S. needs such a sharp clarion call. He has given courage to those who have long pondered these things, and brought awakening to many who were dreamily drifting. He once said: "When you are able to become a flame of revolt, the means to reach the kingdom of Happiness will be found."

Of course the T.S. cannot have imposed upon it belief in Krishnaji as a Teacher, or in his teachings. But many of the T.S. members do believe in him as a Teacher, and as a member of the Lodge of Masters who have guided the Theosophical Society in the past. And these think that little difference exists between his teachings and what are the true ideals and aims of the T.S.

I am writing to you so freely because we all have a great love for the T.S. and a great love and veneration for the President; but as many of us travel and meet Theosophists and Star members from all over the world, and hear what they say, we feel that the position is becoming more and more difficult, and that it is time to stop talking and do something to solve problems confronting us.

Therefore I think that some statement of policy might be put before the World Congress to be held in August in Chicago, so that those who attend it may come prepared for real discussion and decision, not merely talk. This World Congress is pregnant with potentiality for the future of the Theosophical Society, if only those who come to it will come with the idea of frank expression of opinion and constructive ideas for the future work of the Society.

Yours fraternally,

DOROTHY JINARAJADASA

THE CREEK INDIANS OF NORTH AMERICA

The Forty-second Annual Report of the Bureau of American Ethnology, for 1924-25, issued 1928, is very comprehensive. Its 900 large pages deal entirely and exhaustively with the indigenous Creek Indians of N. America. The aboriginal culture of the Indians "is rapidly disappearing and being replaced by the white man's civilization. Certain tribes have already lost almost all their native customs, and others will follow rapidly until little of scientific value remains . . . The younger generation of Indians . . . are almost entirely ignorant of the significance of the rituals or ceremonials". The Bureau intends to record the Indian culture before its extinction. It makes, therefore, extensive explorations and excavations, and is preserving archaeological remains.

The first Paper of the Report deals with the "Social Organisation and Social Usages of the Indians of the Creek Confederacy". Their story starts in legends the real meaning of which would require careful occult investigation to determine. Most of the accounts seem to agree that the earliest Indians came out of the earth, and one account says that their first father escaped from a universal deluge. When the "whites" first came there were very general prophecies among the Indians that they would be dispossessed by these newcomers created "out of the foam of the sea"; also that the Indians would disappear back into the earth whence they came, and their land too would disappear, "presumably under the waters of the ocean." The final end of the world is to be by fire.

The Social Organisation of the people is examined in detail. Many interesting little stories are given as to how the clans came by their picturesque names, e.g., Panther, Bear, Wind, Beaver, Eagle, etc., and much care is taken to trace the exact meaning and use of the various elements in their "town planning" and the arrangements of the ceremonial grounds. Within these grounds all the Councils of the tribe were conducted and all laws made and judgments passed.

The General Customs of the Creek Indians are next investigated. They fall, for classification, into cycles: "the cycle of human life itself, including the important events incident to existence, such as birth, puberty, marriage, and death. There were certain others determined by the annual cycle of the seasons, and still others by the shorter cycle of day and night. Beyond these were still other customs independent of changes in life or nature."

The next Section deals with the "Religious Beliefs and Medical Practices of the Creek Indians". "They conceived of the earth as a flat plane overarched by a solid vault," though some thought the earth square. They seem to have believed in good and bad spirits. In their close contact with nature, everything seemed to them very much alive and having a special purpose. Of course many superstitions clung closely about their lives and religious performances. They were convinced of the existence of good and bad spirits and of the power of those on the "other side," or ghosts, to take part in the affairs of the living. Dreams and visions influenced them considerably. Taboos were numerous, for they were of the opinion that if one ate a thing one became imbued with its properties, real or supposed. Probably experience had taught them quite a lot. There were all sorts of dances which apparently arose largely derived from their observation of nature and the natural movements of creatures, assisted in the rendering by their own imagination.

As regards medicine the Indians thought that "just as among the beings and objects of nature there were certain ones which possessed or acquired exceptional super-natural powers, so there were certain men who were possessed of such power or were mediums for its expression. They were also versed in the powers possessed by other created things, and hence were partly prophets or soothsayers and partly doctors, while some of them occupied official or semi-official positions, and became priests". It is evident that much of their treatment of diseases, etc., depended on their clairvoyance. The training of young medicine-men obviously induced this power. Witchcraft was practised but opinion was much against it, and witches and wizards were severely punished when evidence seemed strong enough against them. Herbs were of course extensively used.

"Aboriginal Culture of the Southeast" and "Indian Trails of the Southeast" are the last two Sections of the Report. It is impossible to go into them here. They are most valuable and interesting. Many illustrations add to the value of the whole record—a veritable monument of patient research.

J. R.

NOTES AND COMMENTS

A BRITISH Museum expedition spent all last year in British Honduras, exploring a site near the Guatemalan border. The remains of the building they found were proved to belong to an early period of the ancient Mayan empire. At Santa Rita was found pottery in great variety, which displayed remarkable perfection of technique. Most of the vases were ornamented in vivid colours. There is a belief that the Mayans and their culture were equal to the Egyptians.

and Assyrians. Some think that Central America was the Atlantis of Plato, others that it provided the Egyptian civilisation. The explorers found no trace of any metal—stone was the special medium and the Mayans did wonders with it. A limestone mask is considered one of the most valuable of the finds. It gives a vivid idea of the ancient Mayan type.

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Herculaneum is being further uncovered by the Italian Government archæologists. Mosaics, beautiful wall frescoes, statues, baths are all coming to light, also the stage where Plautus and Terence delighted the cultured audiences of their day. Among the statues are a fine bronze head of Bacchus (bearded) and one of the beautiful and much admired Egyptian, Berenice.

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As H. P. B. prophesied, chemistry is certainly making remarkable advances and will be the most potent factor in the changes ahead. "A chemical civilisation," as some are calling it, has already had its foundations laid. The advances toward understanding of the composition and behaviour of the different elements are expected to exert tremendous and unpredictable effects upon the lives of human beings. The increasing knowledge of the nature of the different elements is enabling physicists and chemists and engineers to bring them within the range of usefulness in a multitude of new ways.

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A Rosary made out of stones a million years old has been presented to the Pope. The stones are called Staurolites. They are mined in Patrick County, Virginia, and are always in the form of crosses. They are more popularly known as "fairy-stones". The legend is that when the fairies heard that Christ had been crucified they wept bitter tears, which fell to the earth in the form of crosses and were solidified by time and nature. Dr. Francis Nicholas Dean of the Maryland Academy, who collected the stones, examined some 22,000 so as to have them all perfectly matched. They are dark brown in colour and only require cleaning and polishing.

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The American Ceramic Society was to hold a display of its wares in February last. It is claimed that the lost secrets of ancient Egypt, Assyria, Rome and China have at last been duplicated in modern laboratories. The marvellous blue and opaque cornelian glass of Egypt has been vainly sought for 2,000 years. These wares possessed everlasting colours which have defied the ravages of heat and cold, drought and rain through many centuries. The Society says: "We are confident we have the secret at last. We have achieved acid-proof enamels and glazes, equal to any made by the ancients The ancient artists wove a cloud of mystery about their work. They desired their kings and queens to believe they laboured

in partnership with the gods. They worked their fires in isolated places, only on the darkest moonless nights. They dramatised their activities with weird rites, uncanny dances and incantations."

They silently sought the materials they needed. They allowed no spies. If one of them ventured away he was followed and ordered back. If he refused, a dagger in his heart silenced him. These artists formed special and powerful clans . . . Their modern American "reincarnations" are just as exclusive, and guard their secrets just as closely as did the ancients . . . They were, at the proposed Exhibition, to display enamels, glass, terracotta, pottery and brick.

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A recent writer on the Russian Theatre describes it as a "propagandist theatre," one that has performed a superb function as the first step towards the true people's theatre, which will some day take its place. The "unindividual" is the special note of it all. The "star" performer is instructed that he is but "an instrument for social manifestoes . . . He must excel at grotesques, caricature, horse-play, violent stirring movement, and as a member of the masses, devote himself to serving them . . . They were asked to forget everything in the drama practised in their own or other literatures, because they had to aim at an untried and different denominator of the intellect and emotion".

The themes of the plays are usually attacks on the Czarist past of Russia and the villainies of the capitalists of the world, whom they are taught to hate as the common enemy. "It was inevitable," says the writer, "that a Government, which is in advance of every other Government in its scientific mastery of the art of propaganda, should sooner or later realise the importance of motion-pictures and stages as instruments of propaganda, for winning the public, unifying and controlling it, and keeping it stirred to a constant pitch of dedication and excitement."

* * * * *

M. Emile Sevin, the French mathematician, has put forward the hypothesis that ether and matter do not interpenetrate but are simply in juxtaposition, the first being for the second a support and not a content. So the physical universe resembles in four-dimensional space a soap-bubble: the ether, covered with tiny spheres, electrons, placed at a distance from each other, according to their radius, and applied to the inner side of the bubble by the forces directed towards the exterior and issuing from one central point only: these forces constitute gravity; the vibrations set up in the film of the bubble are the light waves . . . M. Sevin has confirmed all possibilities, all equations, etc., by a rigorous mathematical analysis . . . In establishing the co-ordination between gravitation and light, that between gravitation and electro-magnetism has also been established. The question is asked: What is this central

Force which animates worlds and atoms, which regulates universal attraction, and which creates both light and life? It is all-powerful and all-harmonious; it peoples the abyss, and is beyond the comprehension of our poor brains . . . Is it then this Force that we call God?

* * * * *

Myrmecophilous Insects! Sounds imposing, but it simply means the insects which are guests of ants, or "ant guests." Sometimes the ants seek out these guests, sometimes the guests seek out the ants. *The Guests of British Ants: their Habits and Life Stories*, by H. St. J. K. Donnisthorpe, describes these relationships. Some guests are tended, fed and licked by their hosts. Some are barely tolerated; others are hostile beetles which often devour their hosts and their offspring. There seem to be many ant parasites. Some moths live in the nests as scavengers. Ants like to imbibe the glandular secretions of some caterpillar larvæ . . . What about Karma in all this?

J. E.

* * * * *

Indications are not wanting that the older brothers in our humanity are reaching out helping hands to their younger and less experienced brothers.

Three events of this nature are chronicled in *The Survey*: Conferences of the Mexicans at Pomona, the Negroes at Washington; and the Indians at Atlantic City, the three forming what the Editor is pleased to define as "The Boxed Compass of Our (U.S.A.) Race Relations". In each of these conferences there has been a real effort to disregard the form (race barriers), and understand the way of the Life within.

The Mexican Conference, which concerns the Southwest and Centre of the U.S., is not a professional uplift movement, but a clearing-house of inter-racial friendliness.

The two most important questions were immigration and assimilation. The preponderance of opinion was favorable to restriction, recognizing the social menace and economic burden of a mass of undigested Mexican population. However, the sentiment in favor of restriction was based fully as emphatically upon the best interests of the Mexican himself.

In discussing Assimilation, it was recognized that the Mexican peon enters this country for the same reason that a citizen of the U.S. enters Mexico—to improve his economic and financial standing, the American as a capitalist, the Mexican as a laborer. However "the second generation of the Mexican immigrant is assimilated to a limited degree, and the third generation will be wholly American in its ideals".

The directors of the Conference spent 6 weeks in Mexico this year, in promoting this spirit of good-will and co-operation between educators and Government officials of the two countries.

The Meeting of the (North American) Indians at Atlantic City deals with a problem almost entirely shorn of racial prejudice, because it is an outstanding fact that the white race can assimilate, even to color, the red race, and that the third generation (often the second) resulting from the matings of these two peoples, almost without exception, shows no trace of color.

It is therefore a problem of justice in dealing with the wards of the nation, who for three centuries have been despoiled, unintentionally, but nevertheless despoiled, by the Government through its Bureau of Indian Affairs, while the people sit indifferently and selfishly by, and do nothing.

The purpose of this Conference was to arouse public opinion throughout the country to the point where it will demand the re-organization of this Bureau through its various representatives in the Government at Washington. "Practically all phases of Indian life were covered—health, education, economics, welfare, administration and the Indian service."

The blame was laid on both Congress and the Administration, and behind them the *American people*. It was decided to accept the Meriam Report and act to carry out its recommendations, which include a definite scheme for the complete re-organization of the service.

Gen. Hugh L. Scott, who has been in close touch with Indian affairs during his long and useful life, said: "We are abundantly willing to spend huge sums of money on the relief of foreigners, while remaining blind to our obligations at home toward our own people, as the Indians eminently are. There is no more patriotic element of the country, or one more willing to shed its blood for our flag, as manifest in the late war. Why hold back grudgingly from educating him to become one of the greatest elements of strength in our body politic, as he is fast becoming, and surely will become if he is properly treated?"

The Negroes at the Washington Conference discussed questions of color-line as well as education and economics. This like the Red Indian problem is America's own, but no less a world problem, concerning as it does the huge black populations throughout the world, in their association and intermingling with white, brown and yellow men.

At the Conference were gathered Southern whites and Northern blacks, civic leaders and educators, every force and factor dealing with our major race problem in its new and constructive phases . . .

"Under the transforming influence of the Conference, for many minds, the color faded out of the color question."

It cannot be exclusively either the white man's burden or the black man's burden, but is fundamentally inter-racial, both in its negative handicaps, its joint responsibilities, and its positive benefits. That it is neither exclusively educational, economic nor political, but a composite; that religious and secular, philanthropic and public agencies must conjoin in resolving it, is the emergent conclusion.

A feature of the Conference was Dr. W.E.B. Du Bois' (colored) treatment of the idea of citizenship. "His own statistical survey called for more exhaustive investigation of the entire field; with particular emphasis perhaps upon a study of the effect which limiting the civic privileges of negroes has upon the general political conditions of these same localities. This paper and the discussion following it showed concert, not only on fundamental theoretical principles of democracy, but upon the quite realistic, scientific claim that a disfranchised body results in political oligarchy, in miscarriage of party government, in venal political machinery, and in opportunity at least for the easier exploitation of the working class generally."

M. V. S.

"EXPLORING YOUR MIND"

A REVIEW BY HELEN R. CRANE

"I DO not mean to say that a man can make himself. I sometimes think he can pretty nearly do even this. But I am certain, as a psychologist, that if you are not working hard you *can* work hard; if you are not punctual you *can* cultivate the habit of being punctual; if you are not controlling your temper you *can* control your temper, if you are not going at things with will-power and determination to win, you *can* develop enormously your drive and will to win. Success is not something that nature hands you, all done-up in a nice package, labelled intelligence. Success in the main is the outcome of the steady exercise of those traits of character and personality which can be to an almost unbelievable degree developed by the individual, himself."

Edward Albert Wiggam, in his book, *Exploring Your Mind*, records an interview with Professor Henry Foster Adams of the Department of Psychology at the University of Michigan, and the above statement was made by that learned Doctor of Philosophy. He has been carrying out a number of very important researches for measuring mental functions and abilities.

He goes on to say about success: "In fact, it seems to me we may well look at ability or effective personality as a five-sided figure. On one of the sides let us write Mentality; on the second side, Physique; on the third, Emotional Control, on the fourth, Will Power; and on the fifth, Social Intelligence. A considerable degree of all are necessary to a well-rounded character. Without mentality you have the moron, without a good physical make-up you have the invalid, without emotional control you have insanity, without will-power you have the dreamer and without social intelligence you cannot do team-work with other people.

"After nearly half a century of studying the causes of human success and failure, some think that twenty per cent of failures in business are due to things beyond the control of the individual; such as changes in style, money panics, changes of trade routes, floods, bad crops and what the insurance companies call 'acts of God'. But they state that eighty per cent, of all failures in business are due to things the individual can control. They are due to such things as lack of perseverance, industry, caution, getting along well with employees or customers, lack of firmness, and those traits of personality and character that the individual can develop in himself to a very high degree if only he takes hold of himself and perseveres."

The book is a treasury of information regarding the latest researches in psychology. It is written simply, and is not difficult for the lay-student to follow. The author has consulted the different American psychologists about their own particular field.

By means of his tests Dr. Terman, who revised the Binet-Simon Intelligence Scale, examined children from the public schools principally of Los Angeles, San Francisco and Oakland. These schools enroll about a quarter of a million children. Dr. Terman and his assistants selected for study gifted children. They compared them with groups of other children chosen at random. It was interesting to discover that often parents and teachers were wrong with regard to the brightness of the children, and that the bright child did not always have the highest marks at school. He sometimes was shy, lacked industry and stood low in deportment.

"By the tests, we learn what an average child of any given age can do and ought to do. We have thus a basis for comparison. A seven-year-old child, for instance, ought to tie a double bow-knot in one minute. If he can do this at the age of four, we say the child is three years 'above age' in this particular test . . . Many people would believe it impossible that such simple little tests could indicate a child's inherent mental power; but experiments extending now into the millions prove that they do.

"Not only the exceptional child but every child should be mentally tested, I think, and all the aids of modern psychology placed

at the service of the child and his parents, to enable him to make the most of himself in the world."

Mr. Wiggam says that the most amazing fact that these researches have revealed about the public schools in America is that the really backward child in our school system is not the dull child but the bright child. Bright children are, as a rule, further behind the grade where they ought to be than are average or backward, or even stupid children. The popular beliefs that prodigies are generally lop-sided in their development, lacking in emotional control, sickly and more inclined to disregard the commonly accepted moral standards than the average child, are exploded. The scientists have proved that geniuses average higher points in every regard than ordinary people. "We have absolute proof," stated Dr. Terman, "that the intellectually gifted are not more one-sided than ordinary people . . . High ability in one direction does not indicate weakness in another." There goes the Emerson theory of compensation!

"Is it not true, however," asked Mr. Wiggam, "that precocious children do have many oddities and eccentricities which prevent them from doing good team-work, being one of the gang, and making friends like ordinary children?"

"The thing that gives rise to this notion," answered Professor Terman, "is, I think, the fact that a child of ten, for instance, with the mental capacities and knowledge of a child of fourteen or fifteen, has a natural desire to associate with children not of his physical age of ten, but with those of his mental age of fourteen or fifteen. If the child is a boy, he is smaller physically, but he is just as big mentally. So the poor little chap has a hard time, both going and coming. Nearly everything he does is out of the ordinary for children of his age, and that is probably the reason that he has gained such a reputation for being odd, peculiar, eccentric and lacking in social qualities."

Bright children, no matter in what direction their particular talents lie, always have a broad field of general information.

"The most marked thing, of course, is their insatiable curiosity—their passion to learn. The amount of general information upon almost every conceivable subject which these bright children of ours have picked up is not only gratifying but also truly astonishing, and this holds true whether they have attended school or not. Indeed, their minds range so far beyond the mere school subjects that some of them are like little walking encyclopædias."

"Must a person be interested in what he is doing in order to achieve success in it, or is it the ability to achieve success in it that makes him interested? The answer to that is: A person must be interested to achieve any marked success. The greater the interest and enthusiasm that you can throw into your work the better you will succeed . . . Intelligence alone is not the whole thing in success. Moderate intelligence with high enthusiasm will often succeed where high intelligence with low enthusiasm fails. Enthusiasm alone may turn failure into success."

In New York, at Columbia University, Mr. Wiggam talked with Dr. Michael I. Pupin, professor of electro-mechanics at that institution, and the doctor told him that science is proving that the human soul is the greatest thing in the Universe, the supreme purpose of the Creator; that science is leading us closer to God, that science does not contradict belief in the immortality of the human soul. "Science is revealing God in greater and greater glory, and teaches us that in time we may possibly even see Him face to face . . . Science is constantly revealing God's laws. When we obey these laws we are literally carrying out God's Will, co-operating with the Divine purpose. It is the philosophy of science which discloses to us the meaning of the universe . . . Science, instead of taking God out of the world, as some have feared, brings men into a closer spiritual relationship with Him . . . Man is revealed by science as a being who is constantly progressing from glory to glory, changing more and more towards the spiritual image of his Creator."

REVIEWS

Reincarnation, by "Papus" (Dr. G. Encausse). Translated by M. Vallior. (Rider & Co., Paternoster Row, London, E.C. 4. Price 3s. 6d.)

The book defends the Law of Rebirth; shows the chemical rebirth of the atoms, the return of organic matter as plant food, through the fruit and edible herb, into the human organism. But Papus ignores the subtle point of the atoms' evolution in so doing. The diagrams, when the Doctor comes to the really human incarnation, are many and good. The various steps are made clear, and a great number of rare, or unusual deviations from the rule are noted and explained. The Law of Karma is hardly emphasised enough. In explaining the animal "physiognomic form," "Papus" seems to ignore the seven rays. And he entirely misses the mark when he says "It is therefore unscientific emotionalism which leads us to imagine that we are evolving our bodies by adopting vegetarianism." That part of the book certainly does the Doctor's erudition no credit.

The Chapters on "The Language of the Spirits," on "The Messengers of the Father," and the short explanation and chart, lift one to something of the real life of the ego. The book closes with a full translation of Book XII of the *Laws of Manu* on transmigration of souls, and a chapter of examples of the memory of former lives.

A. F. K.

The Path of Purity, II: A Translation of Buddhaghosa's Visuddhimagga. By Pe Maung Tin, M.A., B. Litt. (The Oxford University Press, London. Price Rs. 10.)

This is No. 17 of the Pali Text Society's translations. The First Volume appeared as No. 11 in 1923. These are valuable from a scholarly point of view, but are meaningless to the layman; they are really in many respects useless to the reverent or even respectful mind, for the explanations are so obvious, the criticism so carping, that much of such commentary is childish. Oriental literature is full of such commentaries, all written after the first recorders have given the words of the founder. It is only the original text that is illuminating, that by calling for intuition awakens it. One turns from all these commentators with weariness, asking "Lord, what do they understand?"

A. F. R.

With and Without Christ, by Sadhu Sundar Singh. (Cassell & Company, Ltd., London. Price 3s. net.)

This famous Christian Sadhu strikes one as a typical Hindû in his Christianity, if one may be excused the Irishism. If in his youth he had been exposed to the influence of strongly sincere followers of any other religion than that of the good missionaries at Rampur, he might equally well have become a Mussalmân or Buddhist, or remained Hindû, for it is fervour and sincerity of purpose rather than depth of understanding that characterise him. This is undoubtedly a "living" faith, and it matters little under what name it masquerades. It is interesting to read his assertion—made in other books as well as this—that there is a secret fraternity of Christians scattered throughout India, working as Sadhus among the people. It seems possible that he is claiming religious fellowship with the many mystically-minded holy men who have listened sympathetically to him, and perhaps with greater knowledge than his own, have been prepared to acknowledge that his Christ was their Kṛṣṇa or Mahādeva.

H. V.

The Story of Indian Music, by Ethel Rosenthal, A.R.C.M., etc. (William Reeves, 83 Charing Cross Rd., London. Price 7s. 6d.)

This "Study of the Present and Record of the Past" of Indian Music will be invaluable as a referendum for earnest students of oriental music. The authoress has evidently travelled extensively, and spared no pains to make herself acquainted with all the modern

schools, while steeping herself, so far as an alien may, in the best of the old traditions. No one can understand or appreciate the soul of India who ignores or despises her music, and it is good to read of the efforts being made, in successive All-India Musical Conferences, to standardise some form of notation, and cherish the few remaining—and too much neglected—practitioners of the sacred art, before their secrets perish with them, unheeded in the vulgar appreciation of the harmonium. The beautiful and subtle Vina, varying in form for north and south, but always almost as wonderful to the eye as to the ear, the Sarangi, Sitar, Dadruba, Tabla and other familiar Indian instruments are described, and the origin and nature of all the Ragas scientifically detailed, and the book concludes with Sir William Jones' treatise, written in 1784, which is a treasure in itself not to be missed. Sir William must have combined, to a rare extent, the characters of scholar, philosopher and musician.

H. V.

The General Report of the Theosophical Society. (T. P. H., Adyar.)

The Report presented to the Fifty-third Annual Convention, held at Benares in December, 1928, makes a bulky volume, published worthily, for circulation to the General Secretaries of Sections. It is evident that a new spirit is animating the work all through the world, and despite shakings in places, membership increases to a satisfactory extent.

H. V.

BOOKS RECEIVED

The following books have been received and will be reviewed in our next number :

The World's Religions Against War (The Church Peace Union, 11 Parliament St., London, S.W. 1.); *The Life of Annie Besant*, by Geoffrey West (Gerald Howe Ltd., 23 Soho Square, London, W. 1.); *Higgins' Apology for Mohamed*, by El Mirya Abu'l Fazl (Allahabad Reform So., Daryabad); *The League from Year to Year* (October 1st, 1927—September 30th, 1928) (Information Section, League of Nations, Geneva); *A Short Life of Apollonius of Tyana*, by M. Florence Tideman (T.P.H., Adyar).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Calcutta Review (April), *Modern Astrology* (April), *Theosophy in South Africa* (March), *Light* (April), *The World's Children* (April), *Bulletin Theosophique* (April), *The Canadian Theosophist* (March), *The Star Review* (March, April), *Theosophy in Ireland* (January), *The Humanist* (April), *La Revue Théosophique*, *La Lotus Bleu* (March), *League of Nations*, *News from Overseas* (March, April), *Revista Teosofica Chilena* (February), *The New Era* (May).

We have also received with many thanks:

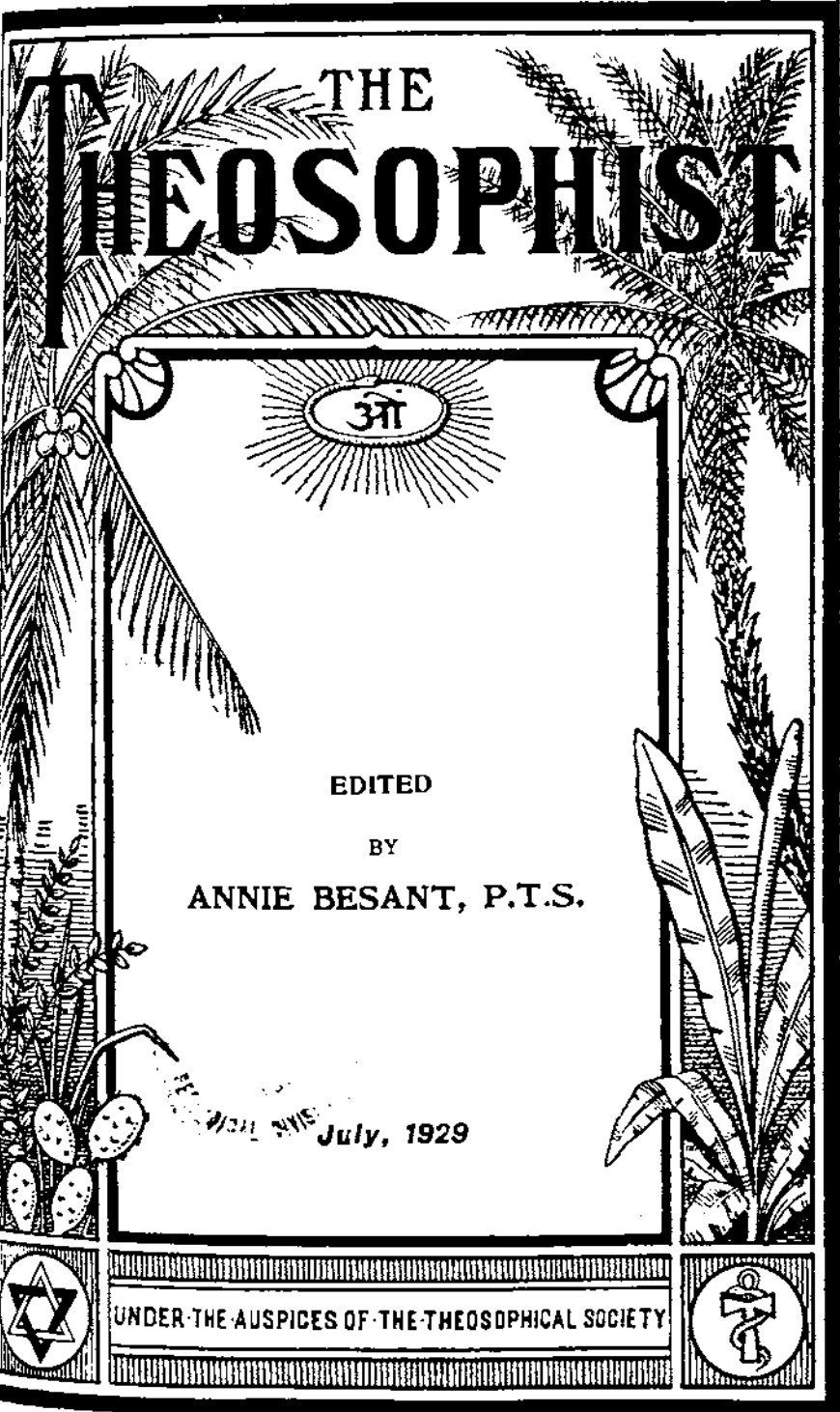
The Non-Subscribing Presbyterian (February), *Teosofi* (March), *The Indian Educator* (March), *Theosophia* (April), *The Bombay Scout Gazette*, *Pewartia Teosofia* (April), *Toronto Theosophical News* (March), *The Scholar* (March), *The South Indian Boy Scout* (March), *Liberacion* (February), *Buddhism in England* (April), *Ek Klesia* (April), *The American Co-Mason* (February), *The Beacon* (March), *Heraldo Teosofico* (March), *The Cherag* (April), *The Occult Review* (April), *The Vaccination Inquirer* (April), *The Vedic Magazine* (February, March), *Fri Horison* (March), *Revista Teosofica Cubana* (March), *De Ster* (April), *The Sini Herald* (April), *The Prakash*, *Heraldo Teosofico* (March), *Kalyan* (May), *The Journal of Oriental Research Madras* (January, March), *The Vedānta Kesari* (May), *World's Unity* (March), *Report Women's Indian Association, Madras, 1928—1929*, *The Asiatic Review* (April), *Weekly Unity* (September), *De Theosofisch Beweging* (April), *The Futuro* (April), *Gnosi* (March, April).

ERRATA IN MAY "THEOSOPHIST"

P. 115, "Donna Oaballini" for "Donna Gamberini".

P. 116, "Awarenes" for "Awareness".

P. 203, "Unkil" for "Ukil".



THE THEOSOPHIST



EDITED
 BY
 ANNIE BESANT, P.T.S.

July, 1929



UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY



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

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Edited by ANNIE BESANT, P.T.S.

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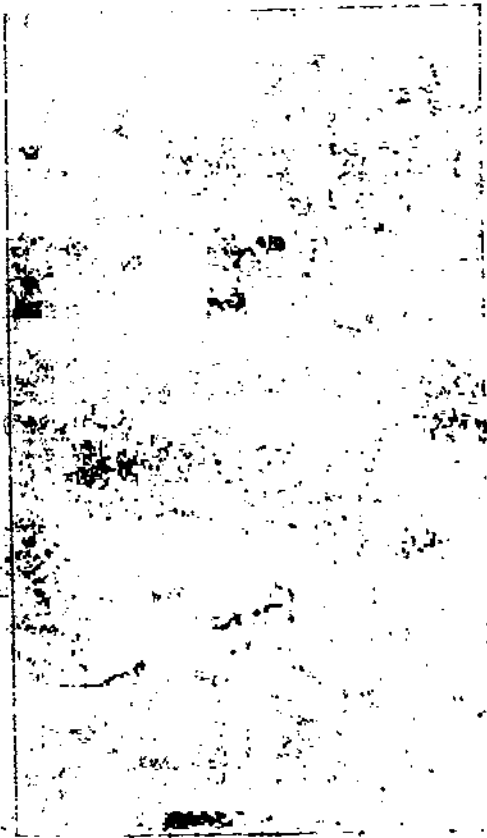
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433 West 34th St., New York City, the only building in New York, now standing, in which Madame Blavatsky lived. Photographed by Miss Lydia Hamren.

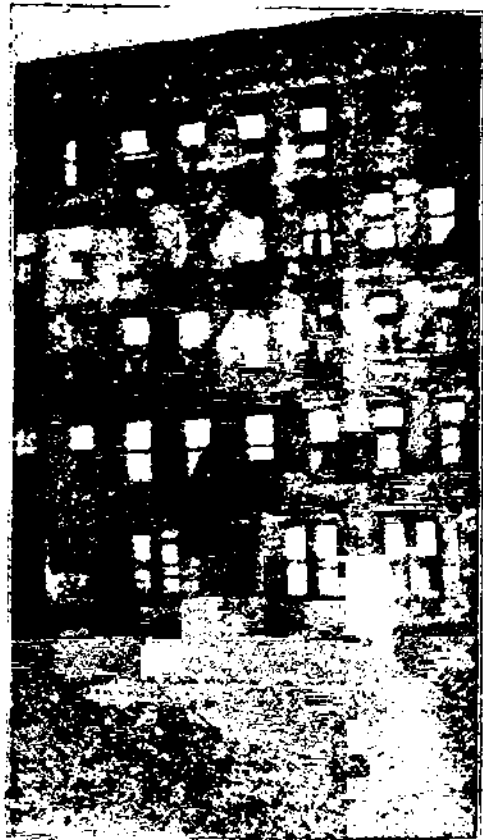


ON THE WATCH-TOWER

THE President, writing from Budapest May 16th, says that all had gone well so far. She was staying with Mme. Rathonyi, the Hungarian General Secretary, T.S. "All the arrangements here for the European Federation are admirably made," she writes: "The Government is very friendly because of my protest against the injustice with which Hungary has been treated in the treaty of Trianon . . . I have chosen as title, for our Manchester Free Trade Hall meeting, 'Britain's Rule in India: A Danger to the Peace of the World'. . . I am well, very well, I am glad to say, and my voice in a very good order."

From England she writes:

"I have the happy announcement to make that, thanks to the splendid work done by my dear Brother C. Jinarājadāsa, it was able to announce to the European Conference at Budapest the formation of two more National Societies, the T.S. in Central America, and the T.S. in Peru. Peru, in days gone by, was a big centre of our group, which has come down through the ages, re-uniting itself from time to time. I have also a special interest in S. America, and though its realization is in the far, far future, I feel that he is laying, well and truly, its foundations. Doubtless we shall be together there also, when that distant time is here."



463 West 34th St., New York City, the
only building in New York, now standing,
in which Madame Blavatsky lived. Photo-
graphed by Miss Lydia Hamren.



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THE President, writing from Budapest May 16th, says that all had gone well so far. She was staying with Mme. de Rathonyi, the Hungarian General Secretary, T.S. "All the arrangements here for the European Federation are admirably made," she writes: "The Government is very friendly because of my protest against the injustice with which Hungary has been treated in the treaty of Trianon . . . I have chosen as title, for our Manchester Free Trade Hall meeting, 'Britain's Rule in India: A Danger to the Peace of the World'. . . I am well, very well, I am glad to say, and my voice is in very good order."

From England she writes:

"I have the happy announcement to make that, thanks to the splendid work done by my dear Brother C. Jinarājādāsa, I was able to announce to the European Conference at Budapest the formation of two more National Societies, the T.S. in Central America, and the T.S. in Peru. Peru, in days of yore, was a big centre of our group, which has come down through the ages, re-uniting itself from time to time. I have also a special interest in S. America, and though its realisation is in the far, far future, I feel that he is laying, well and truly, its foundations. Doubtless we shall be together there also, when that distant time is here.

The work has been so very heavy that I must put off a sketch of the last month's activities to the 'Watch-Tower' of next month.



I am hoping to meet many members at the World Congress in Chicago. I go to the Camp at Ommen, but shall, I fear, have to leave it for the U.S.A. before it closes. Evidently my Karma just now is in wide journeyings, but it is very delightful to meet, wherever I go, faithful and devoted members of our beloved Society, 'the corner-stone of the future religions of the world'. Presently we shall see the splendid results of our Krishnaji's wonderful work in destroying outworn forms—no forms that are still expressions of Life can be destroyed—and we shall see 'a new heaven and a new earth' as the Life is embodied in the new forms it creates for its own expression. Brothers mine, do not be distressed. 'Let not your hearts be troubled'."

The publication of Mr. Geoffrey West's revised and enlarged biography of the President of the T.S. has met with a most sympathetic response from the chief critical journals, and it is interesting to members to see the variety within unanimity of the reactions. *The Nation and Athenæum* is struck by the brilliance of Mr. West's metaphorical snap-shot of his subject as an express-train "speeding irresistibly, on a headlong progress . . . with ever-gathering momentum," shedding along the way whatever and whomsoever cannot keep up the pace; but the critic justly remarks that the biographer himself has got discarded at a certain point of his heroine's career, so that while the earlier portion of the book is admirable in "lively sympathy and dry insight," there is a failure in understanding when

"the express suddenly jumps her points against the signals, and thunders off on the new track" of Theosophy. *The Times* critic too regrets that the biography "has not reached intimacy or finality" being mainly external, and suspects that Mr. West may be "a little too positive himself to be able to penetrate far into the nature and aims of Theosophy". *The Light* writes of "Annie Besant—Amazon and Sphinx" agreeing with her biographer's aphorism that her life is "One of those adventures much too strange not to be true". The conclusion of this article is just and cautious: "Only the historian of the future will see the drama in its true proportions, for the curtain has yet to fall on the last act."

* * *

Judge N. D. Khandalavala, one of the oldest members in India and a frequent contributor to the columns of THE THEOSOPHIST in its early days under the editorship of H.P.B., has sent for the Archives some most valuable material. This includes 16 autograph letters of H.P.B., hitherto unpublished, several articles by her, and a number of important letters from W. Q. Judge, B. Keightley, G. R. S. Mead, etc. It is most gratifying to have all these available, and Mr. Khandalavala's generosity has our cordial thanks for this splendid contribution to the Records of the Society's early history.

We have also to extend warm thanks to the Indian Section Council for having voted to the Archives from the Section Library at Benares a bound volume of very valuable pamphlets. This too is a most acceptable gift.

* * *

We regret to hear, through the press, that Krishnaji suffered some slight injuries in a motor-smash in California. The Ojai Camp in May was, apparently, again a great success. He is due at the Ommen Camp on August 1st.

After Krishnaji left England he spent four days in New York where he lectured to 1,500 people; one day in Chicago with a lecture to 1,000, and then went on to Ojai. There, Mr. Y. Prasad writes, "Krishnaji had a month's rest before he began his week-end talks. The Star Land looks wonderful, and the Oak-grove in it, where the talks were given, is almost as good as (if not better than) the Adyar Banyan Tree. Krishnaji gave two talks, both marvellous . . . Mr. Warrington gave a large tea-party (almost 300 people were present) to meet Krishnaji. Then Krishnaji gave a small tea-party to 50 or 60 of the leading men and women in Ojai, at Ārya Vihāra . . . Out of the 1,200 or 1,500 who came to the week-end gatherings, nearly 800 are not Star or T.S. members. There is such a peculiar misunderstanding about him that it is a great relief to people when they meet or hear him . . ."

* * *

Mr. A. P. Warrington, Vice-President, T. S., is busy developing Krotona. He plans to make the estate productive, the first step in this direction having been the opening of Krotona Hill Nursery for commercial work in landscape-gardening, plant and seed selling, etc. This venture has flourished, and the building of a series of small apartments is the next plan to be worked out. Four units are to be constructed around a patio, and each apartment will have a living room, bath, kitchenette, dressing-room and garage. The buildings will be of cream-colored stucco with red-tile roofs in the Spanish style.

* * *

Dr. and Mrs. Cousins have had a crowded and most successful time during their long tour in the United States. Dr. Cousins writes :

“ . . . We have now had time to look carefully into dates, and find that, to get back for work before October 1, as we were instructed to do, we must omit the T.S. World Convention, which was shifted from May to August. So we are booking by steamers which will give us four days in Hawaii about July 26 or a little later. We are sorry to have to miss the Convention, but the work which we were to have done through it, *i.e.*, demonstrating the higher things in the life of India through art, etc., has been very widely done through channels that the T.S. does not influence. We have been in eight of the largest Universities of America, and have two more ahead of us. We have been in numerous societies and clubs. Apart from our items in Europe, we have between us given about 140 full-length lectures in America alone. The enthusiasm that we have aroused is somewhat disconcerting to our modesty, and either or both of us will have to return for another tour to satisfy the demand and establish many things that we have only been able to give the preliminary push to in passing . . . ”

* * *

Professor Wood, the Recording Secretary, has cabled that he is changing his programme, and is instead going to Ommen Star Camp, and from there to the World Congress at Chicago.

* * *

We regret to announce the passing of one of our most devoted members, Mr. P. K. Telang, so well-known at Benares, Adyar and Bombay. He was for many years a member of the General Council, T.S. He was one of those who helped in the building up of the Central Hindū College as teacher of History and Samskr̥t, making this language more a living than a dead tongue, and was afterwards

Hon. Professor of History in the Hindû University. He later became Principal of the Theosophical National Boys' School, Benares. He assisted Dr. Besant with the editing of *New India* at the time of her internment. His health broke down latterly, and for a few years he has been a great sufferer, so he will welcome his release from pain.

J. R.

* * *

From Mr. Jinarâjadâsa we have received the following:

THE ARCHBISHOP OF LIMA AND MR. JINARÂJADÂSA

Mr. C. Jinarâjadâsa lectured in Lima, the capital of Peru, from April 15—19, on the subjects: The Idealism of Theosophy, Some New Viewpoints in Education, The Teachings of Krishnamurti, The Gods in Chains, and The Perfect City of Man and of God.

A theatre holding 1,500 was packed, and hundreds were unable to gain admittance. Two daily papers published each morning the entire text of the lecture delivered the evening before; towards the close of the series, a third daily also published the two concluding lectures, the public demand being so great. One lecture, "Why not be a Theosophist?" was broadcasted.

After four lectures had been delivered to enthusiastic audiences, and on the morning of the last lecture, the following appeared in every newspaper:

ARCHBISHOP'S PALACE,

LIMA,

April 18, 1929.

BRETHREN,

There is going about among us an individual, whom people call Dr. Jinarâjadâsa, who is deceiving the unwary with certain inventions which he calls Theosophy.

We say that he is going about deceiving, because he affirms without proving anything; and according to the newspapers which call him doctor and master, many are the people who are allowing themselves to be deceived.

The individual in question has the hardihood to compare with, and even to put on the same level as, our Lord Jesus Christ, Mahomed, Krishnamurti, and it may be his own self; and reclothing, with words more or less new, ideas which have already been expounded thousands of times in the world, he has come to form Theosophical Societies, we doubt with what purpose.

For Catholics, the teaching of Jesus Christ, preserved in the Catholic Church, resolves all human problems in life, now in the present and in the future. And Jesus Christ did not affirm things after the manner of Jinarājadāsa; Jesus Christ has proved His doctrine with innumerable miracles, with His resurrection, with His Church which has existed now for 2,000 years in spite of all manner of persecutions.

Let Jinarājadāsa or Krishnamurti perform real miracles, raise one from the dead, or provide an effective means for feeding the many in this city who are in want; they will leave senseless those who follow them, and some of our fellow-citizens are allowing themselves to be deceived.

Unhappily, we foresee that this deception does not injure merely those who are now being deceived; later the whole Nation will suffer.

Seeing that the teachings of these innovators contradict in many points the divine teachings of our Lord Jesus Christ, such as when they say that each man is in himself the Way, the Truth and the Life, while Jesus Christ said, "I am the Way, the Truth and the Life," "I am the Light which lighteth every man who comes to this world," "Without Me thou canst do nothing," etc.; and seeing that the theosophical doctrines have been many times condemned by the Church as contrary to the teaching of Jesus Christ, it is not permissible to us to remain longer in silence.

Therefore, in accordance with our conscience, and in the exercise of our pastoral duty,

We declare :

1. Catholics are forbidden to assist with their presence, or in any other manner, the lectures announced by the above-mentioned Jinarājadāsa.
2. Catholics are forbidden to belong to or assist in any positive manner associations called theosophical.

3. All Catholic persons who wilfully infringe these prohibitions remain by that act separated from the Church, or incur excommunication; they cannot therefore partake of the Sacraments, nor be godfathers or godmothers or sponsors in any formal act of religion; and should they die, without having received absolution from this censure, they cannot receive the privilege of ecclesiastical burial.

The present warning must be communicated to the faithful in the best manner possible by all parish priests and rectors of churches.

(Signed) EMILIO,

Archbishop of Lima

The result naturally was that the theatre was crammed, with hundreds standing in all the aisles; tremendous ovations to the lecturer at the beginning and the end; a crowd—of about 2,000, mostly young men—insisting on accompanying the lecturer on foot to his hotel, cheering the whole way; and insisting that the lecturer should appear at the balcony to receive the final greetings of the enthusiasts.

It was an incident which Lima, and especially the Catholics, will not readily forget.

C. JINARĀJADĀSA

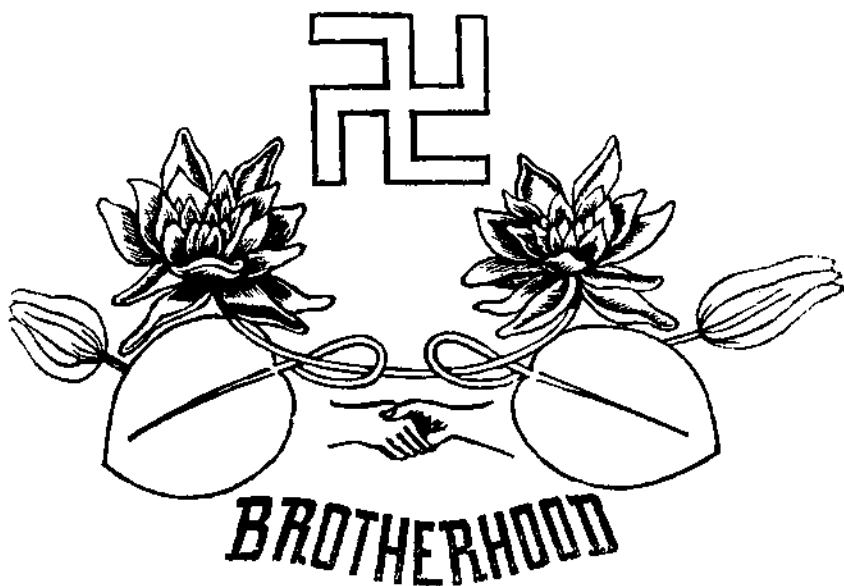


Those who would understand the life around them, who would see the goal and thereby establish the Beloved in their hearts, must develop great love and yet be detached from the bondage of that love.

* * * * *

For the well-being of the mind and heart, understanding is as essential as a warm fire on a cold night.

J. KRISHNAMURTI



MADAME H. P. BLAVATSKY AS I KNEW HER

By N. D. KHANDALVALA

(Concluded from p. 222)

THE idea of forming a nucleus of the Universal Brotherhood of humanity was too wide and vague for the comprehension of those who used to visit her. She wanted them to take up that idea in earnest, while they seemed to wish her and Col. Olcott to work for them. Both the Founders had spent large sums of their own to come to India from America. Since Indian acquaintances who assisted them in the beginning made many overcharges, it was very difficult for them for a long time to get on with their limited means. The idea of forming a Branch Society in Bombay was resisted at first, and it was after a great deal of urging

that the first Bombay Lodge was formed. The majority of those, however, who came to her felt that she had something valuable to teach, and by slow degrees the objects of the Society came to be appreciated.

There were several little incidents that caused her annoyance. She was very quick of temper, and now and again she hurst forth in wrath upon the devoted head of Olcott, who bore these unmerited storms with equanimity and a quiet smile. Her anger was only ephemeral, and she would again go on talking and explaining as if nothing had happened. She was said to have been an uncontrolled child in her younger years, of a psychic constitution, and often having strange experiences which she could not understand. Her peculiar ways were, it seems, due to the mysterious life that she had lived. The spiritual influences that controlled her were looked upon by her with awe, but her physical nature seemed to make her restive now and then. She was very averse to flattery, and any kind of reverence that was attempted to be paid to her was disliked by her. Once a Hindū member went up to her to touch her feet and make obeisance, when she suddenly got up from her chair and rebuked him: "I am not a saint; do not think of worshipping me."

The late Mr. K. M. Shroff, who was an ardent member of the T.S. and a friend of the Founders, at one time became very anxious to know who would take H. P. B.'s place when she passed away. She coldly replied: "The work of the Masters will never be hindered by any accidents. They will know to whom to entrust the work when I am gone."

She sometimes committed errors of judgment, but on the whole she kept quite clearly before her the ideal and the goal of the great work that was entrusted to her.

In my conversation and correspondence with her I used gently to let her know what defects and shortcomings were attributed to her by others. She used to take all unwelcome

remarks in good part, and she showed her friendliness towards me up to the last.

Very few really understood her attainments, her worth and her sublime teachings which have inaugurated a new era. Even now, after more than thirty years since her departure, the error is made of supposing she said the last word in Occultism and that no more progress is to be made in that direction. She had a great work to accomplish. She knew full well the difficulty thereof. She was single-handed, and had to work under the restrictions placed upon her by her Teachers. She was quite unconventional, and disregarded the stiff artificial manners of the West. Her dress was a loose gown, and her supple beautiful fingers were continually rolling up neat little cigarettes, which she was fond of smoking.

A copy of the Bible was always on her table, and on some occasions she would read out a passage thereof that would astonish an orthodox outsider. She had very few books, but she often wrote out quotations from rare books which were not with her. She once told me that, when she wanted any quotation, her method was to put her hands under her temples and look out far into space, and she would see before her gaze the required passage written out for her, or the page of the book opened before her from which she wanted to quote. On one occasion she said phenomena were psychological tricks. She was of a kind, loving and affectionate nature, ready to help any one in distress.

At one time she gave me two volumes on Egypt, that had been sent to her by Gerald Massey to review. The author had made out that India had taken a good deal from Egypt, but she was of a different opinion.

The followers of the several denominational religions do not generally look upon themselves as part and parcel of one wondrous whole, but believe that their different

communities are special creations, each by a God who specially favours them, excuses their faults, forgives their sins, and is glad to see them keeping themselves sanctimoniously apart and hating other denominational religions. It has been truly said that "Religions are dividers of men". It was this erroneous idea of "special-favourite" revelations that H. P. B. warned her pupils against. The religious customs, rites and ceremonies of each nation, community, sect or tribe have usurped the place of true religion, and given rise to endless wars, quarrels and misunderstandings. She used to point out that rites and customs should be carefully examined, and those that were really useful and beneficial should be adhered to; that there were not different religions mistakenly supposed to be given by God, but there was only one religion for all, and that consisted in a knowledge and practice of the laws of Nature.

In the *Key to Theosophy* she has very clearly and appropriately said:

"If you ask me how we understand Theosophical duty practically and in view of karma, I answer you that our duty is to drink without a murmur, to the last dregs, whatever contents the cup of life may have in store for us; to pluck the roses of life only for the fragrance they may shed on others, and to be ourselves content with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it."

During several of the most painful and trying years of the latter part of her life she bore all obloquy and attacks unflinchingly and with reverential devotion to her Masters, whose behests she explained and gave as a most important message to the world. As Wordsworth says:

Blessings be with them and eternal praise,
Who gave us nobler lives and nobler cares;
The teachers who on earth have made us heirs
Of love and pure delight, in heavenly ways.

I give below extracts from the letters I received from her during ten years, even after she left for England. It was a happy circumstance that she left India in 1885, for by going to Europe she was able to write the great work which she has left for the benefit of humanity, *The Secret Doctrine*.

SIMLA, October, 1880.

I never question my superiors, when I receive orders.

If there is anything our Fellows can reproach me with, it is the most unvarnished sincerity, it is my inability to feign and play a part. I cannot control myself in the face of a lie or flagrant injustice; and I will say to people to their faces what I say behind their backs. Is this my greatest crime?

BOMBAY, August, 1882.

Mr. B. . . . is perfectly nonsensical. Well, if he is not satisfied let him say so. We do not want Theosophists who do nothing but dictate their ultimatums and conditions *sine qua non*. I am tired of them.

I am sorry that notwithstanding all my perseverance in my duty, my endeavours and desire to do good, I succeed in disappointing and vexing people. If a good deal of that disappointment was created by 'petty' things, then the men themselves must be petty.

ADYAR, February, 1884.

Doubt and distrust will ever linger in the breast of every one who is not in direct communication, as I am, with Them (Masters). And then it matters little for Them. They care little for thanks, nor gratitude, nor anything save duty. They can do much, but never miracles.

And now about my own uninteresting Ego, I am told by doctors that I am dying, and if I do not immediately change climate, and have three or four months' complete rest, I have only three months more and no longer to live. I am going to France and Germany; it is worse than death for me. For they might have allowed me to die quietly here. I hate the idea; but They want me alive, it appears, not dead. Well, if the Masters want me to go, then I go—though I cannot make out why They should send me abroad to get relief, when They could as well cure me here, as They did twice before. Col. is going to London, and I too—I do not myself know where and why I am going.

ADYAR, March, 1885.

And now about our Masters: I am innocent of every one of the phenomena that happened through the Shrine, and of most of the remarkable phenomena outside. They were not even produced through me, as people believe, but simply, at my prayer, by the

Chelas of the Mahâtmas, and with Their permission. Many were done simply by X . . . and others by Dj . . . K . . . the Mahâtmas remaining quite unconcerned. Our members have no idea of the laws of Occultism; and those who have ceased to see in the Masters beings 3,000 years old, perched on trees and enveloped in their long hair, whistling loudly before every public or natural calamity, take them for infallible, omnipotent Gods.

The Masters have not pledged themselves to conduct and manage the Society, but simply to give advice to the Founders in questions and upon matters that it would have been impossible for them alone to decide upon.

The idea of a sane young man (Damodar) giving up his fortune, family, caste, everything, for the pleasure of helping a swindle, of writing forged letters to himself, is—superb! It only beats that other, that I, who have just refused a contract of 40,000 francs a year, if I remained in Europe and wrote solely for Katkof's papers, to come back to India to be stoned and covered with mud, as I now am; that I cheated and swindled the world with invented Mahâtmas and bogus phenomena, for the sole pleasure of cheating—for I defy the whole world to show that I ever got one pie by it.

I can show by facts and letters that I could make an ample living by simply writing for the Russian newspapers, and doing literary work in general. As for fame—Heaven save me from such fame! My fame is in Russia, and could even be in England as a writer, if I wanted fame. I have preferred unremunerative work, worry and the most ungrateful labor in the world, followed by obloquy and ceaseless calumny, out of love and devotion for the Masters and Their country—and I have served Them faithfully and to the best of my ability. They know, if others do not.

I say, better that people should never have had a blind unreasonable faith in the Mahâtmas, but had developed a little more faith in their own reasoning powers, and then they would have seen without the help of any foolish phenomena that had there been no Mahâtmas (or some one immensely higher and more intelligent than I am) behind my back, there would have been no "Isis," no Esoteric Doctrine that Hodgson himself proclaims the highest, most philosophical system of all. If the alleged H. P. B. letters in the Christian College Magazine are genuine and I am a trickster, then I am the sole author of "Isis," of all the letters written by the Mahâtmas to Hume and Sinnett, and of the best articles in THE THEOSOPHIST. As Mme. C. . . . expresses it, "in such a case H. P. B. is a Mahâtma herself".

Fraud or Mahâtma, I have done my duty by the Masters and the Hindûs.

WÜRZBURG, May, 1886

I do not mind these reproaches at all, just because they are unmerited. Thiers used to say that he was an old umbrella on which the rain was pouring for fifty years, when he heard of any abuse

lavished upon him. I may paraphrase it and say that I too am an old umbrella and tough; dirty water and slops have been poured on me generously for over twenty years and more; I ought to mind very little a few drops more or less of the liquid.

Between the Jesuits, the Protestant Padres and the idiotic Psychic Research Society, with the handsome Hodgson as their detective, I am very comfortably situated indeed!

And you take me to task for keeping secrets from all of you about the Mahâtmas! But if by cutting off my tongue I could obliterate every word of truth I said about the Blessed Masters, I would become mute and dumb for ever, before I was five minutes older. I have said all I could lawfully say of them, and much more. It is for desecration of Their names, of things holy and sacred, that I suffer now. It is for loving the Cause (Theosophy) too well, that in my desire to help it, I became indiscreet and gave out that which I ought never to pronounce.

You have, all of you,—even poor Olcott—the fine part in this tragic-comedy. You are the supposed victims, the noble, confiding hearts, deceived by me, “the cleverest, the most unprincipled and the grandest Arch-Impostor of the age!” As Hodgson’s report says: I am the vile “Russian spy,” the plotter, the author of the Mahâtmas. So be it. It is not me, H. P. B., who has little longer to live on earth, that the enemy is persecuting; fool is he who can believe it; it is the Society itself. It is Truth—however unskillfully managed against lies—that the enemy would crush.

Those who think I ever had any mortal object to deceive and bamboozle them, and invent Mahâtmas and a system which for the last ten years brought me sorrow, dishonor, vilification, very nearly death; which beggared me, instead of allowing me to work for myself by writing what would bring me honour and money, plenty of it; or, siding with the Spiritualists, who would have stood for me in millions, and made me as famous as I am now infamous in the eyes of those who judge by appearances; those who doubt, I say, may take care of themselves. I wash my hands of these.

WÜRZBURG, October, 1886

I do not despond, I am writing the *Secret Doctrine*; but I have no books here, no one to help me, and it goes very slowly.

You wish me “to be respected by those who speak against me,” but I care not for respect of those whom I despise from the bottom of my heart. That heart has become as callous as a corn on the toe. I care for nothing more, except my duty to the Masters and the Cause. To these two (I give) my every drop of blood, the last throb, the final pulsation of my heart—broken and poisoned by the vile, treacherous nature of Man.

LONDON, January, 1888

My life to live yet is not very long, and I have learnt patience in these three years. My health is better, but in general it is ruined

for life. I am well only when I sit and write. I can neither walk nor stand for more than a minute.

LONDON, July, 1885

Yes; you are right. My life was a chequered and marvellous one, but the marvels and checks in it are not all due to my connection with the great men whom they began calling "Mahâtmas" in India. The Masters I know are neither the Yogis as known in India, who sit for ages buried in a jungle with trees growing between their arms and legs, nor do they stand for years on one leg, nor yet do they make tapas and hold their breath. They are simply adepts in Esoteric Science and Occultism, adepts whose Headquarters are in a certain part of Thibet, and whose members are scattered everywhere through the world. These are the men—great, glorious, more learned than any others on earth; some quite holy, others less so—whom I know, with whom I learnt what I know, with whom I lived, and whom I swore to serve for ever, as long as I have breath left in my body, and whom I do serve faithfully, if not always wisely and *who do exist*.

Now whether any believe in Them or not is not the question. Maybe They themselves did everything in their power to bring people to disbelieve in Them, as from 1879 to 1884 the belief had degenerated into worship and fetishism.

I never said I was their 'representative,' I only said I was their servant and faithful slave; aye, unto the bitter death and end.

To conclude, you do not know me, nor have you ever known me as I really am; some day perhaps you will learn to know better.

LONDON, November, 1888

This is no age in which to fire out facts indiscriminately, and I have suffered keenly, personally, from what the silly publication of my phenomena brought on my head.

The missionaries thought it a great triumph for themselves when I left India, almost dying; also the Psychic Research Society by their 'Punch and Judy' exposures. But by leaving I have been able to write *The Secret Doctrine, Key to Theosophy, Voice of the Silence*, and prepare two more volumes of *The Secret Doctrine*, which I could never have done in the turbulent psychic atmosphere of India; nor would there be now a Society in England to-day, ready to match India for numbers and intellect.

* * * * *

In another letter, written in April, 1890, which was written not to me, but was intended at first to be circulated to the Indian members, though afterwards for certain reasons not published, and of which I was permitted to take a copy, H. P. B. writes as follows:

One of the chief factors in the re-awakening of Āryavārta—which has been part of the work of the Theosophical Society—was the ideal

of the Masters. But owing to want of judgment, discretion and discrimination, and the liberties taken with Their names and personalities, great misconceptions arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to any one, excepting to those who, like Damodar, had been finally selected and called by Them. All that I was then permitted to reveal was that there existed somewhere such great men; that some of Them were Hindûs, that They were learned as none others in all the Ancient Wisdom of Gupta Viḍyā, and had acquired all the Siddhis—not as these are represented in tradition, and the hinds of ancient writing, but as they are in fact and in nature—and also that I was a Chela of one of Them. However, in the imagination of some Hindûs, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as Mahâtâmās, and still some too-enthusiastic friends belittle Them with their strange fancy pictures. Our opponents, describing a Mahâtma as a full-blown Jivan Mukta, urged that as such He was debarred from holding any communication whatsoever with persons living in the world. They also maintained that as this is the Kali Yuga, it was impossible that there could be any Mahâtmas at all in our age.

What with the Patterson-Coulomb-Hodgson conspiracy, that the Society did not there and then collapse should be a sufficient proof of how it was protected. Shaken in this belief, the faint-hearted began to ask: "Why, if the Masters are genuine Mahâtmas, have They allowed such things to take place, or why have They not used Their powers to destroy this plot or that conspiracy, or even this or that man or woman?"

Yet it had been explained numberless times that no Adept of the right path will interfere with the just working of karma. Not even the greatest of Yogis can divert the progress of karma, or arrest the natural results of action for more than a short period; and even in that case these results will only re-assert themselves later, with even tenfold force, for such is the Occult Law of Karma and the Nidānas. We have each of us to win our Moksha or Nirvāna by our own merit, and not because a Guru or Deva will help to conceal our shortcomings. There is no merit in having been created an immaculate Deva, or in being a God: but there is the eternal bliss of Moksha looming forth for the man who becomes a God and Deity Itself, by his personal exertions. It is the mission of Karma to punish the guilty, and not the duty of any Master. But those who act up to Their teachings, and live the life of which They are the best exemplars, will never be abandoned by Them, and will always find Their beneficent help whenever needed—whether obvious or invisibly. This is of course addressed to those who have not yet lost their faith in Masters; those who have never believed, nor cared to believe in Them, are welcome to have their own opinions. No one, except themselves perhaps some day, will be the losers thereby.

The fact is this: in my position half-measures are worse than none. People have either to believe entirely in me, or to honestly

disbelieve; but it is worse than useless for people to ask me to help them if they do not believe in me. Here in Europe and in America are many who have never flinched in their devotion to Theosophy. Consequently the spread of Theosophy and that of the T.S. in the West, during the last three years, have been extraordinary. The chief reason of this is that I was enabled and encouraged by the devotion of an ever-increasing number of members, to the cause and to Those Who guide it, to establish an Esoteric Section in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and for the T.S. For the future, then, it is my intention to devote my life and energy to the E.S. and to the teaching of those whose confidence I retain. It is useless that I should lose the little time I have before me, to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me.

Half-measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters, and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy.

A conviction that wanes when any particular personality is absent is no conviction at all. Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason: Its members are the only ones whom I have the right to expel for open disloyalty to their pledge (not to me, H.P.B., but to their Higher Self and Mahatmic aspect of the Masters), a privilege I cannot exercise with the F.T.S. at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the tree, thus saving it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion or criticism, whomsoever it may emanate from.

Thenceforth let it be understood that the rest of my life is only devoted to those who believe in the Masters, and are willing to work for Theosophy as they understand it, and for the T.S. on the lines upon which They (Masters) originally established it.

If, then, my Hindû brothers really and earnestly desire to bring about the regeneration of India, if they wish ever to see back the days when the Masters, in the ages of India's ancient glory, freely came among them, guiding and teaching the peoples, then let them cast aside all fear and hesitation and turn a new leaf in the history of the Theosophical movement. Let them bravely rally round the President-Founder, whether I am in India or not, and around those few Theosophists who have remained loyal throughout, and bid defiance to all calumniators and ambitious malcontents, both without and within the Theosophical Society.

TWENTY YEARS' WORK

(Continued from p. 240)

Mrs. Besant on her return from U.S.A. visited Ireland, October 1909, and writes:

We had a pleasant gathering of the folk in Dublin in the evening, and on Monday I lectured to an audience of some 300 persons who had come by invitation from Belfast, Limerick, Wexford and other towns, as well as from Dublin. It was pleasant to see and feel the quick response and the growing enthusiasm of the listeners, and at the end Professor Barrett, F.R.S., President of the Royal College of Science in Ireland, spoke a few kind words of sympathy and thanks. The Land of Saints has not so far taken her rightful place in Theosophy, for she is to Europe what India is to the world, a witness for the spiritual life. The time has come when the light should burn up upon her altars, and Dublin has breathed upon the smouldering embers. The outcome of the visit to Dublin is the formation of two Lodges—a very satisfactory beginning for the T.S. in Ireland. Each will start with about 20 members. May their work prosper under the blessing on which all our work depends!

Counting these two and the Anglo-Belge, which has rebuilt itself and rejoined, 12 new Lodges have been formed since I came to England, and 240 new members have joined. The total number of members lost by resignation from the Section throughout the troubles of the last 16 months is 537. Some of these have formed independent Societies outside the

T.S.—the Eleusinian, the Quest, the Hermetic—and there is one Lodge of members who have resigned from the Section and attached themselves to Adyar.

On the 19th (October, 1909), many friends gathered, first in the Masonic Temple and then in the Headquarters of the T.S., to greet with kindest welcome one of our best workers in the North, Hilda Hodgson Smith, as the bride of Lieut. Powell, R.E. The marriage had taken place at Harrogate on the preceding day, and a considerable number of the bridal party came southwards with the bride and bridegroom to the little Theosophical festival held in their honour. Music, silent thought and an address by myself formed the graver part of the meeting, and then we went to Headquarters for the reception, at which the bride cut the wedding-cake with her husband's sword.

On the 20th October many friends gathered at Oxford for the lecture at the Town Hall. The building was filled with an interested audience, and Professor L. P. Jacks, the Editor of the *Hibbert Journal*, took the chair. One of the Colleges provided the stewards for the meeting, and a very large number of undergraduates attended. The last English lecture was given on the 21st to the Spiritualists' Alliance, and the Suffolk Street British Artists' Hall was crowded to listen to a talk on our relations with the three worlds. It is desirable that Theosophists and Spiritualists should co-operate where they agree, and discuss with friendly feeling where they differ; for both aim at knowledge and oppose materialism. The world is wide and temperaments are various, and the full recognition of liberty of thought and the showing of mutual respect will conduce to the general recognition of the reality of the unseen world. A crowd of kindly faces was the last impression of London, as the train steamed out of Liverpool St. Station, carrying Mrs. Sharpe and myself to Harwich, the first stage towards Amsterdam.

The sea was the reverse of kindly, for there had been high winds for days, and we arrived at the Hook of Holland more or less ragged in feeling. It was dark and cold, but we were well wrapped up, and rumbled off contentedly across the Holland flats; and presently dawn broke, and we looked out of the window at the grazing cows, and thought how chilly their quaint shirts must feel on such a morning. Soon we arrived in Amsterdam, to be greeted by the General Secretary and Mrs. Windust and other friends, and ere long found ourselves in the familiar and hospitable Headquarters in Amsteldijk. How many memories cluster round that building, memories of the days when faithful Piet Meuleman and Esther Windust and W. B. Fricke first raised the banner of Theosophy in Holland! The only outward change is the acquiring of a piece of additional land at the back, whereon a good temporary building has been raised for the E.S. and Co-Masonry; and therein we held a meeting on the evening of our arrival, the 22nd. The next day we went to Haarlem and had first a Lodge meeting and then a public meeting. Members gathered from all parts of the country in surprisingly large numbers. On the 25th we started for the Hague, where there were interviews and a members' meeting. Returning to Amsterdam, in the evening there was a public lecture, held in the big Concert Hall; and, despite the rain, the audience numbered over 1,000 persons. That was the closing scene of the Dutch visit, for the next morning we took train for Brussels.

Followed the inevitable interviews, the usual E. S. meeting, members' meeting, more interviews; and at noon we left by the Paris train, which carried us across the green country beneath dripping skies, and landed us in the midst of a crowd of friends assembled on the Paris platform. Paris was great on interviews; eight mortal hours of them in three days! Members had come in from the provinces in such

numbers that it was necessary to hire the Salle de la Societe de Géographie for the lectures to members, instead of meeting at Headquarters. The public lecture was held in the large Salle des Agricultures de France. The hall was packed ere the hour of meeting and many remained outside, to our great surprise, as no such rush had been anticipated. The lecture went well and aroused great enthusiasm; and I could not help being astonished that the Parisian public, always regarded as critical, cynical and materialistic, responded with eagerness and warmth to the ideas of the immanence of God, the mystical interpretation of Christian dogmas, the declaration that health could only be secured by right-thinking, right-desiring and right-living, and that the great social change must come by the self-sacrifice of the higher and not by the insurrection of the lower. The wave of spiritual life is indeed spreading when, in the intellectual capital of Europe, rent by the combats of clericals and anti-clericals and with a fiercely anti-clerical government, such views can find enthusiastic welcome.

After the lecture came a reception at the ever-hospitable home of the Blechs, where gathered members from Tunis, Algiers and very many provincial towns, old friends and new. In the evening the General Secretaries of France and Great Britain, Mme. Blech and myself quitted Paris for Geneva, leaving a crowd of friendly faces on the Paris platform, and being greeted by another crowd equally friendly on the Geneva platform on the morning of November 1st. In the evening I spoke on the same subject as in Paris, but felt weighed down by the atmosphere of heavy Calvinism, a line of thought not friendly to me. Geneva is an intellectual city, but one longs for the warm, soft breath of Theosophy ruffling its atmosphere and awakening its children to spirituality. Clouds hid Geneva's ring of mountains, and the prospect ended in grey curtains of mist; but autumn's tints glowed on

the nearer hills, and her wand touched with soft radiance of browns and reds and yellows the trees which lined the roads and clothed the hillsides. The evening was given to a gathering of the four Lodges in their new locale, occupied for the first time on this occasion. The rooms occupy the whole of a large first floor in a house close to the Cathedral; three good rooms open into each other, with some smaller ones adjoining, so that the Society is well lodged, with plenty of room for work and growth. The three rooms were crowded last night, not only the Geneva members being present, but others having come from Zurich, Lausanne and other towns.

We left Geneva for Lyons on the 3rd, and arrived in the great commercial city late in the afternoon. Lyons is intensely orthodox and Catholic; and as is ever the case under these conditions, there is a small minority fighting for its right to exist, and consequently very intransigent. The conditions being thus difficult, and members of the opposing parties forming the audience, I was doubtful of the reception which would be given to the lecture; but once more Theosophy triumphed by virtue of its inherent reasonableness and its pacific spirit. On the 4th we started for Marseilles, with many sweet flowers to make fragrant the carriage and many friendly smiles to speed us on our way. Among others waiting to receive us there were some members from Barcelona, Spain. At Marseilles I had the pleasure of contributing to the foundation of a new Lodge of Universal Co-Masonry.

Sunday found us in Toulon, where three meetings were held. The representatives of the southern Lodges met to form a Federation, on the model of those which have proved so useful in England and India. The public lecture was held in the large hall of the hotel. The hall was filled, but the audience was cold, though attentive. One feels in speaking in these provincial towns that one needs a fuller understanding of the people. Paris is cosmopolitan, but the provincial cities

are not in touch with cosmopolitan thought, and people outside the T. S. are drawn by curiosity rather than sympathy. It is the breaking of new ground, and the people would be approached more effectively by one who knew the local currents of thought than by a stranger. At Nice, the audience was once more of the cosmopolitan type, and was warmly interested and finally enthusiastic. The Nice season is just opening, so the time was opportune. The leading journal gave us a column of report and interview; and we may hope that this, with the lecture, will attract the outer public to the winter meetings held by the two Lodges.

Thus finished the tour in France. I leave that noble country—now in the grip of a persecuting materialism—with the hope that Theosophy may yet bring her back to idealism and to a liberal and national religion, and may thus preserve her in her place among the nations. I must not say Good-Bye to France without placing on record the good work being done by the General Secretary, M. Charles Blech. It was a difficult task to be placed before anyone, that of filling the place of the well-beloved Dr. Pascal; but M. Blech has done admirably well. His business ability, his firmness combined with courtesy, and above all his whole-hearted devotion to the Masters and Their work, have made him fully worthy of the place he holds.

At Genoa many gathered to bid us welcome; at Milan, Professor Penzig, the able General Secretary for Italy, shepherded us throughout our stay in his territory. The Ars Regia is doing excellent propaganda work in Italy. A lecture to members and an E.S. meeting at Turin finished the European work, and we sailed from Brindisi on the 14th November, for India.

(To be continued)



THE LIFE AND THE FORM

By ALEXANDER HORNE, B.Sc.

WE hear so much nowadays about the value and importance of one of these as against the other. May there not be cases where the position most of us take may need revision?

Take the question of ceremonial, as an example. There was a time when ceremonial was looked down upon; when all religious forms, without distinction, were looked upon as priestly innovations, without divine sanction and without practical avail. Then it came to be realised that some forms

had occult power, and that certain ceremonies had a meaning and a place in the religious life. In other words, it came to be realised that certain Forms contained and gave expression to an inner Life, and, because of the Life, the Form was valuable. Likewise with every other form; the realisation is coming upon us that, in a world of forms, Form often becomes quite essential if Life is to be manifested, conserved and handed down.

Let us apply this idea to the question of religious institutions and traditions. For many Christians it is to-day true that the organised church, as an institution and a tradition, has in many ways lost its appeal. As a result we have Christian Scientists, Spiritualists, Rosicrucians, New Thoughtists, Bahaists and, last but not least, Theosophists. Yet somehow, after a man has renounced allegiance to official Christianity, the culture of Christianity—the spirit of the Christian civilisation—still remains and continues to influence him. The man still associates himself historically with the racial unit to which he belongs, and continues to share in its life and to draw sustenance from its culture.

It might be inferred that it is precisely so with other peoples and religions. But is it? The question is worth investigating.

Let us take the Chinese people as an example. The opposition that the cultured classes in China show towards the proselytising efforts of the Christian missionaries is based, not on the belief that the converted Chinese become worshippers of what to them is a false god, but on the conviction that, while the three religions—Confucianism, Taoism, and Chinese Buddhism—are representative of Chinese culture and the Chinese civilisation, Christianity on the other hand is not. A Chinese on becoming a Christian undergoes the danger of severing himself largely from the life, the spirit, of the Chinese civilisation, without the capacity to assimilate the best

of the Christian civilisation, because of racial tendencies which will not be denied. His descendants tend to become more and more completely alienated from their ancestral culture, and thereby cease discharging their duties towards it: the duty of living that culture, of enriching it and perpetuating it. The missionaries have to some extent come to see the justifiability of this position, and are nowadays endeavouring to mould their Christianity into a form suitable to the Chinese spirit. They are endeavouring, moreover, to preserve and emphasise the worth-while (or what they consider to be the worth-while) elements in the Chinese culture, so that a man converted to the Christian religion may still remain Chinese in spirit. The Chinese culture is thus seen to be a Form through the instrumentality of which one particular phase of Life has been conserved through the ages. And for the sake of that Life, this Form is found to be worth preserving. This view I think is fundamentally correct, and the principle underlying the founding of the Besant School for Girls in Shanghai, for example, has been just this very recognition that, while Western methods in education are valuable, there is a spirit native to the Chinese culture that is worth preserving, and that an appreciation of Chinese traditions and cultural history must form the background for the education of a Chinese child.

The same remarks would no doubt apply with equal force to other Oriental cultures and civilisations. Thus it has been observed that the Hindū admirer of Western civilisations has found himself in the same predicament as his Chinese brother, that of becoming alienated from his native culture. Theosophical leaders in India, recognising this fact, have strenuously tried to stem the tide that has been sweeping the modern-educated youth in the above direction, and have endeavoured to preserve and emphasise, for present-day youth and for posterity, the worth-while element in the ancient culture. Here again the principle seems to be that, while a

Christian can sever official connection with an organised Christian church and become, let us say, a Theosophist, without losing contact with, and the benefits of, Christian culture, a Hindū cannot leave his ancestral religion for the religion of another civilisation, or a philosophical system expressed in foreign terms, without feeling a loss, *unless he is careful to maintain cultural contact with his own people*, or unless his intellectual leaders are careful that he do so, which comes to the same thing. In accordance with this principle, the Theosophy that has been spreading in India has been a Theosophy based on the *Bhagavad-Gītā* and the *Upanishads*, for the reason that such a Theosophy, expressed in traditional terms, has an emotional appeal that is a powerful factor in human life, and draws abundantly from the well-springs of India's spiritual past. If Theosophy is to continue spreading in Oriental countries, it must continue to be based on the rich heritage of their ancestral culture.

A somewhat analogous, but very much more complicated, situation confronts us when we consider the condition of another Oriental race and religion : the Jewish. The complication arises by reason of the fact that this originally Oriental culture has, for almost two thousand years, been living and growing very largely on Occidental soil and in the midst of an alien civilisation. During all these centuries, convinced as it has been of its election as the Chosen People and of its priestly mission, it has been preserving a "fence around the Law," jealous of foreign intrusion, and safeguarding its racial and religious character against assimilation with the peoples in whose midst it has dwelt. Holding on to its heritage with a heroic tenacity; resisting terrible persecution, the rack and the stake; developing, amid difficulties and pains, all the spiritual and ethical qualities that these things bring in their wake, it has managed to build up a Form that is characteristic of the Life it has been singled out to express : a Form that

still manifests all the symptoms of life, a reservoir of spiritual energy and character-moulding power, with a creative potency for probably many centuries to come. Shall we say here that the Form is nothing and the Life everything? Or shall we admit that, since this particular Form is a channel for a particular manifestation of Life, therefore it is worth preserving, for the sake of the very Life it is to express?

The question is an extremely relevant one at this time, for the reason that a movement has now been on foot for some years, with the avowed intention to theosophise the Jewish religion, as the other religions of the world have been theosophised. Now if by this attempt to theosophise a religion we understand the attempt to reduce it to its essential and fundamental elements, to prune it of superstitious growths, and to elevate it spiritually and harmonise it intellectually with the best thought of the day, then this becomes a very wholesome and worth-while ideal indeed, and no fault can be found with it. But if by "theosophising" a religion is meant the turning of its votaries into Theosophists, then the question must be gone into more deeply, in the light of the considerations that have preceded and those that are to follow.

To appreciate the full import of the question here raised one has to have a fairly intimate knowledge of Jewish history, briefly sketched above, and—what is far more important—a pretty thorough understanding of Jewish psychology. Judaism and the Jewish people occupy, in this respect, a unique position among the religions and peoples of the world. In the case of every other religious and racial group there is no essential and inseparable connection between the religious and the racial elements. One who is English by nationality, for example, can be religiously a Protestant or a Roman Catholic. A Chinaman racially can be religiously a Buddhist, a Taoist or a Confucianist. A Muhammadan religiously can be nationally a Turk, an Arab, an Indian or a Chinaman, as the

case may be. But with the Jew it is different. For several thousand years race, racial culture and religion have been indissolubly united and fused into one. A Jew by racial descent is at the same time a Jew by religion. A Christian Jew or a Muhammadan Jew is an anomaly, for he is a Jew and yet not a Jew. In other words Jewishness implies both creed and descent. It is a conception that has grown up in the Jewish mind these many centuries, the conception of Jewishness as having two aspects: a religious aspect and a racial aspect. The thing itself, however, is one and indivisible. It is a unique Form, combining within itself the religious and the racial, so that those who draw Life from that Form draw at one and the same time upon the spiritual, intellectual and biological energies that have accumulated within it. And not only is one indissolubly associated with the other; it actually cannot exist without the other. Like the Siamese twins, when one dies the other dies also. Take a Jew who voluntarily or otherwise gets out of contact with his people, and very soon his religion dies within him. Take, on the other hand, one who ceases to identify himself as a Jew by religion, and very soon he begins to mingle less and less with his fellow-Jews; his children still less so, till finally that particular branch of the Jewish family tree withers and dies. There are, of course, exceptions. I speak here only of tendencies.

Now the question I have been leading up to is just this: Is anything lost by a man thus dissociating himself from his people? I have come to the conclusion that, in the case of the Jew, even more so than in the case of the Chinaman and the Hindū, this is undoubtedly true: something vital, something very important and precious, is definitely lost. For a man born into the Jewish race has, by reason of his birth, a ready-made source of inspiration and power, a vital and intimate contact with a culture, and a spiritual and

intellectual history, of three thousand years. No other Form can mean so much to him ; however much he can be inspired by the history of the Greeks or the Egyptians, nothing can have the compelling power, the emotional force, that his own cultural history has, for nothing can so readily find an echo in his own bosom.

These remarks have a practical bearing on the question we have formulated. In the first place a Jew who has been attracted to, and inspired by, the Theosophical philosophy must take care that, in the enthusiasm of a new vision and a fresh inspiration, he be not alienated from the thought and the life of his own people. If he succumb, he is the loser thereby, for he then shuts himself off from the accumulated spiritual and cultural possessions of three thousand years, breaking the link with future generations, failing to pass on to others that which has, with trouble and pain, been built up for their use. While the advantages of spiritual emancipation are not to be disputed, as far as the individual is concerned, there is this danger that must be guarded against : one must not let oneself become so out of sympathy with the limitations of others that one ceases to be able to serve them. From a Theosophical point of view, this question of service is a most important one. If a certain instrument makes of itself a channel for service, then that instrument is "good". If that instrument allows itself to get into the condition where it is no longer capable of rendering service so effectively, then that condition may safely be characterised as "bad". Here, then, is the situation in a nutshell. If we Jewish Theosophists allow ourselves to grow out of contact and out of sympathy with our people, then we voluntarily surrender the only instrument that we possess by means of which we can be of service to them. And conversely if, with our enlarged vision, we still manage to maintain contact with them, if we still manage to preserve sympathy with their limitations, and the capacity to talk to

them in terms of their own modes of thought, their own symbols and allegories, their own culture in short, then that capacity becomes for us an instrument of service—a bridge reaching out from our side to theirs, without which no communication is possible.

That the average Jewish Theosophist has just this tendency to more or less loosen the bonds that tie him to his people is a matter of fairly common observation, still more so within the past year or so, for obvious reasons. It is a phase I myself have passed through, and I can therefore speak from experience. And my home-coming—my re-possession of an ancient spiritual heritage plus the vision and understanding that Theosophy has given me—has been such a joyous one that I would earnestly urge every Jewish Theosophist to make the experiment for himself: to delve deep into the history and culture of his own people, and reinterpret it for himself and his associates in the light of his Theosophical knowledge.

So much for the individual. For the group I would say this: Theosophical work among the Jews must be undertaken with consummate care and deep understanding of the factors involved. Principles that apply in other cases will not necessarily apply in this; much less will hasty generalisations and idealised theories apply in the case of a "stiff-necked people". Above all, groups of Jewish Theosophists will succeed in being of service to their people only if they embrace whole-heartedly history and folk-lore, the metaphysics and the psychology of those they intend to serve. The most constructive programme that the various branches of the Association of Hebrew Theosophists can undertake for the next few years is to disseminate among their own members—long before they begin to do any public work—an understanding of Hebrew Theosophy (with emphasis on the "Hebrew").¹ For just as every man tends to build within himself a Theosophy

¹ See Introduction to *Esoteric Judaism*—Theos. Press, Wheaton, Illinois, U.S.A.

characteristic of his own individuality, so can a people be inspired and influenced more by a Theosophy that is a sublimated reflection of its own philosophy and culture and genius. Therefore let the Theosophy that is presented to the Jews be a Jewish Theosophy, based on the purest heritage of the Jewish past, founded on Jewish mystic lore, colored by Jewish symbolism, and phrased by Jewish thought. There is enough in the Cabala, in the philosophy of the Gnostics, the Essenes and the Hasidim, to furnish the basis for an inspiring and intellectually acceptable philosophy of life. Give this philosophy no strange label; use no high-sounding terms. The Jews are traditionally afraid of labels and suspicious of everything that savors of the un-Jewish. But give them their old phraseology, re-introduce them to the mysticism of their fathers, and they are liable to go a long way along the road of spiritual unfoldment. There is this advantage in being a stiff-necked people: once on the right road, nothing can turn them from the goal.

THE QUEST

THERE is a vision in my heart;
Immortal Beauty I have seen,
I follow her who is my Queen,
And never, never shall we part.

All I could dream, and all desire,
Is she, more fair than words can tell,
Upon me lies a magic spell,
I am consumed in love's sweet fire.

F. H. A.

S'ORIENTER

By JAMES DAVID BIBB

CONSCIOUSNESS, what is it : what does it mean practically to you and to me ? Is it something that can be handled with the hands, seen with the eyes, heard with the ears, or is it something more real, something that transcends yet embraces the objects of the physical senses ? What is its relation to physical activity and to Life, and how may I, myself, know consciousness ?

That aspect of consciousness which is constantly changing is the froth of consciousness. There is a stable state with its varied degrees of development, from which the "froth," the constantly changing emotional states, directly flow. One is in the "moody" state, then again he is in a state of "hilarity"; yet the objects and general environment are the same, while somehow the chemical constituents of the "froth" have changed, and the extremes of these constant changes of the outer husk of consciousness depend upon the more stable immediate base of the particular individual consciousness.

Froth-consciousness is predominantly controlled by the emotions. It manifests through the class of people who are active upon impulse, and who swing hither and thither in the storms of their emotional consciousness. Such human beings are of necessity changeable and unreliable, because they are themselves controlled by the changing winds of emotions; and this is more or less so even with those whose intellectual

consciousness predominates, and whose stabilised states are of a higher and stronger character.

It must follow that the receptive consciousness is itself constantly in an evolutionary and expansive state of change: any objects piercing the receptive consciousness (Manas, the Divine Mind), through the medium of froth-consciousness must of necessity be modified by the latter, and as it receives vibrations from objects, it expands its capacity for receptivity, hence each succeeding perception of the same object changes.

The cause of the brain's being in a constant state of change is the play upon it by its etheric counterpart, which in turn is kept constantly pulsating by emotions and thoughts. Every impact from without affects the brain-cells, and sets in motion corresponding vibrations in the emotional and mental cells, finally entering into and affecting the perceptive consciousness (Higher Manas).

We can examine the physical brain and learn its functions, its movements and its habits, but beyond this region of consciousness the intellect can only arrive at conclusions by logic. This is not satisfying to the searching, evolving, human consciousness, which wants direct evidence by experience; therefore a method beyond intellectual reasoning must be found and demonstrated. Consciousness is to the intellect as quicksilver is to the fingers; hence the floundering of modern psychologists of the intellectual and emotional type. Personal consciousness is a most complex and intricate fabric of thoughts and emotions, built up through the long ages in human experience and strung on the thread of selfhood. It is beyond the restrictions of language, but a knowledge of it may be secured by the Soul who has the stamina to transcend lower desires and the concrete mentality immeshed therein, which is an essential requisite, because all states of consciousness in the physical and psychical bodies traverse the circle of birth and death.

THE "I"

While it does not so appear to the average observer, human consciousness is continuous, notwithstanding that the physical-brain-consciousness of the untrained person breaks at sleep. Even so, when the consciousness returns to the physical brain it is continuous, or else the conscious being could not remember that silence reigned between the last and present waking consciousness. It is not the stream of consciousness that breaks, but the brain, as the organ of transmission at this evolutionary stage, that is unable to vibrate to the more subtle states of consciousness which predominate during the sleep of the physical body.

Consciousness is a distinct and separate thing, as much so as a human body, and it never mixes itself, in the sense of losing its selfhood, with another consciousness. Like all expressions in nature, it is under the gradual evolutionary processes of unfoldment, and a person at the close of the day is not exactly the same person, in point of expressive being, as he was in the morning of that day; though the change of one day is usually so slight with the average person that it is unnoticed, yet it is not difficult to recognise the continuous change in personal consciousness. Man forms to-day the foundation of his being for to-morrow, hence the importance to the race of living in the present, because it makes keen the realisation that every personal movement, thought and desire makes for better or worse, and tends to lead to that ultimate stability of consciousness, the Eternal Now ($\bar{A}tm\bar{a}$). If this were not so, and there were no "stream of consciousness," there could be no memory, no record of experiences, made by the Self, the $\bar{A}tm\bar{a}$, who may examine his own record. This substratum of continuity of consciousness is termed by Prof. James the "stream of consciousness," and by the ancient psychologists, the "Self" or "Jiva". Without this "stream,"

there could be no intelligent beings, nothing to cognise that which is cognisable : there could be no science, no psychology ; no succession of states of mind because there would be no mind, no personal consciousness which is the thread upon which are strung the beads of experience. Consciousness is not the physical body nor any of its organs, but it is the essence, the permanent thing, the "life turned outwards".

The personal consciousness gathers its beads of experience through the organs of the physical body, which is one of its instruments. The individual consciousness forges the materials gathered by the personal consciousness into faculty, which power the physical body does not possess, neither does it have the power of retaining this forged intelligence. The body simply expresses when the personal consciousness directs. Egos manifest themselves through activity on the physical plane, according to their growth and expansion in experiences attained in many successive incarnations in the world-school. Hence the varieties of expressions of emotion, intelligence, etc., both great and small ; unscrupulous people, wiseacres and fools, according to their sowing : "Every man to his own place." This personal consciousness is the thing that makes me KNOW myself as such, always, as distinct from all other personalities, and because of it intelligent self-conscious life exists.

Once this principle governing the distinction of personal consciousness is absorbed into one's consciousness, continuity of life becomes a conscious fact. "As the current of an electrode buried in the ground unerringly finds its way to its own similarly buried mate, across no matter how much intervening earth," so may one always connect one's self through the medium of selfhood, no matter through how much intervening materiality. It is the essence of consciousness (Buddhi, Divine Love), which is the permanent

substratum, and to this the personal consciousnesses are strung as beads constituting the individuality (the reincarnating ego), which is an expression of consciousness representing more stability and possessing a wider range than personal consciousness.

It is knowledge of that which *I Am*, that I seem *not* to know, after which the feverish world is consciously or unconsciously struggling.

There is always with *me* a sense of personal identity: thoughts which I know belong to *me*, indeed seem to be part of *me*—some elements of the empirical ego. This sense of personal identity is the unquenchable fire of consciousness of *I Am*. Were there not something permanent to cognise, the impermanent states of consciousness could not exist, and this permanent something is the abiding ego, the ultimate consciousness of stability to which all of the other degrees of consciousness of less stability are strung, and it is the source from which they derive the essence of self-consciousness. Compare electricity with the *I Am*, now expressing itself in positive and negative, and the twin manifesting in varied degrees, each and all of which carries of course the essence of its source, electricity, the *I Am*. When this pair of positive and negative, with their many varieties of expression, cease to manifest, do they not resolve themselves into their origin, electricity? Has not this state of seeming nothingness (to the concrete mind) power to manifest again? About consciousness we would say that it has gone into nothingness, and about electricity we would say that the current is turned off, and know that it would again manifest when the current is turned on and intelligent direction applied. The *I Am* is the original self (Monad) that "puts out" and gathers unto himself the empirical ego; and he is the "thread" running through the empirical beads; it is he that contains all memory, which expands and grows by the

process of unfolding evolution, and manifests as the stream of consciousness.

As we grow in years, memory begins to fade, because the physical organs do not function so well as in the prime of life; the whole empirical ego seems to deteriorate, all of which is a drawing-in of the generated personal forces for the rearrangement of a new basis for the new (?) empirical ego. It is the vestures of the *I* which are fading, and not the *I am*. There are many cases of disorder of the physical brain and organism, causing what we term insane delusions, and the causes underlying such disturbances of the personality are being earnestly sought by the scientific students of our time. The basis of personality is individuality, and its basis is the original force or monad. The individuality is the creator of his own environment, and when some other individuality attempts to take charge of or encroach upon the environment of his own creation, including his physical body, it naturally creates serious disturbance affecting the *I* in his manifestation. These insane delusions constitute a perplexing problem, deserving the most unbiased and studious attention of the scientists, because its solution means the salvation from a life of torture of many with sensitive nervous organisms, who simply need intelligent adjustment, by means of which innumerable delusions under which these poor souls are suffering may be removed. Along this path lie oceans of knowledge for the scientific investigator, who has not at his disposal the means of the occult scientist.

The empirical ego expresses in manifestation all stages, from abnormal self-appreciation gradually down to abnormal self-condemnation, and his degree may be discerned by the physiognomical expressions. We are inaccurate often in our appraisal of ourselves, being unable to see ourselves as others see us. It is most natural during our soul-evolution through the form-building processes of the empirical ego to

put forth great effort at "recognition" in order to bring the empirical ego into prominence, so that we may identify ourselves with *I Am* as distinct from all else. It is for this reason that we hear so much of the *I*. The empirical ego is struggling in the race to win, and he fuses out at every possible point of contact of empirical-I with the *not-I*. Unless the personal consciousness possess this element of self-seeking, it cannot long maintain itself. The things which it selfishly seeks build up the empirical ego, and it is the keen competition, necessitating the drawing-out of the powers of the individual ego, that builds for itself its bodily structures and makes the fittest survive. The empirical ego is the crystallisation of many combinations, the sum total of many beads, and he naturally seeks to feast on temporal life until he is able to perceive the distinction between the empirical ego and the individual self, when there is formed a definite self-conscious individuality, the blending with which constitutes the spiritual man; and this is the true immaculate conception, "Conceived of the Holy Ghost". The self-seeking ego has blended into the individual ego, the state known to the philosopher as the self-sacrificing state, and the *I* no longer strives for outward recognition in this world or any of the realms of objectivity. He has begun to attain in a new region of consciousness, for the development of the individual self through sacrifice. The evolutionary processes of nature have blended the empirical self-seeking ego with the individual self-giving ego, forming the link that transcends the intellect. Spiritual aspirations now overshadow emotional impulses, and we gladly give up the things for which we have heretofore striven. This is freedom, and we relax and lay ourselves open for the use of nature, and permit her beauties and forces to absorb and merge us into the state of permanent ecstasy. It is the illusionary and impermanent things which the empirical self indicates that keep us constantly surging onward with the mass

of humanity. When we have renounced these and have grown big enough, as the empirical ego, to recognise the individual self, then sets in the "springtime of joy," and the anastomoses of the root-emotion of love become crystallised into personal character, and demonstrate in practical life the characteristics of the meek and lowly Nazarene. The things that tie and bind *me* to pain and sorrow and death have been renounced, and my soul is filled with ecstasy in clouds or in sunshine !

This influence radiates outward from *me*, and the more I give out, the stronger is the reaction, and thus the eternal music goes on and on, like the ray of light which never ceases.

Evolution plays a most vital part in our lives (consciousness), and until the individual by reason of his exertion, or the age of his soul-expression, has reached certain stages of growth, corresponding states of consciousness are quite impossible for him. The child in the primer grade cannot be expected to assimilate higher mathematics, but he may be expected to open the present capacities of his mind for training from grade to grade, until he finally becomes a higher mathematician. Always in human development, both in consciousness and in activity, there exists the ultra-conservative element, resisting growth, and the radical element running to the other extreme. The great mass between these two millstones yields something now to its ultra-conservative side and then something to the radical, and so makes the forward march of the Free-Will-Being possible with the least destruction. We are now in the intensely critical state, in the throes of the birth of a new race, a new consciousness, and this accounts for humanity so eagerly injecting its consciousness more and more into the secret recesses of its being. The principle of competition, applied in the present day to commercial and industrial activities, is surely being supplanted by the principle of Unity, the key-note of the New Age that is upon us, in which success will not be measured by accumulation of material wealth and

power (force), but by personal ability to express wisdom and power (Love-Intelligence) through the personal character. The highest standard of character is becoming the measurement of citizens, and since the elements of character are universal, they cannot be claimed exclusively by any nation, organisation or groups. It will not matter to what race, country or religion one belongs, but of great importance will be the nobility of one's character, if one is to stand well as a citizen of the New Age. This principle is the true basis of all physical-plane prosperity and happiness. Consciousness is ultimately ONE and the SELF of all existence and non-existence. It is essentially the cause of all states of consciousness, whether it be manifesting as mineral, vegetable, animal or human; the physical, passionate and murky psychical, or the Divine; it is yet the ONE CONSCIOUSNESS.

Your consciousness is your selfhood, and "its growth and splendor have no limit," save that temporary bondage to the personal-self, the delusion that your Soul is separate from the All-Soul and therefore separate from all other human, subhuman and superhuman beings. Rend this illusion and know that the sin and ignorance, the glories and joys of all beings and all things are yours, and thus may you enter into companionship with the immortal hosts of the Dawn, where boundless human and divine consciousness reveals itself and reflects into your personal magnetic field, filling it with the Spirit of the Eternal Now.



TRINITY

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

SOME people are principally intense, loving a few strongly ; some extensive, loving many mildly ; some love a few and mildly, but are predominantly pure and unselfish. Feeling—and similarly thought—is thus three dimensional, growing in the perpendicular axis of purity, in the horizontal axis of extensiveness, and in the third axis of depth.

If man is thus triune, so must be God whose image he is. God exists in three aspects corresponding to the three dimensions of man.

The Father is a pinnacle of greatness. His *Kailasa* is more His symbol than abode. That icy mountain paradise represents the joy of pure feelings. Sublimity is the keynote of God the Ascetic. He is also known as God the Destroyer, for every ascent in the perpendicular axis of consciousness, which He represents, means the annihilation of the lower orders of being.

The Son is an ocean of greatness. If there be any horizon bounding His limitless love, it is an optical illusion of our own making. Vishnu means in Samskr̥t "All-Pervading"—the all-pervading life, the horizontal axis of life structure. His *Vaikuntam* then represents the joy of extensive feelings, the keynote of God the Lover.

The Holy Spirit is a fire of greatness. Tradition has abandoned His worship and disbanded His heaven, but it still

exists in the fire of the enthusiast. Nothing was created save through intensity. Manifested life itself is a grouping of the scintillations of Divine intensity. So also, material forms are built by intensity of work. Art creations flow from intensity of feelings. Mind-products come from intensity of thought. Intensity is the keynote of God, the Fire of Creation.

Man must develop in himself the three dimensions of consciousness and become a true image of God. Though finite, there will ring within him the eternal song of the Infinite, as the sea is heard singing within the heart of a shell.



TO VENUS, RISING BEFORE DAWN OUT OF THE SEA AT ADYAR

STAR of the sea-foam whiteness, Anadyomene,
Notes of an age-long worship surge and sigh on to thee.
Thine is a stainless beauty, born of a freedom fair,
Freedom from earth's enchantments, of ocean, cloud
and air;
Spurning the opal-tinted veils of dawn, to poise
Diamond clear, ecstatic, eluding lowlier joys.

Widens the arch of triumph for earth's returning King;
Rosier flush the cloudlets; birds awake to sing.
Past is the peaceful stillness; day crowds on apace;
Behind its flaunting beauty thou dost withdraw thy face,
Peerless and silent witness when all the world did sleep.
Immaculate up-rising, White Lotus of the Deep!

THE EMERGENCE OF PURPOSE¹

By R. E. R. GRIMMETT, M.Sc.

ONE of the most striking developments of the last few years in the field of evolutionary theory has been the rise, and fairly general acceptance even in orthodox scientific circles, of the doctrine of emergence. By this is meant not merely that evolution progresses by the chance combinations, infinite in variety, of the substances, forms or aspects of the universal medium (call it force, essence, spirit or matter) and their selection through the law of the survival of the fittest, but that, at certain points in such associations, fundamentally new features or entities arise which are not predictable from the known qualities of the combinants, and are in fact the outward expression of the continually operating activity of creation. In the combination of qualities or forms is found the necessary opportunity for the release of this creative principle, and the result is such that the thing formed is more than the sum of the properties and substances of the elements entering into its formation, *i.e.* $(A + B + C) > A + B + C$: or the whole created by the real union is greater than the mere arithmetic sum.

Side by side with this long-recognised but only recently-formulated idea, there exists another belief, of universal dispersion though often denied by philosophers and scientists, which is now gaining intellectually more acceptance, namely that of the purposefulness of being; in other words, that man

¹ A lecture delivered to the Wellington Branch of the T.S. in New Zealand.

is not alone the author of purpose in his actions, but that all the activities of the universe are being directed to many purposes or ultimately to one.

Sometimes this purposefulness is thought of as residing in and being implicit in matter or being itself, sometimes as directed by some superhuman or universal intelligence, or by a hierarchy or government of intelligent, ultramundane beings. The latter view is that of Theosophy, and in its fullest development includes the former.

It is my intention, if possible, to show that *purpose* itself is an *emergent* in the world; stated otherwise, that the ultimate purpose of men's lives—of society, of thought, of progress, of being itself—is not apparent in the elements or components of these things or in the sum of them, but ever emerges as evolution proceeds.

Consider first the progress of evolution. It is not a uniform advance from simplicity to complexity or from imperfection to perfection; always is there reaction, always retrogression somewhere. When perfection itself seems to be at the point of realisation, a new advance commences from some lowly and neglected quarter; the old complexity, the old perfection is deserted; the power of creation, of progress, passes to the new organism; "the wheel has turned full cycle," and in doing so has rolled a little way along the path towards the ultimate goal. It will thus be seen that each evolutionary movement is but part of a larger movement, each cycle part of a supercycle, and that to complete the movement of the latter, the former must always at some point be moving backwards or directly opposite to the major progression. No action is without reaction and no progress is without loss (localised and temporary) by friction.

The operation of this great multicyclic law of nature, and the fact that the things that individuals, movements and generations work for are *not* in general the things that

provide the path along which humanity advances, but that this path is mostly compounded of the indirect effects of these movements, provides strong support for the theory of the existence of a superhuman plan and purpose as an emergent in the world. Many examples may be found in history of great movements being utilised for quite other ends than their supporters had in mind. The founding of the great Roman Empire had perhaps its most lasting result in the quite alien provision of a channel for the spread of Christianity. The Renaissance was largely due to the marauding conquests of Arabs and Moors. Intolerance in the Church led to the founding of the great Republic of the United States. The colonising activity of Britain during last century may ultimately have the quite unforeseen result of hastening the reign of peace in the world, as also the great development of rapid transport for quite materialistic, selfish and commercial ends may do. It is quite on the cards that the late War, instigated in part at least by the then most imperialistic of nations, may result in that nation becoming the most truly democratic and peace-bringing of all!

Ironical indeed, but none the less true is it that the most vigorous of opponents frequently do far more to disseminate ideas and causes than their protagonists. To what was the wildfire-like spread of Christianity, in the first few centuries A.D., due more largely than to the martyrdom of the Saints? Who did more to increase the popularity of Darwin's theory of evolution than Bishop Wilberforce? And as regards the great leaders of Theosophy, has not the temporary loss from their persecution resulted in far greater and more permanent gains to the Society?

One apparent exception there is to this somewhat paradoxical rule. When in the course of human progress an ideal, towards which unconscious streams of effort and anticipation have long been moving, is fully ripe to emerge into

being as a conscious principle, it will often happen that to some advanced and philosophical mind will come, as a flash of intuition, the full realisation of its nature and import. Working to realise such an ideal he is but adding the final touch that will set the stone rolling which all Nature's forces have conspired to loosen from the mother rock. He is, as it were, living on the "growing point" of evolution; his little effort is in the same direction as the great effort that is working out the world's purpose.

The abolition of slavery almost within a generation and largely by the advocacy of one man; the mechanisation of the present age by the utilisation of many theoretical discoveries; the bringing to concrete realisation, by President Wilson, of the previously nebulous and remote ideal of a League of Nations, are examples of the rare but notable results obtained by this direction of energy and genius into the "growing point" of evolution.

The conception of Purpose as an emergent in the world, or as implicit in being, receives support from yet another quarter: namely, that of the provision which appears always to have been made for fulfilling the future (and to us unforeseeable) needs of evolution. It is not a case of thanking God that the river has been made to flow beside the town! Rather it is a case of thanking Him that rocks may be sufficiently impervious to allow rain to run off, and thus form navigable rivers beside which towns may be built, instead of sinking right through the soil to the level of the ocean. Plant and animal evolution could still have proceeded without such a provision, yet how much more difficult would have been the development of commerce? Wherever an advance is needed, research reveals some point where provision has already been made to facilitate its achievement. Nature, as it were, has provided for the future development of mankind. It is not that progress has always followed the line of least resistance,

but that often definite, independent proposals of man have been found workable through the operation of previously unknown factors, which, in thus finding their function, have all the appearance of having been preordained.

Under what circumstances does the emergence of purpose take place? I imagine two types of permissive conditions. First in the interplay of forces occasioned by the synthesis of forms from ultimate realities; secondly in the interplay of forces occasioned by man's analysis of ultimate realities, by the penetration of his intellect in forming what is known as the pairs of opposites.

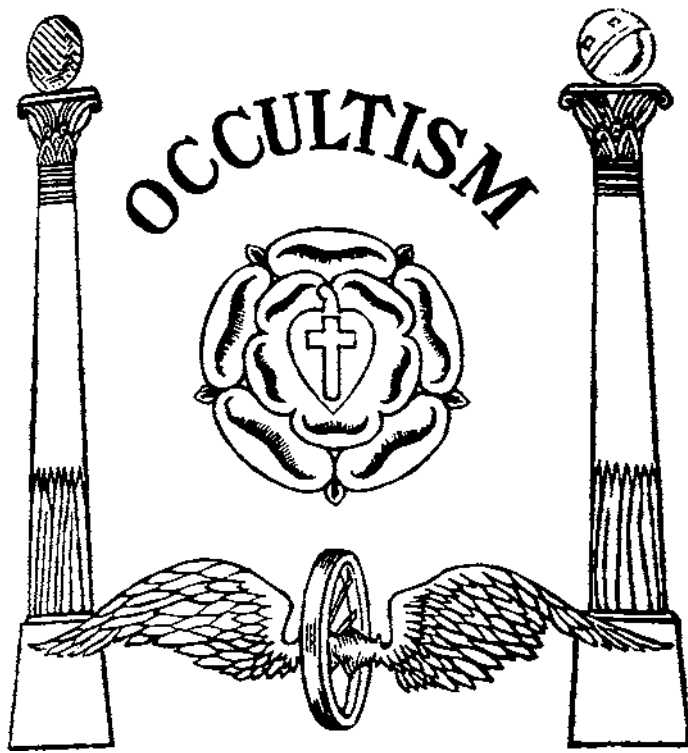
In the first case the emergence begins with discord as the cycles of individuals approach each other. As overlapping of their respective notes or frequencies takes place, something analogous to what are known in music as beats are produced, but as the cycles become concentric the beats diminish and the harmonic chord rings out; a new purposefulness emerges. So it is that the darkest hour precedes the dawn, that Armageddon comes before Millennium.

Under the second case are the seemingly insoluble problems of the world: the existence of good and evil, of beauty and ugliness, of health and disease, of life and death, and hosts of others which all agree in being pairs of opposites. That such pairs of opposites exist is a suggestive problem and seems to be a necessary invention of the concrete mind in its endeavour to apprehend reality. Yet there are other qualities within our ken that have no opposite except the common one of their absence. For example, the opposite of white is black, but what is the opposite of blue, or more generally of colour? The opposite of truth is falsehood, but what is the opposite of reality? Not unreality, for as reality is that which exists unreality cannot exist, and must therefore be merely a word convenient for expressing a point of view. The opposite of long is short, but has extension any opposite? Beauty and

ugliness are opposites, but has form an opposite? It will be found on examination that opposites are more closely related to each other than to other qualities, that they are in fact but varying aspects of the same quality. It is man's intellect that has created the opposites in penetrating the unity: in its cyclic motion about him he perceives it as composed of two oppositely directed components. It may be said therefore that those things that we do not recognise as having opposites are realities in the ultimate sense, whereas those things that have opposites are but half truths having no independent and real existence. Nevertheless, in the interplay of these subjective analytical forces is found an opportunity for the emergence of purpose in relation to the intelligence separating them. Much of the purpose we now perceive has emerged in the interplay of good and evil. Evil is the resistance offered to the good or positive, which thus can operate intermittently, utilising its energy to much more effect, just as a dam in a watercourse, by interposing sudden resistance, causes the water to be forced up to a much greater height. A new level has been attained, a new purpose become apparent.

I have a profound faith that nothing either good or evil is wasted in the eternal economy. It may be wasted as far as its immediate possessor or author is concerned, but it is not wasted in the progress, the structure of the whole. Some entity uses it, ensouls it and progresses thereby.

It is perhaps in the revelations of truth included in Theosophy that we may most readily find an explanation of how purpose comes to exist in the world and how it utilises all elements in its progress.



NATURAL THEOSOPHY

PROGRESS AND INITIATION

By ERNEST WOOD

VI

THERE is no such thing as material evolution or progress. Certainly there is a succession of forms, and the later are very often more complicated organisms than the earlier; but it cannot be said that the earlier has evolved into the later form. What is happening is that life is evolving, and therefore each expression or piece of work that it does shows

more of the power of the life than its predecessor. So it would be if a painter kept a gallery of all his pictures. Looking at them one would not say that number one had evolved into number two or number two into number three.

The definition of evolution so excellently given by Herbert Spencer clearly shows the characteristic effect of life working upon matter. He says that evolution is a progressive change from a state of incoherent homogeneity to a state of coherent heterogeneity of structure and function. Let me give illustrations to explain these terms. Incoherent homogeneity may be represented by a quantity of pins, all of the same size, thrown loosely upon a tray; they are homogeneous because they are alike, and they are incoherent because—well, it is rather obvious. Incoherent heterogeneity might be represented by a workshop in which all the various parts of a motor-car are lying about on the floor, on shelves and on tables; there is heterogeneity because the parts are all different from one another, and there is still incoherence. Coherent heterogeneity is shown when all those parts are fully assembled and the motor-car is there. And when the motor-car is running you have coherent heterogeneity in both structure and function. The motor-car is an expression of life; so is the human body; so is a piece of music; so is a house. And the greater the life that is expressing itself the greater will be the heterogeneity, and the greater the coherence.

The same thing happens in human minds. The man who understands is he whose knowledge is greatly heterogeneous but at the same time coherent. "Variety in unity" seems to be the motto of life. The body is one because it is the expression of one life, one power; one great hand stretches out and grasps a handful of the world, and instantly it shows the unity.

Thus when a man comes into incarnation, as the expression is, he gathers in his hand or in his net a quantity of things which then express him or constitute his personality. The tiny child is busy gathering; he finds out what he can do and what he cannot do; he listens to what people say about him, and so he forms opinions, develops habitual emotions, and sets up bodily habits and poses, so that from the standpoint of common opinion by the age of twenty-one or so there is a fully formed personality. It cannot be said that this is a reincarnation of a previous personality. The successive personalities are like successive roses on a bush, or like successive pictures painted by an artist.

If the personality is really an instrument, like a spade in the hand of a gardener or a pencil in the hand of a painter, the power of the life will soon manifest itself by producing coherent heterogeneity in the environment as well. This is the true sign of progress, that one's environment does not remain unorganised and one's life-story a succession of casual and unrelated incidents, but the power of the life sweeps everything into one stream purpose, one idea. Life is simple because it is coherent. The expression is like a train of camels, which can be led by one man.

There is no material evolution, or influence of the past upon the present and the present upon the future. The process is more like that of a cinematographic picture in which there is a black space thrown upon the screen between one picture and the next.

A personality is not the reincarnation of a previous personality, but it is a new effort on the part of the ego to paint a more perfect picture than before, or, to take another simile, to play a game of chess and to win. I will deal with the idea of God in a subsequent article, but I want to use the word here for the sake of illustration. If there is any power outside us, it is to be regarded as our opponent in a game of

chess rather than as some one guiding the painter's hand while he paints his picture. The champion chess player in a certain country told me regretfully that he could not improve his game because he could not find better players against whom he might contend. In the game of our personal life there is not this disability. God, playing on the other side of the board, gets us down every time. But every game that is well played makes us stronger and is therefore a success, even though it may be lost, so I look forward to the day when I shall win my game, and show this God that I am just as good as he. What I am trying to say is that progress is not to be measured by success, triumph, pleasure and other such things. Those may be the rewards and desires of the life that is nearly asleep, that needs to be stirred into activity by the vibrations that pleasantly excite the body, the emotions and the mind. But he who knows the thrill of thinking, loving and willing, of the great unifying powers of life itself, is suspicious of success, for it seems to indicate that he has not aimed as high as he might have done.

In each game it is character or power that counts, not memory. This is sufficient explanation of the puzzle why we do not remember our past lives. A life governed by the recollection of previous experiences would always be dependent—indeed the conception is a paradox. But a life full of living power knows what to do, and violates no law of love, thought or decision. Ten commandments have proved a poor guide to humanity; ten million commandments even could not advise us for all occasions. But three simple spiritual laws—never to fail in will, love and thought—govern every possibility of expression or experience.

Because it is character that matters, the unfoldment of life, all evolution is from within. Every man must use his own conscience, and there cannot possibly be such a thing as was suggested by a certain Archbishop—"the conscience of

a fool". The fool is he who tries to guide his life by the conscience of another ; he is as foolish as one who would ask another to eat his breakfast for him or to learn Greek for him. Each of us is what he is. He has evolved to a certain point, and if he would go further he must start from that point, making use of all persons and things in his own plan. I like the freedom from fear and the positivity of the old philosopher who said : " There is only one thing for which God has sent me into the world, and that is to perfect my own character in every sort of virtue, and there is no experience which I cannot use for that purpose." Such a policy assures the maximum of progress.

I have said that the life cannot be held in the forms, like water in a cup, but they are to be held in the hand like a spade or a pen. Therefore on the path of progress there are no possessions, except such as are tools. Most of what people call possessions really possess them and hamper the expression of life.¹

Initiation means starting, and in this case it means to establish ourselves firmly in the life of the ego. The first stage is to recognise spiritual laws, or laws of the life, as above material laws, or the dominion of forms. All this has been put very well in the *Bhagavad-Gītā* where it describes three kinds of men in the world. First comes the sluggish man, who eats and sleeps ; second, the aggressive, who is full of personal desires and ambitions. The first suffers from indolence, the second from greed. In very modern psychological terms, the first is the slave, the second the careerist. Thirdly comes the thoughtful man, who observes and considers the laws of nature and of health, and lives according to those laws. But Shri Kṛṣṇa told Arjuna to rise above all these three conditions and establish himself in a deeper understanding,

¹ For a full explanation of this and similar matters, see my little book *The Education of the Will*.

in other words, to have the intuitional thought, which is the perception of the ever present life which we are, and therefore to follow the egoic or spiritual laws primarily, to have egoic motives and purposes.

The application of the word initiation to any state, or rather states, is often somewhat arbitrary. In Theosophical circles what has been called the first great initiation applies to the further awakening at which the man realises himself not merely as the life, but as not different or separate in interests from the same life expressing itself through other bodies. If I put my finger tips on the table, it might seem to a small creature whose vision was limited to the surface of that table that here were five little circles which, though separate, had a peculiar way of moving in some constant relation to one another. But we can look up the fingers and see that they are joined in one hand. So the initiate (at the times when he is an initiate) recognises all other living beings as other fingers on the same hand. This recognition is the foundation of ethics. It is natural for us to love others, because we are not a different life and no one is sufficient unto himself. This initiation might be expressed in other terms—that when the thinking principle bows before the loving principle and says: "Henceforward I am your servant and I shall work for you in the external world which is my sphere," there is the beginning of new and greater life. In all activities there is some thought, some love and some will, but in this joint stock company the principle of love has now become the chairman of the board of directors. Initiation is the beginning of the life of love—not love which is pumped up or flagged into activity or awakened by others, but love which sees and unites, not merely serves. This is not a satisfaction. On the contrary every occasion that calls attention to our "superiority" is a stab of pain.

It is not necessary that this attainment of what is sometimes called the buddhic consciousness should be marked by ceremonial events in the personality or in the planes of matter. When that is the case it resembles the conferring of a degree in a university. The candidate had to pass his own examinations, make his own attainments, and even then he can receive his degree *in absentia*. Or he may have been what is usually called a private student. Who can tell in how many different ways people achieve initiation, and in how many different ways they interpret that change of life, or realisation of life, when they seek to invest the personality with a conception of its new obedience and dignity, as with cap and gown? I do not wish here to write of the function of gurus or Masters in this connection, as that is to be the subject of my next article.

In the letters to Mr. Sinnett there is an occasional reference to initiated adepts and initiates. The initiate there described is he who has really begun his life. While the ego is working with these personalities or incarnations one after another, however far he may have gone in the unfolding of his powers he is still a child at school, he is still concentrating upon one thing at a time, and therefore he is not living a full and free life. But when a boy or a girl leaves school or college and goes forth into the world to mingle on an equal footing with the men and women of his time, he uses all his acquirements (history, music, mathematics and everything else) simultaneously, or rather just when they are needed in the business of that life. Then the true life really begins, for which all this painting of pictures was only a practice and a preparation. No one can describe that expanded life in the terms of concentrated life, that full reality in terms of limited expression. Even the powers of the life in expression—thinking, loving and willing—cannot characterise that fullness or fulfilment of life. It is not even enough to

say that it sees everywhere without eyes, hears everywhere without ears, works everywhere without hands, for those faculties belong to the time-process or egoic expression, are only the powers with which that time-process conquers the space-limitation of the material expression. Even the time-process is conquered by him who has found the whole.

“The dewdrop slips into the shining sea.” “The river has found the ocean.” Consider the drop and the ocean; it is the same water in the ocean as it was before, but it has lost its limiting surface. What made the drop water—the watery substance of it, or the non-watery externals that kept it away from the other drops? When we find our “watery substance,” we shall not fear the “shining sea”. It is the same drop in the ocean as it was out of it. Think then of a world of life in which the very sands of the seashore and the grains of dust of the streets are glorious gods or buddhas, of whom the most material integument is a singing ecstasy of beauty and understanding, the Dhyan-chohanic world in which the least and lowest is free from the need of thought or love or will.

(Number VII of this series will deal with “Gurus and Teachers”.)



A STRANGE STORY

By GEOFFREY HODSON

"DO many of your charges recover their sanity?" asked the visitor of the attendant, who was conducting him round the asylum wards.

"Up till quite recently only a few," was the reply.

"Has there been a change then?"

"Yes, quite a sudden change. From the beginning of May as many as ten patients a week have been discharged as cured. In the third week no less than twenty-eight recovered quite suddenly, and that in spite of the full moon."

"How wonderful! Has that state of things continued?"

"To some extent, yes; the numbers were less in June, but they increased again in July and August."

They entered a private ward, in which was one bed, and some simple furniture. A patient lay fast asleep in the bed.

"He does not seem to be giving you much trouble," said the visitor.

"Never has," was the reply. "Just sleeps and sleeps."

"How comes he to be here?"

"He was found wandering about outside asking for admission."

"Not often that happens, I should say," said the visitor, hardly restraining a shudder at the sights, sounds and atmosphere of depression and fear of such a place.

"He was well dressed, seems well educated, and had plenty of money in his pockets; but as he was evidently mad they took him in."

"What form do his delusions take?"

"He thinks he is the Saviour of the world; won't give any name or address, seems to have no relatives or friends, and as I said lies there sleeping most of the time; loss of memory, I suppose, and hallucinations."

The visitor had been gazing intently at the pale face on the pillow. "When did he come in?" he asked.

"End of April, or early in May, I think it was," came the reply, "but what are you looking at him like that for? Think you know him?"

"I believe I do," came the answer almost in a whisper.

"What's his name then?"

At that moment the patient opened his eyes and smiled at the visitor, who stood as though transfixed.

"Nirvāṇa—and the Law," he said haltingly, his soul in his eyes.

"Nevada Andrew Law," said the attendant. "An American, I suppose?"

"No, not American; he belongs to the race of the Tathāgatas."

"Oh, Indian you mean?"

"Yes, Indian—for the most part, perhaps—but not all."

"Here, you had better come out of this place. You've had about as much as you can stand."

"Yes, I think—I have," was the reply.

The great eyes were closed again. The patient slept.

As he went away, the visitor saw a group of people greeting a discharged patient with joy and thanksgiving. He passed on his way with wonder in his eyes.

"The full moon of May," he said to himself as he walked along the road.

MOON MAGIC

By EDWARD BENNETT

THE Moon is the most attractive object in the night skies, and it is natural that there should be stories woven round it and many powers attributed to it. A few years ago, it was the custom to put all these down as idle fables; to-day there is a growing belief that truth hides behind these stories, or at any rate behind some of them.

Moon power deals with growth and sex, appearing as a stimulant of growth and as the cause of madness, by overstimulation of the brain, in those who sleep exposed to the full moon. The belief that there were certain aspects of the moon which were favourable to growth, certain days for planting, etc., existed long ago. It was proved correct within the last few years by experiments of the Liverpool University, on the germination of moist seeds exposed to a few days' moonlight.

Those who practise meditation have no doubt of the existence of this power. They feel the difference between the waxing and waning moon, the resistance to meditation during the negative phase and the leap ahead when the point of change is passed. When the moon is moving away from the Sun, meditation improves. It is significant that physical instruments show an alteration in light waves during approach and retreat from any luminous body, this change consisting of a shift in the position of the spectral lines caused by the presence of certain elements in its light.

Between the one phase and the other, as the moon-power changes comes a break, which is of great import in the lunar history of influence over the Earth. The astral globes of Earth and Moon are in contact during part of each month, only parting when the two bodies near their maximum distance from one another in each month. This occurs at Full and at New Moon.

There is a story told of an astral explorer who stayed too long on the moon and found the way of return cut off by this parting, having to wait several days before he could return to his body on the Earth. Record of the year and month when this happened would have value, as the maximum distances vary from year to year.

That the Full Moon should be one of these special times is suggestive, seeing that Full Moon marks so many great happenings and celebrations on the higher planes. Is the reason for its being chosen its freedom then from astral influence?

The variation of distance is caused by a combination of very many factors. The only ones relevant to this thesis are a few of the major ones affecting the moon-earth couple. We can ignore the complications caused by the earth's journey around the Sun, and the solar movements.

Relative to the Earth, the Moon travels around it in an elliptical course, departing from the circle by an amount, outwards or inwards, between one-twenty-third and one-fifteenth of its mean distance from the Earth. The long axis of the ellipse also revolves, so that at one time it may be pointing towards the sun and at another time may be at right angles to it. The revolution of the moon round the earth takes a month, while the revolution of the lunar ellipse takes 3,232 days or nearly nine years. The ellipse is longest when the long axis points towards the Sun, and approaches nearest to the circular when at right angles to the Solar

direction. The earth-moon couple is also acted upon by the solar pull, the ellipse, relative to the Earth, being shifted fifty miles sunwards, this making the Full Moon a hundred miles closer to the Earth than is the New Moon.

When we try to apply our knowledge of the Moon to the past, there are approximate figures. Sir George Darwin's theorem of moon-birth from the Earth shows that, for mechanical reasons based on tidal effect, the Moon must have been closer to the Earth in the past and the day must have been shorter. When our world had a $15\frac{1}{2}$ hour day the moon was distant by 46.8 times the Earth's radius: to-day it is distant by 60.4 times. That time when it was so near he puts at 46 million years ago. Cowell's measurements of time-change suggest that the rate of change is slower, but accuracy is hard to obtain when dealing with minute fractions of a second. What is certain is that the lunar distance increases, and that the rate of separation is of the nature of a thousand miles in a million years.

In lunar history, there is an age in which for the first time the month experienced a break in the lunar astral influence. It was a recent event in planetary history. At maximum distance that luminary is 15.9 thousand miles beyond the average distance, and is only 10 thousand miles in the worst month. So it had to recede the difference of 5,900 miles before there was a break in every month. The hundred mile shift sunwards makes the figure an exact 6,000 miles, taking at least 6 million years to happen. This is the first great period in the history of moon-power. On the same scale, of a thousand miles' retreat in a million years, there is a longer gap of twenty million years before the beginning of a period in which some months have no astral linkage to the Moon. Six more million years have to pass before the Earth is freed from all taint of that ancient world's power.

Science demonstrates the moon's power over growth, occultists feel its power over their mental creations, past ages credited it with influence on sex and on generation. Moon-deities abound: the oldest are two-sexed. We meet bearded Venuses, Isises and Ishthars in the South, bearded Freyas in the North. Osiris, the young moon-god, according to an ancient Egyptian chant, changed the goddess Isis to the male sex. Ishthar, Lady of the Moon, in her love aspect associated with Venus, is credited with being female as the daylight wanes, male in the dawn-hours. Theoretically such ideas may show the fusion of a goddess cult with that of a god.

There is also the view that it is an echo of a far-off time when the androgyne, the double-sexed humanity, had still a few rare examples upon the earth, relics of a yet more distant age when such was the common type. Man came before sex, and there is interesting coincidence between the dates. Occult records fix six million years ago as the time when the sexes began to separate. Was it also the date of the first break-away from the astral control by the Moon? Proof is required!

When the break of contact first began, it would affect single months at nearly nine years' distance apart. Later, several successive months would be affected before the reversion, and these repeated changes would affect the growing embryo far more than a single one could do.

To-day we have monthly breaks without intermission, varying from a few days up to a considerable part of the month. To measure the length of these periods at regular intervals, during a nine years' sequence, would show us our definite place in this history of lunar effects, past and to come, verifying the speed of lunar retreat.

It would also allow a very accurate estimate of the date when, astronomically, we should expect the reign of sex to be over.

THE DANCER IN YELLOW OR THE RUSHY GLEN

By F. H. ALDHOUSE

The setting sun behind the hill,
The pause 'ere dawn, when all is still,
The lark that sings, the evening star—
These set the magic gates ajar.

WE called it the Rushy Glen. It was moist there and you would get bogged if you walked in it any time except in a very hard frost. There were rushes in the Glen and water-lilies on the big pond. All kinds of trees were in that Glen, and in May it was as white as if snow had fallen in the trees, for the wild apple, plum and pear, and the hawthorn were all out about the same time. When the sun shone through the white blossoms, it was gold and silver mixed. Those trees were on the banks of the Glen, the soft part was below. And that stopped motorists, and courting couples, and the Bank Holiday ones from going up there. They would have left the place all full of tins and papers and bottles. They would have pulled up the primroses and wild hyacinths, and broken the trees; but it was too damp for them to get doing those things, the water would have been in their boots. It was full of birds, for children were afraid to go after their nests. They would get all muddy if they went up the Rushy Glen, and their mothers would punish them well when they went home. So there was singing there all the year round, and the linnets and finches would all sing together, weaving their spell. They will make a charm for you if they think you are

a friend, each doing his part. When the magic in the chorus gets hold of you, you will forget everything in the wide world till they stop weaving their spell. In the winter the robins keep singing to one another, saying the Spring is coming. When it does come all the others join in. So there is singing all the year round. And on the roughest days of wind and rain the storm-cocks sing loudest and sweetest.

The Glen went east and west, so if you looked down it in the morning you would see the sun come up golden on a golden sky, and down it in the evening it would be setting, and the clouds had every colour you could name on them, and some colours you couldn't name. I need not say, after what I have told you, that when the Glen was gilded by day or silvered by night there were "People" in it. Not the kind that would feel the softness of the rushy part beneath their feet, for they would not even bend the grass, so light were their steps. They blessed the flowers and loved the varying beauty of golden sun and silver moon and crystal stars when they shone on the glen. They were the Sidhe, the Folk of Peace; the English call them fairies. They often sang with the birds; but they had the grandest music of their own anyone ever heard; pipes and fiddles, single and double flutes, trumpets and horns and a kind of small drum they play with their hands. But the most wonderful thing they do is their dance—when the moon is full, and every drop of dew is like a little moon, and the gossamer or the furze is studded with small diamonds of water. Then the dance is set. If you look perhaps you might think it was mist was eddying and turning at first, but soon you will see it is the most beautiful people heart could desire or mind dream of swaying and turning, and you will hear music which will put dancing in your own feet, aye it would so, even if you were ninety years old. If you were young and very pretty they would hold out their hands to you, and you would take them, even if you knew you would gain

the riches of the world by refusing. And you will dance with them maybe for months, but never get tired and never want to stop. And when the dance is over at last it's always back to them you'll want to go. The world of men will have lost its taste for you—their ugly hates, and selfish loves, and mean doings will put disgust on you, for you will have the clear sight to know them for what they are.

It's one starry night in June I will tell you of, when I went that way and saw a sight of all sights. The sky was full of stars and the white moon was riding high and calm above, and I walked down to the Rushy Glen, intending to go by it on my business. But when I got there I looked up the Glen to see how the moonlight shone on the new green leaves, for June is the month of leaves. And it looked all silver, for the moon was full; and I heard a low thin call of music, low and soft and small, like insects humming. It was then that I walked up the Glen. I would have followed that tune through fire and water. But there was no sinking of my feet; I walked on the soft ground as if it was the hard highroad. When I came into the centre of the Glen where the rowan trees are and the quickers, it was then the full blast of the music came to me. It was remote as star fire, and silver like the moon, and dancing like the stars, and there are no words can describe it, but it put the heart in my breast and the blood in my veins, and the thoughts in my mind leaping and jumping and bounding with the June lilt of joyousness. It was then I saw the Sidhe. Their plumes were of rainbow light, their faces were as pale as lily flowers and as beautiful, and their eyes were as deep and changing as the sea, and full of clean white light like the stars. They were sitting in circles above each other like beds of wonderful many-coloured luminous flowers. The music swept about us like the four winds of heaven, and it played without in our ears and within our hearts.

There was one dancer only, and she was dressed in yellow; like the saffron of the crocus and the gold of the sunset mixed, that was the appearance of her dress. She danced, aye, that was the dancing! It was like the turn of the wind that does be in little whirlwinds in the Spring, like the running of the white spray on the summit of the waves, like the laugh of the sunlight on the ripples of a lake. I saw in that dance, believe me, all the wisdom of the wise, all the joy of the young, all true love that is the very heart of all love. She rose like a bird, she flickered like a flame, she was a blossom on the four winds of Erin. Then like the fall of the wind the music ceased, and she courtesied down and down before a throne, and the King of the Fairies, Finvara is his name, I know, was clapping his slender delicate white hands; then all the Sidhe did so. It was a subtle and gentle sound like leaves rustling in the wind in the time of leaves.

The Dunsidhe maiden laid her little white hand on her lips, she courtesied and kissed her hand to the King and his Court. And then the King stepped down; he offered her his hand, she kissed his hand, she took both his hands in hers and they began to dance. There was music in it would make the stones dance, aye, that it would, or the dead too! I found the dancers. I had a fairy girl for a partner, a lily she was, a star, a love. We danced till the moon set. They were all dancing.

Then the sun came up, a rose to the east of the Rushy Glen. It is holding out my two hands I was and dancing by myself and no one else in it. I've been a hundred times there since, but saw no one. But I'll meet that fairy girl again. Yes, and dance with her till the earth shall melt away. I will so.

THE GROWTH AND DEVELOPMENT OF MODERN ART¹

By PAULINE HARPER-MOLL

THE twentieth century may be said to have ushered in a new movement of western art. Art was thoroughly shaken and stirred up in the nineteenth century. A new note had been struck by the great painter Cézanne, which opened up an entirely fresh path. The direction to which he pointed seems to be leading on and on, and therefore we may consider it extremely probable that it is the line best suited to express the spirit of the times, and that a great era in art is dawning.

In the West we find that it is some one great master-hand who starts a new movement, whether it be in art, literature or music. He discovers a new vein, as the simile goes. Like the vein of gold it has little branches or side-fissures, which lead no further, but the main vein is there, and on it depends the length and strength of the movement. When it is worked out, the movement dies. Cézanne struck such a new vein, as did Giotto in Italy, in the fourteenth century, Wagner in music, and Walt Whitman in American poetry. This is all the pioneer is concerned with—he is the pointer, the inspirer, he leaves his discoveries for others to explore. It is for this reason that Cézanne's work is of such vast importance. Looking back we can see what an entirely new land he has discovered, and therefore what mighty possibilities lie in its exploration..

¹ A lecture in the Brahmavidyā Āshrama, Adyar.

Consciously or unconsciously, art has a tremendous effect on man. He longs for it, he is starving for it. Art gives color, beauty, joy. It makes life worth living. It is a means of release of life. It is the revealer of beauty within as well as without. When it loses the beauty within, it no longer satisfies us. Art is never truly realised or appreciated until the fact that it is an inspirer and interpreter of life is recognised. There is a constant interplay between life and form, which is always bringing something fresh to birth. Art has a subtle effect on our emotions, and this effect we call the æsthetic emotion. It is provoked by any work of art, whether it be architecture, music, painting, design, crafts or even household-furniture or equipment, or kitchen utensils and so on. This emotion evoked in us is not provoked by the beauty of the object under consideration, in the sense that the ordinary world understands beauty. It has not the same effect as a work of nature. We do not view a sunset with the same feelings as a Venus de Milo. One is, it might be said, the direct work of God, and the other his work through His instrument, Man. A work of art affects us in proportion to that which we bring to it. If we have nought in sympathy with it and no response to it, we gain nothing, we are none the richer. If we do not open ourselves to receive and understand what the artist is expressing, we are none the wiser. If we cannot understand a true work of art, it is we who are the poorer, not the art or the artists. Should we wish to follow the trend of art in the present day, we must put ourselves in the right attitude.

Humanity gets used to certain ideas, but only the few are pioneers. The bulk have to be educated to understand art. We can see how in the past the artist has had even to teach humanity how to see nature, to see color, to see form, and artists are still teaching these subjects. How few ever see color correctly, much much less see its subtleties; how few

can observe form! The masses have not discovered the joy of developing and using the sense of sight. The prevailing idea that a picture is a photograph is unfortunately firmly imprinted on the public mind. It is difficult for men to realise that a copy from nature is not a creative work of art. The public is not to be blamed for this, as artists have been revealing the shapes and appearances of forms in the world since the fourteenth century, when the movement of the classical renaissance brought about the art of picture-making, the art leading towards imitation. The modern public having this now firmly fixed in their minds naturally find it difficult to shift the plane of interest. They had this same difficulty over the impressionist pictures, but have now become accustomed to see color. They have still to learn that the artist, though he may express through line and color, does not express reality but his own conceptions of it—one might say, his emotion for an idea; an object has so inspired him, that the impetus received by touching an inspirational level has impelled him to produce his picture. There is a constant wedding between the inspiration and the means. The artist lives in two worlds. He is working out in this one the idea, flash or vision he has glimpsed in a higher one. He is constantly drawing on the spiritual life, which is his source; without it he is no artist. Art like religion is fed from above. They belong to the same world.

Before relating how the modern movement sprang up, it might be as well to explain a little more fully how movements in art, literature or music arise and grow.

As mentioned previously, in the west, where the individual is so prominent, a movement is generally started by a master-mind. In the case of the present movement the pioneer was Cézanne, of whom more shall shortly be said. There are great solitary men of genius who stand alone, as did El Greco in Spain, and Browning or Wagner in their own

creative realms. They are better understood when the world grows up to them. They may have no immediate followers. When the great mind strikes the note of the coming age, then those who are ahead of their day, the pioneers, will alone respond. They will anyway experiment and try to see whither the times are trending. Any new movement must necessarily be ahead of the public mind.

As we look at the history of art in Europe, we see very similar conditions prevailing at the end of the nineteenth century to those of the time of Christ. In each case the world had reached a low level of materialism. A reaction set in. Fresh inspiration breathed life into dead form. The religious spirit again came to birth. As it freed the world 2000 years ago, there are signs evident that it will once more free the world.

Early Christian art did not immediately evolve into a great movement. Nothing new was produced, the frescoes in the catacombs were the ordinary classical frescoes of the times. By the second century the dead Roman designs began to live again in the hands of the Coptic craftsmen. Things moved slowly and burst into flower when the beautiful early Christian churches were built in Italy. In the sixth century Santa Sophia was built in Constantinople. At Ravenna there appear the masterpieces of early Christian art. It is primitive true art of a pure spirit. Speaking in a general way this Christian art lasted throughout the centuries, and slowly losing its spirit finally died at the end of the reign of Queen Victoria.

The giving out to the world of a great new religious doctrine is an appeal to the spirit of man, to which artists, because of their very nature, are likely to respond. They find they have to express the spiritual force that is overflowing in them through their natural medium, which is form of some kind.

The early Christian art was Byzantine art. Their pictures were not as ours. Many of the wall decorations were in mosaic. The subjects were principally religious figures of Christ and the apostles, and early Christian saints. These mosaic decorations were part of the church which they ornamented, not separate pictures. At this time art expressed itself chiefly in architecture. In other parts of Europe we have the growth of Gothic architecture, and the same spirit can be seen inspiring the glorious stained glass that is its companion. As Gothic architecture became more and more elaborate, it degenerated, and so ended the Christian Renaissance. Art then turned its attention to the new movement of the Classical Renaissance; the movement of picture making, which began with Giotto in the fourteenth century, culminated with Leonardo da Vinci, and slowly died as the world became more material.

Giotto was said to be a poor Italian shepherd boy, whom the last of the great Byzantine artists, Cimabue, found drawing sheep on a stone. He adopted him and trained him to be a painter. Giotto struck a note that reinspired art and brought a new movement to birth. He painted with tempera. His wall decorations were separate pictures. His were the first great drama pictures in Europe. Everything unnecessary was left out, and just the simple facts were simply related in line filled in with color. Perspective was not then invented, and his pictures are flat, nor was anatomy known, or rather it had not been rediscovered after the decline of Graeco-Roman art.

His line-feeling and dramatic conception of the incidents he painted are so satisfying to the æsthetic emotion that he stands out for all time as one of the great geniuses.

His chief works of art are the paintings of the life of St. Francis in the church of Assisi, and the paintings in Padua of the life of Christ.

Having discovered this new vein of the art of picture-making, of painting apart from decoration, he was succeeded by a large number of painters; experimenting, learning, exploring, they became the great primitives of the movement.

Perspective was discovered and was accompanied by some very amusing results in the early pictures, notably in some of Utrillo's charming paintings. Anatomy was studied, and some of the painters delightfully and lovingly show off their newly acquired knowledge by indicating each and every muscle most minutely; Greek and Roman sculptures were rediscovered, studied and unburied. Rapidly this movement rose to its height in such geniuses as Raphael, Titian, Giorgione, Tintoretto, Paolo Veronese, Michelangelo and finally in Leonardo da Vinci. After Leonardo it rapidly declined. Nothing fresh was contributed, and their followers drew inspiration from these great ones and imitated them.

In different parts of Europe there were larger and smaller movements, with their rise and decline in France, Spain, Holland, Germany, England, which cannot be gone into here.

(To be concluded)

THE THREE OBJECTS

AT the Theosophical World Congress in Chicago the Three Objects of the T.S. are to be brought forward for consideration, and possibly for change. The main charge against them as they are at present is that we have outgrown them, and need no more now than a bare statement that the T.S. stands for an all-inclusive Brotherhood.

The history of our Society shows that it was interest in psychism which drew the founders together, desire for a greater knowledge of ancient religions which provoked the formation of the Society itself, and the ideal of unity or Brotherhood was next added. These three things proved to be the foundations of the T.S. and were soon stated in the Rules in the reverse order. For a complete account of the changes in wording, without touching their essentialness, through

which the Objects have gone, one cannot do better than read carefully the Section on the Objects of the T.S. in *The Golden Book of the T.S.*, p. 243.

As regards the proposed alteration in the wording of the First Object, there would not seem to be much objection to having it, as Mr. Freeman suggests, expressed very simply and to read: "To form a nucleus of Universal Brotherhood."

With regard to the other two Objects, it would seem best to leave them as they stand. It cannot fairly be argued that their intention has been accomplished. The extension and expansion of thought and knowledge indicated by the Second Object has by no means been reached. It is true that there are many orientalists and others who study with patience and growing insight the religions of the world. But praiseworthy as their work is, they have but touched the barest fringe of it. Few except the great Yogis and Saints of the world have truly explored the religious history of mankind by realising it in themselves. It may be described as the track man has blazed through the immensities of space and time, to come to his own realisation of the meaning of existence. Each time a full view of that meaning is seen, a new Religion is born, a firmer grip is taken upon realities and ultimates. To get at that history requires an inner unfoldment, and not only intellectual examination or emotional sympathy. Generations will probably pass before the Second Object really sets students afire with the determination to understand the magnitude of all that is involved in a true Religion, which in some manner links the inner and outer world into closer unveiled interplay.

In philosophy we have barely yet obtained any individual, first-hand, comprehensive view of the actualities of the life and mechanism involved in the process of thinking, even allowing for much discovery and present psychological research, and the illuminations of intuition. Those are still required who can carry on first-hand exploration of what thinking is, and what are the natural facts of the mental world—see the wings of Truth beat upon the mind of man.

Of science the same may be said. The examination of even the physical world is not yet complete, and astral and mental worlds have, so far, had but few explorers capable of mapping out their facts.

The acquirement of the requisite capacity for carrying out the above work comes under the heading of psychism, the Third Object. Development of psychic ability means, for the majority, long, hard and patient work. Most of us have been too busy with daily tasks to do more than just begin this development, and most are discouraged because the process is slow. But it must be done if one is to become an expert and reliable investigator of the as yet "unexplained laws of Nature," of other worlds, the beauty and interest of which will no doubt be in no way inferior to those of this physical world.

But to pursue the Second and Third Objects in the "right" spirit means that the student must offer that age-old unvarying guarantee that it shall all be done for the good of the worlds and for no other reason. We all know how the rules of Yoga, or the right to know, exacted harmlessness, compassion, discrimination and so on, which were and are compulsory upon an individual before he can take the training that gives free, safe entry into other worlds and the exercise of their powers.

To-day we have the unusual spectacle of a large and scattered body of people aiming consciously or unconsciously at being Yogis, rulers of the worlds, by right of Service (1st Object), Knowledge (2nd Object) and Power (3rd Object).

So it is that after fifty-odd years the present general tendency is to emphasize the First Object, Brotherhood. This is evidenced in the growing activity and efficiency of the Theosophical Order of Service, which is a beginning and not an ending, as some seem to think. In this way the T.S. collectively is learning to apply the laws of harmony and compassion. This is a true and fundamental need before it can safely, *as a body*, take up and use the rights involved in the other two Objects.

So far, therefore, from needing to discard our Second and Third Objects, we shall find them gaining greater and greater significance as time passes. They belong more to the future than to the past or present. They are the indication perhaps of a royal road along which the T.S. will travel to high attainment. To a group of people so oriented will undoubtedly and naturally come vast responsibilities and duties, which may not be popular, but will none the less serve to assist the more rapid opening up of "the Way" for others to happiness, through loving Service, an unveiled perception of Truth, and the Will to accomplish Divine and immutable purposes.

JOSEPHINE RANSON

ENTANGLEMENTS

PICTURES in recent magazines have depicted the cult of sun-bathing and the simple life in Germany, and show school-girls dressed in shoes, stockings and bathing trunks; young people engaging in athletics in the minimum of clothing; whole families on walking tours, carrying a few water-proof sheets and rugs for bedding, so that they may sleep in the open, and all making sun-bathing the principal object of the outing. This practice has been earnestly advocated for some years by *Physical Culture* and other Health magazines.

published in the U.S.A., and the Swiss Sun-Bathing Home for rickety and consumptive children has worked modern miracles. But it has lain with Germany to take up sun-bathing as a nation, and as Germany has the merit of thoroughness, we may expect rapid and marked results from what we all know is a practice of great vitalising power. Till recently I had thought of all this as merely a side branch of the modern ideas of Physical Culture, but now one suddenly sees that it is much more than a "branch" of anything. It is the sign-post showing that humanity has reached an important turning on its road home.

Humanity did not make a mistake in taking to clothing: discarding superfluous coverings is not a rectification of the mistake. In the past it was a step forward for the savage to clothe himself. Now, clothes have become our masters. Our expenditure on them is out of all proportion to the benefit received. At heart we all know that the unnecessary elaboration and expense of our garments has become an entanglement retarding our progress, and we would welcome a return to the simplicity enjoyed in the great empires of old. There is no indecency involved. India, Babylon, Greece and Rome all prized the modesty and chastity of their maidens as much as we do, but they knew when to employ simple garments, and when to honour an important occasion by donning rich apparel.

The time has come for us to face the situation. A little thought will show that many things which help the weak must be laid aside as strength is gained, or they become unnecessary burdens. The third race man, or (the nearest we can get to him) the man of black race, as in New Guinea, does not wear much clothing. He belongs to one of the lowest races of mankind, his life being almost entirely on the physical plane. As regards emotion he can feel anger, hate and fear strongly, but has a poor hold on such higher emotions as sympathy, unselfishness or family affection. He uses his mind hardly at all. Ambition does not influence the Papuans, for they have scarcely any idea of chieftainship, wealth, military courage—or anything that raises a man above the general level. Suddenly civilisation swoops upon him. The time has come when he must live side by side with a more developed race—*must*, for if white men did not rule his country, it would be invaded by the more advanced races of the Malay Archipelago and of Eastern Asia. Invasion having once taken place the lower race either develops or dies out. The best path to development lies in service to the white man. Under white rule the fierce emotions of inter-tribal warfare are never roused, and there is generally a good deal of affection between the Papuan servants and their white masters. The first wave of white settlements, I admit, was bad, including as it did criminals, moral weaklings, Greek pirates—adventurers of all kinds; but now most of the whites are of a higher class, and I have seen much affection between them and their "boys". So the higher emotions are roused in the Papuans, and they display very lovable qualities. It is a country where no one escapes malaria, the attacks of which, though

fairly short, generally render the patient quite helpless from weakness, often delirious, for a day or two. Yet each white planter lives quite safely on his plantation, often 20 or 30 miles from a neighbour, for during his bouts of illness he and his property are most faithfully cared for by his "boys". Add to this that the "boys" are signed on for a year at a time only—that they are not old retainers—and one realises what fine stuff there is in them. Meanwhile they are developing mentally, for most of them have been to Mission schools, can read and write, and understand the arithmetic of their earnings and spendings. Their work, too, is varied. They learn to sail boats, work oil-launches, build houses and sheds, and perform many agricultural operations of a more advanced nature than their own. The circumstances of their employers' work lead to many trips up and down the coast; generally anchoring at night to avoid coral reefs. Thus friendships are formed with tribes where before enmity was the rule—genuine, lasting friendships, for each boy generally marries a girl of each village he is accustomed to call at. This all sounds very fine in the way of progress, but what is the end of it? Well, at the end of the year, the boy spends nearly all his wages on tobacco, goes back to his village where he is already a year to the bad in the activities of tribal life, and with his friends smokes and loafs till he is poisoned with the crude tobacco and a nervous wreck, while mentally he is restless and unfitted for the quiet round of village life. He is roused but not strengthened: rousing comes from without, strengthening from within.

What the savage needs to raise him permanently is ambition. Under civilised influence he generally begins with an ambition for gaudy clothing and ornaments. And so distinctions of class arise. The most developed characters become policemen, wear a uniform, buy European garments for wife and children, and have their photographs taken. Their wives buy sewing machines to show how highly educated they are, just as the Victorian home was finished off with a piano—the pomp and circumstance of civilised society has them in its grip. To attain his ambition a man must steady down, share his wages with wife and children, work intelligently, face many changes and a constant stream of new ideas. This puts him on the upward path: clothing helps him up the first step. How slow progress is at first! The people of the fifth sub-race have reached solid ground in the intellectual world only within the last 100 years or so. Before that we were taught that wisdom and learning were worthy of our deepest reverence; when we found that brains *paid*—well, we saw the point. They *have* paid since science was applied to industry, and therefore the leading European countries are attached to Education as firmly as a limpet to a rock. It is even true that many of us take real pleasure in our mental life. We no longer need the inducements that started the savage on his upward path, but can return in many ways to the simple life, though as very different beings: Germany is the first nation to act on this. Men have striven with every power at their command to obtain rank, power, wealth, fine houses, rich clothes, unlimited food and drink:

their incessant effort has caused the necessary growth in their astral and mental bodies, and many are now ready to strive equally for spiritual growth. We may liken the progress of Evolution to the building of some great palace, in which all mankind must take part. The third race has dug the foundations, quarried huge stones, done all the unskilled labour; the fourth has laid secure floors, built mighty protective ramparts, and erected the scaffolding for the lower stories; the fifth has built the lower stories—banqueting halls, halls for dancing, acting, gaming, entertaining guests—for indulging in every amusement and luxury that man can devise—and now that the time has come to clear away some of the débris and complete the building, it looks as though we were going to clear some of the halls of the paraphernalia of pleasure, and to prepare them for use as libraries, observatories, lecture halls, oratories.

I am glad that Germany is taking the lead in the great clearing away of entanglements that is now due in all departments of life. She is to join with the United States and Britain to form the mighty confederation which is to be the climax of the power and brilliancy and wisdom of the Fifth Sub-race, overtopping that of ancient Atlantis.¹ See how much simplicity means to the individual: the ceaseless strain to find money for fine clothes, rich food, showy houses, expensive motor cars, will cease. There will be more time in life—time for the city worker to get out to the simple, wholesome pleasures of the country. It means the salvation of the middle classes whom lately we have thought doomed. When alert, highly trained, modern minds crave for the peace and beauty of the country, and laying aside entanglements make room for these things in their lives, surely spiritual growth must quickly follow.

We all need to look over our lives pretty frequently and clear them of entanglements. Unnecessary ties should be tactfully shed. One of the most wholesome things one can do is to sit in the warm sunshine that follows a frosty night, and just let oneself think how perfectly delightful it is. This is more conducive to spiritual growth than polishing oilcloth, cooking and eating a heavy dinner, taking an aspirin and a cup of strong tea, and playing bridge.

My best wishes to Germany. She should now become what she always should have been, the home of poetry, romance and music.

ISABEL ROBERTSON, M.A.

¹ See *Man: Whence, How and Whither*.

THE CHORDS OF CHAOS

By L. A. LEWIS

"HAVE you ever heard of astral music?"

Rex Eustace replaced his pipe in his mouth, leaned back and looked at me interrogatively. We had just finished dinner, and were taking our coffee on the terrace in the cool of the evening.

It was not the first time that we had touched upon the supernatural. Many a night in our dug-out "over there" mutual interest had led our thoughts along the same path, the light of one flickering candle casting its elusive shadows on walls of damp earth lending a spice of reality to the topic.

But back home in my friend's pretty, old-fashioned garden, with the dark uncertainties of war at an end and a hundred trivialities of daily amusement to occupy our minds, I wondered what train of thought had prompted this sudden question.

"I'm not sure," I replied cautiously; "What exactly do you mean?"

"I mean music which belongs to the spirit-world and can be reproduced by a medium during a state of trance."

"I have heard of that," I said, "but have never seen it done. Have you?"

"Yes. Quite recently." He answered.

I became interested. Spiritualism is a subject of which I know little, but it is a fascinating study.

"I have a neighbour," he continued, "a Mr. Julian Westenhanger, who is a medium. He will sit down at the piano, make his mind a blank, and play the harmonies that come to him from beyond the barrier. The thing is absolutely genuine. He really plays the most wonderful stuff, quite unlike anything else which I have heard. Nearly sent me into a trance myself the other day when I was listening to it. On regaining consciousness he can recall nothing. It's most weird."

"I should like to hear him." I said quietly.

"You will have the opportunity," Eustace declared. "He is well known as a musician, and has been asked to give an organ recital in St. Mary's Church to-morrow night after Evensong."

"Yes. But I mean the spirit-music."

My friend looked at me quizzically for a moment. Then his gaze travelled vacantly to the sky as though he were considering some problem.

"I don't know him very well," he observed at last, "because he has only come to the place during the war, and I have been away as we both know; but, if you really care to meet him, I see no reason why we should not drop in for an hour right away. What d'you think?"

"Certainly," I responded, rising to my feet.

And with that one word I ignorantly committed myself to the most painful, ghastly, and grotesquely incredible adventure of my life—a thing made the more *bizarre* by its setting of peaceful security in the little country town.

* * * * *

Mr. Westenhanger was at home, and we were promptly shown into his drawing-room. I walked over towards the French windows and glanced casually about me. One can frequently read something of a man's character in the objects with which he surrounds himself. To my disappointment, however, this room presented no features of especial interest. In all respects it was commonplace. I do not mean crab or ugly, but just average—the kind of reception room one would find in a dozen small country houses. There were the usual rosewood chairs, the usual landscape pictures on a pale blue wallpaper, a bluish-covered sofa, and various other pieces of strictly conventional furniture. A vase of lilies, standing on the piano, diffused a sweet though rather heavy perfume.

I began to regret that my friend had told me nothing of the man himself.

"At all events," I thought, "he is not a genius of the long-haired tribe,"—a deduction which was verified as our host made his appearance.

In no way did Westenhanger give the impression of an artist except in his slender hands with the long, sensitive fingers of the musician. Of medium height, with rather close-cropped hair, and neatly attired in a grey suit, he also fell very short of my ideal Spiritualist.

Eustace rose, and said in formal introduction: "This is my friend Mr. Steer—one of the overseas crowd. He is staying with me for a week to celebrate Peace."

I bowed and extended my hand.

"You see," I remarked, "I am a great lover of music. That is why I asked Eustace to bring me round."

For an instant a look of pleasure crossed his face, but, as his hand gripped mine, the expression seemed to change. What emotion it depicted I am powerless to describe; but the effect upon me as I met his eyes was most peculiar. I experienced simultaneously a feeling of exultation and loathing, which vanished as swiftly as it had arisen.

You may think that, having heard of him as an occultist, I was unconsciously, on the look-out for something abnormal, but I am not usually imaginative, and the queer sensation puzzled me. If I had given any sign, however, of what I felt bound to consider a ridiculous fancy, neither Eustace nor Westenhanger himself appeared to have noticed it. The latter leaned one elbow on the piano and courteously motioned me to a chair.

"You play yourself, Mr. Steer?" he inquired. I was obliged to confess my claims were limited to admiring the performance of others, and the conversation drifted for a while over many diverse subjects.

Presently Westenhanger seated himself at the piano and began to play from memory. Some of the pieces were unfamiliar, and others the best known triumphs of famous composers. The whole production was an æsthetic banquet, so faultless was his technique and so soulful the rendering. I was lost in the pleading accompaniment of Tosti's "Parted" when he turned abruptly from the instrument.

"You will take a glass of port, won't you?" He said in the most matter-of-fact tone. It was more of a command than a question, and before either of us could reply he had rung the bell. Brought back to reality by his sudden change of demeanour, I began to fear that we should be denied the real object of our visit when Rex broke the silence.

"Steer, like myself, is interested in the supernatural," he ventured, "and I took the liberty of mentioning to him your mediumistic powers. I am sure he would like you to give us some astral music if it will not trouble you too much."

The way in which he spoke amused me slightly. It seemed by far too casual a tone for such a matter, and I felt a little apprehensive lest it should be taken as the irreverent banter of a sceptic.

Our host made no answer until the servant had placed a decanter with three glasses upon a side table, and the door was once more closed.

I was becoming quite excited, like a schoolboy immersed in a blood-curdling ghost story, while he poured out the red wine and handed each of us a glass.

At last he turned towards me thoughtfully. "It is a thing I very rarely do at anyone's request," he affirmed. "Do you really wish me to?"

"Yes," I answered briefly.

"Very well. You shall hear it. But, remember, I have no idea what I am about to play, and shall remember nothing of it afterwards so please ask me no questions."

That was all, and there had been no great difficulty in persuading him. I took a sip of port, exchanged a glance with Eustace, and leaned forward to listen.

Once more Westenhanger took his place at the piano and, closing his eyes, let his head sink forward upon his breast. For the space of several minutes there was absolute silence. He seemed instantly to have fallen asleep. Then his lean, white fingers began to wander over the ivories with a strange, half-conscious caress, and the first rippling notes of an unknown music rang out in the stillness.

Even with those first trembling bars I held my breath. It was as though a primeval voice were speaking out of the unborn darkness of eternity. Without rhyme or rhythm the sound rolled forth, now low and plaintive, nor rising to an exultant crescendo in waves of unearthly melody, alluring though foreign to the human ear. To this day I wonder whether an instrument made by man could have produced those sounds, or whether, rendered receptive by some unseen influence, I heard them in spirit alone. Whatever their origin, to me they were real; and as I closed my eyes, the more readily to absorb their wild cadence, they conjured up vague, formless pictures chasing each other across an opaque veil.

Astounding as it may seem, scarcely a moment could have elapsed since the medium had entered into his trance, but already I was forgetting time, place, everything in a kind of hypnotic sleep. How long this condition lasted I do not know. The scented air seemed to grow denser and still more dense, a green mist surrounded me, and my ears were filled with a reverberating roar. Fainter and less distinct came those musical waves, and some dormant inner consciousness called into being a dream that was not a dream—the memory of a long-forgotten life.

I stood alone on the outskirts of a great multitude thronged in the moonlit courtyard of a temple. On three sides rose massive walls of brown stone, their castellated summits dimly outlined against the starry sky; and in front, the temple itself, a vast pile wrought in black marble with towering minarets, its base half hidden in a pool of inky shadow. There was something terrifying in its looming majesty—a callous, indestructible pride.

The brilliant moon immediately overhead poured down a cold white light upon the sea of upturned faces from which came the murmur of a thousand tongues. Each motionless figure was bare-headed, and clad in flowing robes of some dark material. My own dress was the same, a long, purple garment embroidered with serpents of black and gold, and fastened on the left shoulder with a single metal clasp.

* * * * *

I looked down at my feet. They were encased in sandals of raw hide; and, strangely enough, there seemed to me nothing unusual in this attire. It was as though I knew no other and had worn it all my days. My eyes lifted, and once more I gazed round the packed assembly.

All were waiting even as I waited—but for what? Dimly I remembered that it was the performance of some mystic rite, but of its nature I was profoundly ignorant: nor was there a sign within the whole spectacle, save for a restless motion which now began to stir the feet of the crowd.

Presently I felt a hand upon my shoulder, and became aware of another standing by me, the clear light revealing his bearded face.

“Greeting to thee,” I whispered in a language long dead, though one which I spoke with natural ease.

“Greeting,” he answered softly: and, by some freak of double consciousness, I knew him for the past self of my friend Eustace. Evidently we have been age-long associates, and in my dream-memory, trusted comrades-in-arms even as in the present life. One bend in the eternal spiral of evolution, and the conditions were repeated.

“Tell me then,” I said, addressing him by his ancient name, though that I have now forgotten, “to what ceremony are we bidden—thou and I?”

“It is the night of our father Chaos,” he replied, “of him that bred the Earth in fire-mist: yet of the manner of his worship I too am without knowledge. Once in ten score years this festival is held, nor is its nature told to any, save to the priests alone; for some say that no man of the people shall leave these walls alive!”

At these words a chill crept over my body, a thrill of expectant fear and a sense of dread stirred my heart. With a shudder I turned to look behind me, and, as I did so, the mutter of voices grew in volume. There came the shuffle of many sandals upon stone, like waves on a shingle beach, and the mob surged outwards to the sides of the court, so that we were jostled this way and that.

With a resonant clang two gates of bronze swung back, and as a lane opened through their midst, a great cry went up to the echoing heights: “They come! They come!”

Then stillness fell again as the babel of tongues gave place to the tramp of a marching column.

Through those twin gates they entered—a sinuous procession of white-robed priests each bearing upon his brow a tiny lamp like a diadem of flame, and at their head strode a stately leader, his vestments glittering with a maze of jewels. As he went, those in the foremost ranks bowed themselves to the ground.

By reason of our stature, my companion and I were able to see him over the heads of the throng, and it was with an inward shock that I saw in him the soul of Julian Westenhanger—yet still I dreamed.

Speechless the column moved on until it came to the temple steps, where it halted in a half circle, the high priest solemnly ascending until he stood within the gloom of the portal. Not another sound could be heard as, in a dirge-like chant, he addressed the tremendous gathering:

“Give ear, O people of Atlantis—ye that have come up from the four points of the heavens to make obeisance to the Father of Life. Ye are the dust, the fragments of his creation. How then shall ye exult yourselves to tyrannise the world that gave you birth? Humble yourselves, things of vileness, that your Father may see in you repentance. Haste ye, slaves of vanity, to make your sacrifice; for Chaos, the Lawless, the Ungoverned, knoweth not delay.”

He ceased, and withdrew into the dark interior followed by the file of priests, while, in echo of his words rolled up the muffled answer:

“We make our sacrifice.”

Little did they guess by what means the Black Powers would take their toll.

One and all bowed themselves low, hushed and awestruck, awaiting some manifestation yet untold.

It came.

A burst of thunderous music boomed through the columns of the temple, a volume of bass chords from some tremendous organ. Out of the inmost recesses it poured forth to fill the quivering air, until the whole huge fabric of the temple throbbed with its mighty utterance. Its effect upon the audience was instant and notable. Some swayed dizzily as they stood, some fell upon their knees, while others prostrated themselves as though overcome.

For my own part I felt that my reason was tottering. The mass of sound—it seemed almost tangible—hammered in my ear-drums with a sensation of acute physical pain; and all the time those stupendous notes increased in power until they broke and mingled in one terrific pæan flinging its echoes infinitely into space.

All about me the wonderful, unholy music pealed out, whirling in a tempest irresistible, and my senses withered like shrivelled grass. Dazed and half blind, I sought vainly for some pathway of escape, but the monstrous walls mocked me, and the crowd, a maelstrom of formless spectres to my distorted vision, pressed close around.

Then came the fearful climax.

Somewhere within that temple of sin the unseen instrument crashed into hideous discord, causing an anguish no human tongue could describe. My whole frame was racked with the agony of it, and the last shreds of self-control swept away in blind, brutal insanity.

Within one flash of time the court became a ghastly scene of carnage, men and women rending each other in a frenzy of diabolic hate, and beating their own heads against the granite floor. In tortured fury I clawed and struck at my companion, snarling like a beast—my one passionate desire to kill—to kill! His arms gripped me with superhuman strength, his teeth were grinding at my throat . . . and in that appalling moment I regained consciousness.

Eustace was crouched near to me upon the carpet, his eyes reflecting my own unutterable horror; and Westenhanger lay spread-eagled upon the keyboard sunk in deep oblivion.

Mutely we staggered out into the twilight.

* * * * *

All that night I lay awake, tired out in mind and body, but unable to sleep for the poignant remembrance of that dreadful nightmare. Time after time my thoughts travelled back over every detail of the sinister drama which had become part of my waking life, until no vestige of doubt remained that it was true. Not a single word had Eustace exchanged with me upon the subject, for each knew what the other had seen.

Had we not stood together through the ordeal up to the consummation of all things—victims of the black magicians in old Atlantis? Both had awakened with the same loss of energy, the same indelible terror of the spirit, and, try as I would, I could not put aside the premonition that oppressed me.

The story was not complete. The curtain had yet to rise for the last act. And somewhere, locked in the fathomless heart of nature, existed that foul combination of sound waves which could turn the whole human race into a race of maniacs.

In the morning I felt no relief. My head ached, my limbs were heavy, and I was shadowed with uneasiness. Eustace noticed it but himself looked thoroughly overwrought.

"It is the effect of last night," he explained; but said no more. On that Sunday nothing could restore our vitality or our contentment.

We tried to read, to play bowls, even to weed the garden, but our listless melancholy only increased.

About five in the afternoon Rex found me in my room staring out of the window, and appeared anxious to unburden himself of something.

"Are you coming with me to the evening service?" he inquired after a pause.

"If you wish me to," I returned. I did not ask the name of the church. It would be St. Mary's, I felt sure.

"Very well," he said briefly; "I will be ready in half an hour."

At six we were in our places for the celebration of Evensong.

It was a fine building containing a great deal of beautiful carving and some very noteworthy stained glass. The size, I thought, was sufficient to hold a congregation of about six hundred; and, to judge by the way the pews were filling, quite that number would be present, many, no doubt, having come more for the concluding organ recital than to join in the divine service.

The architecture of oaken roof-beams, the magnificent reredos and the stone columns, all occupied a large part of my attention. I am no great churchman, and always prefer a church when it is empty, from the artistic point of view.

Some time before the benediction I had found Westenhanger sitting in a front pew, just below the pulpit. To render the service short, no sermon was given, and I do not think I was the only one glad of this as the time for his part drew near. Despite my recent, awful experience at his house, the consequences of which I could not yet shake off, I found myself looking forward to a new exhibition of his skill.

At last the blessing was given, priest and choir were gone, and quietly Westenhanger left his seat. It was noticeable that, of the whole congregation, not one man, woman, or child moved, and I could not help smiling as I remembered the words: "A prophet is not without honour—."

And then came the greatest artistic treat I have ever known.

If this man could handle the piano, his execution on the richest of all instruments was nothing less than superb. Oblivious to my surroundings, I listened in ecstasy as he played from Mozart, Mendelssohn and Elgar indiscriminately, each piece with more feeling, if possible, than the last.

But suddenly something took place which called me back to earth from the sublime. The key-note of his music was changing as he drifted on into a fresh composition. The seductive charm of his touch remained, but something cold had crept in like the voice of a

condemned soul; and as I listened to its evil grandeur, a frightful conviction stabbed through my heart. In a trance, or with the full consciousness of a hellish purpose, he was playing once more the music of my dream.

With a rush that undefined fear which had hung over me took form. Another moment, and the awful Chords of Chaos would hurl destruction upon hundreds of innocent victims. Panic-stricken I turned to seek the help of Eustace. He had risen and was standing motionless in the aisle. I tried to follow, but a supernatural power had paralysed my limbs, so that I could only watch, wondering childishly what he would do. Then I saw that he held something in his right hand—something which glittered. A man behind me in the next pew had evidently seen it as well, for, with an inarticulate cry, he sprang forward.

It was too late.

There came a muffled report, a spurt of flame, and half way through a bar the music stopped.

As the horrified congregation leaped to its feet, Julian Westenhanger fell dead at the base of the organ.

* * * * *

There is little more to tell.

I cannot bear to linger upon the sad conclusion. The silent horror of the onlookers, the arrest, the trial, the verdict—all is a lurid dream of yesterday: for what Bishop, or what stern-faced jury would hear this testimony and believe?

Among many of its kind in the grassy churchyard of St. Mary's stands a tombstone, inscribed: "JULIAN WESTENHANGER . . . REQUIESCAT IN PACE."

In the northern shadow of the belfry, beyond the pale of consecrated ground, is a nameless grave. Some say it is that of one who desecrated the House of God by the Unforgivable Sin.

Let me pray that two souls find justice before a Higher Judge.

NOTES AND COMMENTS

A PROMISING movement has been inaugurated, called *The Imperial Peace Crusade*, by Brig.-General F. P. Crozier, C.B., C.M.G., D.S.O., who is convinced that "The World is slowly moving towards the desired goal of substitution of methods of peace for methods of war," and seeks to devote his great powers to the acceleration of its attainment. "The future prosperity of the world," he writes, "depends on the formulation of a World public opinion which will enable people to form a habit of always thinking in terms of Peace instead of in terms of War. Having studied the matter very closely, it is my desire to encourage and stimulate this mode of thought. Having spent most of my life at war, or preparing for war, I desire to devote the remainder of my life to the service of Peace."

Co-operation with this distinguished soldier in the new, bloodless campaign is a great boon. He is not the only one of those who served their country greatly in the late war who thinks thus, and perhaps future history will acclaim them for this work no less than the other—as modern Asokas.

Those who wish to hear more on the subject may address his Secretary, at The Homestead, Westerham, Kent.

* * * * *

Progress and Decay is the subject of a suggestive article by H. J. Massingham in *The Nation and Athenaeum* of March 30th. It deals with Dr. Spengler's Theory of Determinism as applied to History, and claims that it is an ingenious paraphrase of the old Greek idea of cycles of organic life. The writer finds this view unsatisfactory, as insufficient to account for such "sudden hot geyser bursts of creative activity as in the French Revolution, the Renaissance, classical Greece," etc. His theory is rather that "Man has kept on losing and finding himself again throughout history, not by ineluctable laws of growth and reversion, as the Greeks, the Cartesians and the Spenglerians have argued, but in ratio to his power of resilience in conflict with *dead ends, dead thoughts and dead men*". This certainly seems strikingly true, but not necessarily contradictory to the cyclic theory of seasonal growth and decay, for this added power of resilience seems to come flooding the world at major epochs, themselves of cyclic recurrence. However, Mr. Massingham will have

none of this explanation, and believes that continuous progress is potential through the ages, and depends only on our use of "the past as raw material for the present". "Living with ghosts, that is the generic cause and meaning of Degeneration in history," is his expressive summary of the situation, and he concludes with the hopeful words: "We achieve Degeneration, we have Degeneration thrust upon us, but we were not born to it."

* * * * *

A debate has been proceeding, in the columns of *The Nation and Athenaeum*, on the subject of "Obscenity in literature," in which Professor Gilbert Murray has been claiming for his beloved Classical dramatists, as also for Shakespeare, greater moral purity and a consequent enhanced grandeur of nobility than their successors in more licentious times, notably the present. His opponents have retorted by pointing to well-known examples of grossness among the Greek classics, and passages which offend the prudish in the works of even "the immortal bard" of England. Surely it is true that Sophocles and Æschylus, like Shakespeare, rise to their sublimist heights in works of which the moral grandeur is as incontestable as their general purity, and their whole appeal is on the side of Law as against Licentiousness, though they did not suppress what was morally ugly out of weak sentimentalism. Philip Kerr, in supporting Gilbert Murray, asserts that modern art and criticism has become coarsened through "the prevailing cult of Mechanism and the cruder sensual satisfactions. It is uninterested in moral beauty, for it fails to see that the moral code is in essence liberation not repression". Here lies the crux of the matter, for it is just where the moral code is *repressive* instead of *liberative* that the best of Modern thinkers repudiate it.

All will agree with the following :

"It is the prevailing fashion among intellectuals to maintain that art and morals have nothing to do with one another : to say that art is indifferent to good and evil. This thesis repeats in the æsthetic sphere the mistake of the Puritan divines, who thought that morals and religion were in a separate compartment from beauty and ugliness. The hideousness of Victorian morality is the product of the one error, just as the coarseness and lack of moral beauty of so much contemporary art and criticism is the product of the other.

Art and morality can ignore one another ; but when they do so neither approaches its noblest forms. The profoundest judges will never include a picture, however beautifully painted, which is sympathetic with moral evil, among the 'immortal' works of art. The good, the beautiful, and the true are, in essence, emanations of the one reality, which is perfection. We approach perfection when we recognize and are inspired by all three ; we move off into those

phosphorescent quagmires of sensualism, phariseism, and cynicism which have decayed earlier civilizations, when we try to divorce them one another."

* * * * *

The review in the same paper of a recently issued biography of General Dyer, of Amritsar notoriety, speaks of "this canonization of the General, which has been proceeding ever since he was allowed to resign," as a "curious phenomenon," finding little sympathy in England or elsewhere. We are not being allowed, by the General's so-called friends, to forget this act of "frightfulness," as even Winston Churchill called it, but instead witness a campaign being conducted to turn him into a saint, a martyr and a hero. It is not the first time that public credulity has been abused in this way, and unfortunately an influential minority can often get their distortions accepted by later generations as historical truth, especially where national prestige is concerned. The reviewer briefly runs through the bare facts, sufficiently damning one would think, and concludes: "Well, there are the facts, and everyone can form their own opinion upon them. For our part, we think that the vast majority of English people repudiate Dyer's action, and that the attempt to turn a man who, through an error of judgment, committed this horrible act into a hero and a saint is doing no service either to his memory or to their country."

* * * * *

Members of the Christian League Lodge of the T.S. in England, under the leadership of Mrs. Muirson Blake, are doing good work in studying the Gnosis, the mystical sub-stratum which unites the Christian faith with its predecessors among wisdom-religions—if it will only claim and not repudiate its inheritance. A readable little paper is being produced, called *The Christian Theosophist*, which goes, we are told, to nineteen different countries, so is evidently appreciated.

* * * * *

In *World Unity* for March, 1929, there is an instructive article by Jakharam Ganesh Pandit on *Naturalization Law of the United States*, based on his own personal experience in a long protracted but finally successful attempt to secure America citizenship. It will prove useful to all who wish to understand the present attitude of the U. S. A. Government towards aliens. Undoubtedly the problem of racial assimilation is a difficult one, and we can sympathise with Americans in their fears for the purity of the resultant type, though probably these fears are exaggerated, for Nature finds a way to fulfil her ends, and the finest races to-day are result of the considerable mixtures in the past. Anyhow it is good that the U.S.A. are learning to distinguish Indians from Negroes and Mongolians.

It is interesting to note that Dr. James H. M. Le Apsley, of many learned degrees and Biological Associate of Oxford University, has been studying the special advantages possessed by southern California in developing a Super-race. He remarks too about Honolulu, where he passed two years of research-work, that this "Cross-roads of the Pacific," with its forty distinct racial types, is developing a specially favourable blend of Chinese and Hawaiian, with "such splendid moral, physical and intellectual attributes that I doubt if you could find anywhere superior people".

Compare this with C. Jinarajadasa's description, quoted in *Theosophy in India*, of the splendid children resulting from free racial mixture in Mexico—not even the negro being excluded—and we are given "furiously to think" whether the time has not fully come for all barriers to drop, even such as have been hitherto accepted as inevitable on scientific and hygienic grounds. It seems that Nature may be trusted safely with her own work, provided only that we afford her circumstances worthy of the higher types she has to evolve.

* * * * *

The League of Nations Overseas' Report for April has an amusing story, illustrative of the possibilities of broadcasting in annihilating space. Experimental Conversations were being carried on between Geneva, Australia and Japan, and during an interval the Secretariat phoned a friendly message to Holland, enquiring as to the success of their transmission to Java. The answer was: "Java says, For Heaven's sake, tell those fellows in Geneva to keep that door shut!" At this rate people will soon have to learn to talk in cipher, to preserve diplomatic secrets with any certainty, and we may expect an invention soon for facilitating thought transmission without words.

H. V.



REVIEWS

Tibet's Great Yogi Milarepa. A Biography from the Tibetan, being the *Jetsün-kahbum*, or Biographical History of Jetsün Milarepa, according to the late Lama Kazi Dawa-Samdup's English Rendering. Edited with Introduction and Annotations by W. Y. Evans-Wentz. (Oxford University Press, London. Price 16s.)

In his Preface the learned Editor says he is attempting in this book "to convey to the Western World, and so place on record, certain aspects of Higher or Transcendental Mahāyānic Teachings . . ." To students of occultism, and of all things relevant to the quick perfecting of human nature, the whole book is interesting, and not the least interesting part is the Introduction, divided conveniently into sections. In some are given brief and very serviceable outlines of the various schools of Buddhism, of Gurus, Himalayan Yogis, Dissenting Sects and so on. In the Section on "The Path to Arhantship" this clear definition of an Arhant is given: "To the mystic of the Orient, an Arhant is one who is dedicated to the greatest of all adventures; he is the quintessence of all human enlightenment and progress throughout the ages, the rare efflorescence of Society, the link uniting mankind to the Higher Culture." Arhants are, in fact, the guides upon the Sacred Way that leads from the unreal to the real. The Editor seems to think it essential to the understanding of the life of Milarepa that this problem of Arhantship should be made clear, especially the feasibility of treading that Sacred Way now as at any time in the past. Also that Milarepa in the eleventh century was one out of the world's millions who succeeded in accomplishing his tremendous vow. That "Vow to attain the state of the Bodhisattva, or great Teacher, leading to the treading of the Higher Path, as in the Mahāyāna school, is fourfold: (1) to bring about the salvation of all sentient beings, (2) to bring about the destruction of all *sangsaric* passions in oneself, (3) to realise and then to teach others the Truth, (4) to set others on the path leading to Buddhahood. The vow implies that Nirvāṇa will not be entered into, by one taking the Vow, until all creatures, from the lowest in sub-human kingdoms on this and

every other planet to the highest of unenlightened gods in the heaven-worlds and the most fallen of dwellers in hell-worlds, are guided safely across the Ocean of the *Sangsdra* to the Other Shore of Eternal Deliverance”.

Milarepa's biographer, was his disciple Rechung. It is said that the biography is prized for its literary merits by the learned, and by all for its simplicity and charm. All Tibetans admire and reverence the subject of it, whose poems are still sung by all classes, even after eight hundred years.

Rechung tells us that Milarepa was born with a strong sense of the impermanence of things, and was deeply impressed by the miseries he saw all about him. The desire to escape urged him. The vision of the Immaculate Purity of the state of “Perfect Freedom and Omniscience associated with the attainment of Nirvāra” held him. We are given the circumstances that led him at first along the “Path of Darkness,” in order to punish dishonourable relatives, and of his easy success in this direction because of his one-pointed attention to the necessary training. Then he perceived where this was leading him, and he turned against it. His whole nature glowed with the determination to find a guru to guide him towards Nirvāna. He found one, and thereupon underwent many and severe penances to balance the evil he had committed. After many trials and great longing Milarepa succeeded, and uttered the first of his famous songs. After his first Initiation all his energies were given to the acquirement of the final stages. Events of various kinds led him to determine upon an ascetic life, and to take as his special line “meditation in solitude”. Then followed years of interesting experiences in remote caves, living upon nettle-soup till his body too turned green. He trod the Path within, and struggled with all its attendant difficulties. Despite everything he kept cheerful and sane, and able to laugh at himself, and became completely and humorously indifferent to conventions. Then he began to collect disciples, for he was of the teaching Buddhas and this was part of his work. At first his pupils belonged to the invisible worlds, and then he added humans. He continued to wander from cave to cave, for that too was part of his work, but the icy winds and snows did not affect him, for he early learnt how to create interior warmth. Powers of various kinds he possessed as the natural outcome of his efforts. He was getting on in years when a Lāma became jealous of and finally poisoned him. The poison he took willingly, for he knew his time had come—though the poisoner did not know that. Only when he

chase did he allow it to destroy him. Many marvels are related as attending on his death and funeral obsequies.

The Editor has done his work well, and with this book earns the gratitude of every student of psychology, as of all who seek to know a little more of the nature of the road to Truth as seen through the experiences of Milarepa, the great Yogi.

J. R.

The Life of Annie Besant, by Geoffrey West. (Gerald Howe, Limited, London. Price 15s.)

It is good for Theosophists to see themselves and their leaders from the view-point of the intelligent public, and we owe a debt of gratitude to Mr. West for the care he has taken in this biography to be fair and unprejudiced. Our President is and has been a great figure in World History before and beyond her Theosophical connections, and though in some respects we may know her better than the outer world, we can only belittle her by exclusive claims and partial views. To the author Annie Besant is pre-eminently the Great Rebel, running counter to the beliefs and prejudices of the age in her pursuit of "that most controversial of subjects, Truth".

It is evident that Mr. West thinks the climax of greatness to have been reached before entry into the T.S., and that he regrets, at least from the artistic point of view, the effects on his heroine of her submission to the Theosophical label, which he looks on as involving the increasing rejection of her earlier ideals, the denial of "what, at her most masculine, her most modern, her most significant, she stood for". We need not quarrel with this superficial criticism, especially as what is most "masculine and modern" and therefore "significant" to the man-made civilisation of to-day is not necessarily True to the Eternal Reality that she sought and found. He wisely refrains from an ultimate verdict which time alone can supply. "If she is right, she is magnificently and utterly right; if wrong, then the magnitude of her error is more likely to draw her with it into oblivion." "Her life has been, after all, a great adventure; it has been too, despite some things, a noble one."

A great part of the book deals with her political work in India, which is admirably reviewed and fully appreciated.

H. V.

Wisdom of the Prophets (in the light of Tasawwuf), by Khan Sahib Khaja Khan, B.A. (Royapettah, Madras. Price Rs. 2.)

Encouraged by the success of previous translations of the mystical treasures of Islām, the author again earns the gratitude of students of philosophy and occultism by giving here the first English rendering of Shayk Muhiyuddin ibn-i-Ali ul Arabi's treatise on Tasawwuf, entitled *Fusus-ul-Hikam*, with his own notes and a life of the Shayk, as well as a foreword by Mon. L. Massignon of Paris. Certainly the book admirably fulfils its professed aim, to prove that Islām has not only its physical and moral side, to which modern reformers, especially in Turkey, seek to confine it, "but also a spiritual one," or as we would rather call it, a "mystical" one, since mysticism is the essentially spiritual side of all religions, and is itself, as Dean Inge has said, the only scientific religion. The mystic interpretation of various passages recorded in the Hebrew scriptures as well as the Koran is of great interest, as also the detailed analysis of the prophetic character and functions, as exemplified in the line of prophets from Adam to Jesus and Mohammed, "the Seal" of them all. By the way, there seems a loop-hole of escape from the exclusive claims implied by the latter epithet in this note: "While the people of his time and subsequent times had to say 'Mohammed is the Messenger of God', the Prophet himself said 'Ana rasulullah, I-ness is the Messenger of God,' i.e., the first *taiyyum* or limitation of God."

The Shayk's explanation of Evil is of interest.

"The reality of everything is sweet; evil is an aspect of the reality's manifestation. A thing becomes evil when it disagrees with one's temperament, or when it causes injury to one, or when it is contrary to the shariat. Good and evil cannot disappear from the world; God's grace is in both. An evil thing is good in itself, and regards good as evil from its viewpoint, just as a dung-hill beetle regards dung as fragrance and dies when it is exposed to the sweetness of a rose-flower."

It is a pity that the book did not have more careful revision before publication, to avoid printing errors and obscurities which needlessly annoy the scholar, but it is undoubtedly a work which will repay study. The Kabbalist will feel quite "at home" in it.

The World's Religions Against War. The Proceedings of the Preliminary Conference held at Geneva, September, 1928, for a Universal Peace Conference. (Published by The Church Peace Union of America, 41 Parliament St., London. Price 2s.)

It is good to hear that leaders and representatives of various widely-differing faiths have found it possible to come together and unite in common action against a common foe. It will be long before the world is prepared to acknowledge the Brotherhood of Religions; even within each, unity is yet a far-off goal. But the safest and surest unifying or harmonising agent is team-work of some kind, towards a desired end, and none so fills the imagination of the thoughtful to-day as Peace.

The Report provides interesting reading, from the opening address by its Chairman, Dean Shailer Mathews, to the programme of Joint Worship, drawn up by Prof. Robert Hume, and printed in an appendix. Among the most interesting speakers were Dr. Hertz, representing English Jews; Sir Francis Younghusband—the great explorer and soldier, and man of peace; Dr. Faner of Germany, who wanted to widen the basis of the Conference so far as to discuss the common basis of religions; Prof. Tomomatsner, representing Japanese Buddhists; Dr. J. C. Chatterji for Hinduism, backed by the Maharaja of Burdwan; and Prof. Theodore Reinach of France, who took a more detached view of religion and its influence on human development. The latter was applauded as he said: "So far as the various religions succeed in discovering that their essential principles are similar if not the same, they tend to put aside their difference, and emphasize their unity. They move in the direction of peace between the creeds, peace between all men of goodwill, as brothers together and children of One Father."

He reached high poetic eloquence in the next words: "As in a palm grove the roots of the trees, interlocked in conflict, bitterly dispute every clod of earth and drop of water, while overhead the branches peacefully mingle their gentle kisses in the sun, so men moved by their lower Nature—impelled by greed, lust of conquest and the prejudices of birth and caste—strive against one another; whereas when they respond to their higher nature to the influences of science, art, philosophy and a love for all that is Divine—they unite and work together in fertile fellowship."

Dr. Nansen, the Rev. C. F. Andrews and Baron P. van Pallandt of Eerde were also present in this unique Conference, on the success of which its promoters of The Church Peace Union are heartily to be congratulated.

H. V.

BOOKS RECEIVED

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

Brihat Jātaka, by V. Subramania Sastri, B.A. (Mysore Government Press); *The Light of a Master Mason*, by Leonard Bosman (Dharma Press, London); *An Englishman defends Mother India*, by Ernest Wood (Ganesh & Co., Madras); *New Lambs for Old*, by Eliza Fitzgibbon (C. W. Daniel Co., London.)

OUR EXCHANGES

We acknowledge with many thanks the following :

Theosophy in New Zealand (March, May), *El Loto Blanco* (April), *The Australian Theosophist* (March, April), *The Canadian Theosophist* (April), *Modern Astrology* (May), *The Messenger* (April, May), *Light* (April, May), *The New Era* (June), *The League of Nations—Monthly Summary and News for Overseas* (May), *Service* (April), *The Star Review* (May), *Bulletin Théosophique* (May), *The Indian Review* (May), *Revista Teosofica Chilena* (March).

We have also received with many thanks :

Triveni (March, April), *Telugu Samāchār* (April), *Revista Teosofica Cubana* (April), *Teosofi* (April), *Theosophikon Deltion* (April), *Pewartu Theosofie* (May), *The Vaccination Inquirer* (May), *Theosophy in India* (May), *The Vedic Magazine* (April), *The Beacon* (April), *Theosofisch Maandblad* (May), *Bulletin of Fine Arts* (April), *Strī Dharma* (May), *The Sind Herald* (May), *Kalyan* (May, June), *The Call of Truth* (April), *Annual Report—Nat. Anti-Vaccination League*, *Report of All-India Women's Conference*, *Toronto Theos. News* (April, May), *Liberal Catholic* (May), *Prabuddha Bhārata* (May, June), *Révue Théosophique*, (April), *Theosophia Jaargang* (May), *Cherag* (May), *Espero Teozofia* (March), *Mahā Bodhi* (June), *The Veḍānta Kesari* (May, June), *The Occult Review* (April).

ERRATUM IN JUNE "THEOSOPHIST"

P. 268, "Million" omitted before Monads on the last line but one.

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BY
ANNIE BESANT, P.T.S.

August, 1929



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THE THEOSOPHIST

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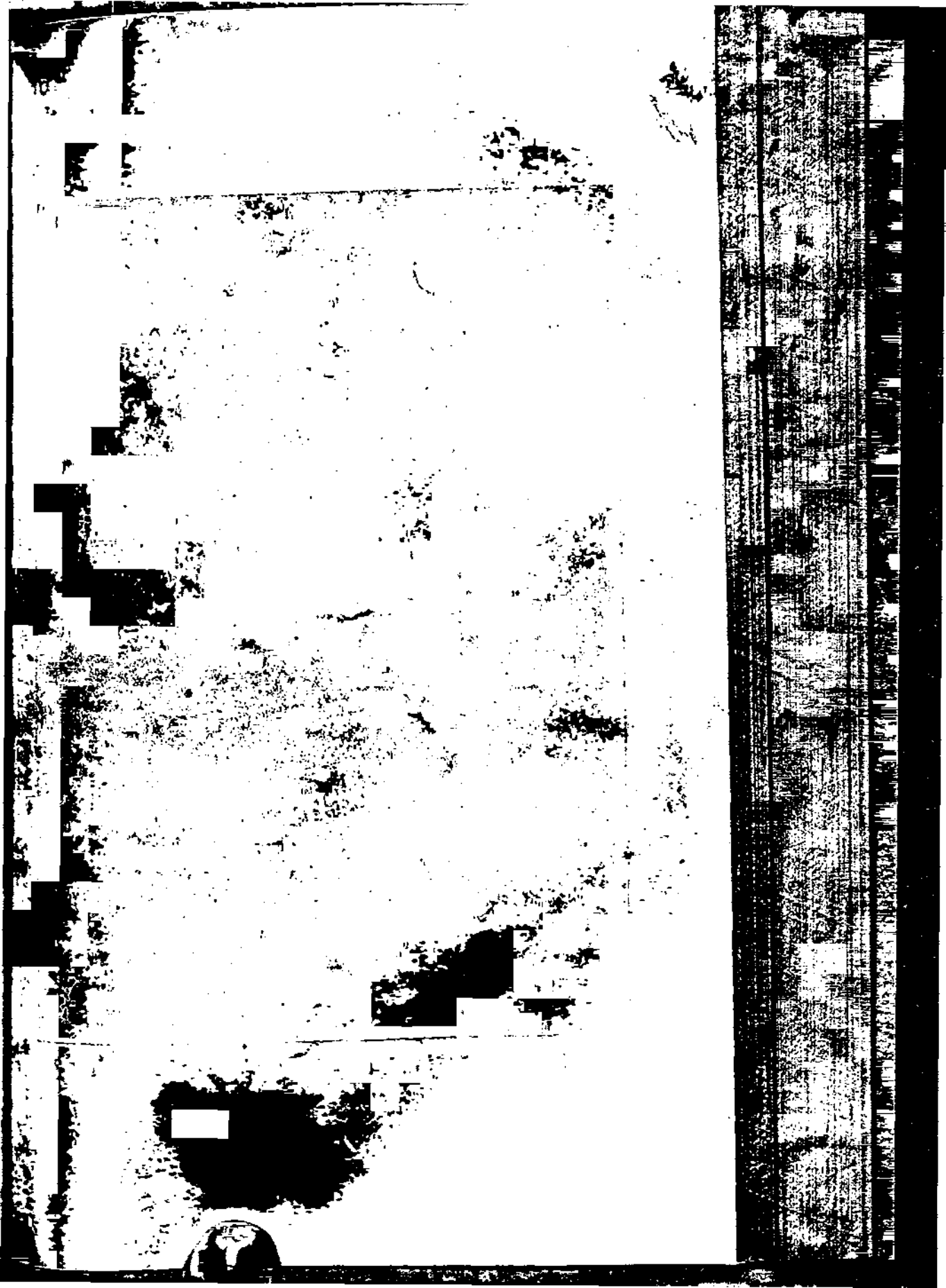
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PRETORIA LODGE, PRETORIA, TRANSVAAL, S. AFRICA



ON THE WATCH-TOWER

YESTERDAY night—Wednesday, June 5, one of my dearly loved and wholly trustworthy sons, passed into the life beyond, after long suffering and patient endurance, his heart ceasing to beat for the last time. Pandharinath Telang was one of my colleagues in the Central Hindū School and College, Benares, and the Hindū University. For long years we have worked together in the Theosophical Society and in the Home Rule League for the beloved Motherland. Never a jar occurred in our relationship, never a moment of alienation. Such a tie cannot be broken by the passing incident of so-called death. He has passed—by many years my junior—ahead of me into the Light of the Eternal; that is the tragedy of prolonged age on earth. But for us there is no tragedy, for death is only stepping into a more brightly lighted room in the great workshop of the world, the room in which our Masters ever stand and labour in one work—to carry out, according to our strength the Will of our *Logos*.



He was a great Samskr̥t scholar, well instructed in the sacred literature of our land; a true Brāhmaṇa, the "friend of every creature". When last I saw him in Benares, he managed to walk slowly from his house to Shāntī Kuñja; but he was very feeble, and I had but slight hope of seeing him again down here. But what of that? When the physical body is disabled, our instrument for physical activity is





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He was a great Samskr̥t scholar, well instructed in the sacred literature of our land; a true Brāhmaṇa, the “friend of every creature”. When last I saw him in Benares, he managed to walk slowly from his house to Shānti Kuñja; but he was very feeble, and I had but slight hope of seeing him again down here. But what of that? When the physical body is disabled, our instrument for physical activity is

useless, save for working out obstructive karma. So all is very well.

His beloved wife and children will miss his dear presence as the centre of their home. But he will not be far from them; his love will surround them, and presently, we shall join him, or he will return to us.

* * *

There is one matter on which I think it is my duty to speak, and I speak now, before Krishnaji's return, because I do not wish that He should be criticised for a resolution which is the result of my own observation during my visit to the Continent as well as my stay in England. I think that the Theosophical Society is too much mixed up in the eyes of the public with the Liberal Catholic Church, a form of Christianity, which has eliminated the accretions which had grown up around the religion, and has a beautiful liturgy, free from all fear and very inspiring. But just as the Society was at first looked on as esoteric Buddhism, and then tended in India to become too much allied to Hindūism, so in Europe it is now too much identified with Christianity. That most members in Europe should be either Christians or Freethinkers is natural, but if it becomes too much thus identified, it alienates those who while Theists are not orthodox Christians. While the L.C.C. was weak, to speak for myself for a moment—I felt I ought to lend a helping hand to it as a reformed presentation of Christianity, as in India I have helped the reformed Hindūism by attending its Temple at Adyar. But Theosophy is the Mother of all Faiths and the Theosophist the servant of all. He can utilise, if he knows how, the ceremonial of any faith, and the Masonic ceremonies, for channels of spiritual forces, sending them out to benefit a wider area than he can otherwise reach. The Occultist thus uses all ceremonies, as apparatus for spiritual forces. He is bound by none, and none is necessary to him. A

ceremony into which the user does not throw life is of little avail. Each Religion has its ceremonies; Masonry has its ceremonies; Occultism has its ceremonies. Theosophy, the Divine Wisdom is the Parent of all, and belongs exclusively to none. No special form must be identified with it; all draw their life from it. That is why the Theosophical Society has no creed but Universal Brotherhood. It is the open road for all to the Masters of the Wisdom—the narrow ancient way which leads to Their Feet. Above it, as above all religions, stands the World Teacher. All roads are His. All religious channels are channels for His power. They are apt to deteriorate with time, because of the ignorance of His followers, and of the tendency of so many to depend on the channels instead of on His force, which flows through them. Because of the danger of the identification of Theosophy with the L.C.C., I am not attending its services at present.

* * *

LONDON, *June 9, 1929*

Many thanks, with loving gratitude, for the most kind and cordial greetings from the Theosophical Congress in Indonesia, the National Conventions in Australia and South Africa, and many cables and telegrams to the same effect from individuals.

* * *

We had a delightful European Convention in Budapest, Hungary, a country in which the Government is very friendly to us in consequence of the practical Brotherhood shown by members of the Society in their protests against the wrongs inflicted on Hungary by the cruel Treaty of Trianon. We visited the Huniyanos Castle, the birthplace of the great Hungarian Patriot who led the Maggars in their victory over the Turks, against whose invasion of Europe that gallant people stood as barrier for centuries. It was given to Rumania by the Treaty of Trianon, despite the fact that their ancestors

were refugees to whom Hungary gave welcome in by-gone times. There would not be much of England left if the land conquered by "Norman, Saxon and Dane" were handed over to France, Germany and Denmark!

* * *

We print elsewhere the report of the "World Peace Week" inaugurated last year, in November 4th to 11th, as an international celebration. The energetic Secretary of this branch of the Theosophical Order of Service, Miss Sanders, is a fine organizer, and has made a great success.

* * *

I am glad to record that the remarkable work of Shrimati Padmabai Rao, Principal of the Girl's Theosophical College, Benares, has been recognised by the Government of India by the bestowal upon her of the Kaiser-i-Hind Medal of the First Class. It is thoroughly well earned.

* * *

I am also glad to record that an English paper, *John Bull*, with a million readers, has had the courage to denounce the abominable and most cruel "sport" of setting two bull-dogs to fight each other. Men were found who were debased enough to watch two dogs fighting in this ghastly way for six hours; at the end of that time one of them was too weak from loss of blood to cross the dividing line drawn in the middle of the pit. *John Bull* says that the dogs are excited almost to madness before they are loosed on each other, and are then set free, and "usually fly straight at each other's throats and are soon locked together in a struggle for life".

One extraordinary feature is that a sound is seldom heard. Growls and whimpers are exceptional. The very silence makes the spectacle the more diabolical, and from the outset the sawdust in the ring becomes bespattered and soaked with blood, while huge gaping wounds soon appear on head, chest and legs of the combatants. At last one loosens his grip momentarily to draw breath, and this is a signal for the "round" to end. The handlers rush in; the dogs are carried to their corners; their wounds are bathed, and then, after one brief minute's interval, the bestial business begins again.

The duration of such a fight varies considerably. Sometimes it is over in an hour; sometimes it drags on for six. No mercy or sympathy is accorded to the vanquished dog, who is either killed on the spot or given away, while the victor is borne home in triumph in the hands of his sympathetic supporters, to be carefully nursed and tended in the hope that he will not die of his terrible wounds, but will live to fight again.

Fortunately, these fights are forbidden by law, so the criminals that indulge in them are obliged to keep their meetings secret. Prize-fighting by men is disgusting enough, but it is not quite so degrading to the fighters as the above, since the men who fight, however degraded, risk only themselves. For the spectators, they are just savages, merely unfit for birth among civilized Nations.

The President writes that she has taken her return passage to India by P.O. "Macedonia," leaving Marseilles on September 13th.

Our Frontispiece this month shows the new premises of the Pretoria Lodge. It is the first Lodge building in S. Africa, and is delightfully situated in a garden in a convenient part of the town. The interior is as simple and dignified as the exterior and especially the lecture hall. The President of the Lodge reports that occupancy of these premises has resulted in increased attendance at the public meetings and greater interest all round. Our Pretoria brothers are to be congratulated on the result of their devoted efforts.

Our cordial thanks are due to Miss Helen Veale, M.A., who has so kindly spent her holidays in Adyar during the hot months of May and June to see THE THEOSOPHIST through the Press. Baroness J. van Isselmuden has returned from the hills to take up again this duty, which she has carried out for a considerable time.

J. R.

THE WORLD CONGRESS, CHICAGO

THE Congress will be held at the Hotel Stevens, Chicago, beginning on Saturday evening, August 24th, with an informal reception to Dr. Besant and foreign delegates. The chief items of the programme are as follows :

Sunday, August 25

- 1.30 p.m. : American Theosophical Society Convention.
- 8 p.m. : First Public Lecture of the Congress by Dr. Annie Besant. Chairman : A. P. Warrington.

Monday, August 26

- 9.30 a.m. : Opening of the Congress. Instrumental Music. National Anthem of each nation represented. Address of Welcome—L. W. Rogers. Address—Dr. Besant.
- 2.30 p.m. : International Symposium, Dr. Annie Besant, Leader of Discussion. Mr. A. P. Warrington, Dr. John Sonck, Mr. Geoffrey Hodson, Mr. C. Jinarājadāsa, Dr. George S. Arundale, Bishop J. I. Wedgwood, Miss Clara Codd. Chairman : C. Jinarājadāsa.
- 8.15 p.m. : Public Lecture, Mr. C. Jinarājadāsa. Chairman : Dr. George S. Arundale.

Tuesday, August 27

- Open Forum Discussion.
- 9.30 a.m. : Introduction : Dr. George S. Arundale.
- 12 Noon. : Boat Trip on Lake Michigan or Garden Party at T.S. Headquarters, Wheaton.
- 8.15 p.m. : Public Lecture, Mr. Geoffrey Hodson. Chairman : C. Jinarājadāsa.

Wednesday, August 28

- 9.30 a.m. : International Order of Service.
- 2.30 p.m. : International Order of Service.
- 8.15 p.m. : Public Lecture—Dr. George S. Arundale. Chairman : Dr. John Sonck.

Thursday, August 29

- Morning and afternoon programmes to be arranged.
- 6.30 p.m. : Banquet, Grand Ball Room, Stevens' Hotel. Toastmaster—Dr. George S. Arundale. Relatives and friends may attend.

THE VOICE OF THE WORLD

By JOHN BURTON

THE Voice of the World
Chants the eternal song
Of Life and Freedom,
As the wind bends the stately pines
On the dreaming mountain.

O Changeful Murmur
Of an ageless theme !
O Tranquil Motion
Whelming all joys and woes,
All loves and hates,
All gain and loss,
In the one everlasting freedom !
O Breeze,
Thou wanderer of known and unknown ways
To the world's ending,
And to the skies beyond,
Where Life's great ocean
Floods the starry ways,
'Tis you who are my loves,
Who are my Love !

To thee I give my only adoration ;
From thee I take my only praise and crown ;
Praise of a simple lover's peace,

Crown of undying happiness.
Thine is the voice, the song,
Hand, action, goal,
Hallowing all my days
With the spreading light
Of Dawn !
Thou art Myself,
Thou free eternal Lover ;
Thy chanting voice,
Thy freshness
None can chain !

Thine are the million ways
That lead forever
Adown the paths of worlds,
Through the hearts of all Thy children,
To find Thyself again.



WHERE DOES INDIA STAND?

By ANNIE BESANT, D.L.

HERE in England the great political struggle is over, and Labor is in power as well as in place. Our readers will watch eagerly and expectantly to see how its programme will be shaped, while realizing that the question of unemployment, hammering at its own doors, must be at once attended to, and at least a temporary alleviation must be provided. They will also realize that the report of the Parliamentary Commission, headed by Sir John Simon, M.P., cannot be ignored by the Parliament to which the Report is to be presented, and that it may even be probable that a Labor Government may be willing to submit that Report, *together with the Nehru Report, and any other that may have been made*, to a Joint Committee of Lords and Commons, associating with it a Committee of leading Indian representative politicians, for examination and report to Parliament. It might indeed be wise to call such a Committee into a Conference with the Labor Cabinet, before any action is considered and decided upon. The blunders of their Tory predecessors might be thus to some extent remedied, and the refusal of Indian politicians to co-operate with a Committee wholly of white constitution might be amicably disposed of.

The change of Government opens the door to negotiation, and while the Congress, the Liberal Federation, and the Home Rule League would certainly decline an invitation to discuss the Simon Report alone, they would probably agree to consider it, if it were one among others.

It is clear that if the Simon Report is by itself, no Indian politician of any importance will have anything to do with it. But I do not think that the signatories to the Nehru Report—of whom I am one—would refuse to meet such a Committee as I suggest. Many of us are prepared to negotiate with the Labor Government in which are many good friends of India, seeing that the Labor Party has had Indian Self-Government as part of its programme for many years, and that its Head, the Rt. Hon. Mr. Ramsay Macdonald, is an ancient supporter of India's claims. Moreover, a few months ago he expressed a hope that the addition of a new Dominion within the Empire was a matter of months rather than of years, and the Congress demand of Dominion Status before the end of this year exactly chimes in with that gallant and generous hope.

Surely, it is not foolish or extravagant if India, who has twice welcomed him to her shores, should now lift up her head in hope that her Deliverer draweth nigh. How magnificently would his name shine out in history if he put an end to the subjection of an ancient, a highly civilized Nation, now in bondage to a foreign people, if he broke her chains and set her free.

Such an action, reviving the great traditions of Britain as the champion of Freedom, the friend of oppressed Nationalities, the liberator of the slaves, would make impossible a war between Asia and Europe, between white and colored peoples. It would ensure the Peace of the World. It would make disarmament possible. It would revive trade. It would destroy distrust. It would be the surest means of ending unemployment and boycott at a single stroke. Is Ramsay Macdonald big enough and strong enough to turn the Empire into a Federation of Free and Equal Nations, the Guardian of the World's Peace, the Friend of all Peoples? I believe he is. And I shall hold that belief until he himself destroys it.

TWENTY YEARS' WORK

(Continued from p. 324)

Arriving at Bombay at the end of November, 1909, the President and party took train eastward; she says:

ALL went well as far as Dudhni, when—we were running very fast—the engine or mail-vans struck the points, and in a moment we were derailed. It was a curious sensation to see the sides of the carriage rise up suddenly then fall as the other side rose up; and for a moment overturning seemed inevitable. Then the carriage steadied itself, and the train stopped. The poor guard was stunned, having probably been flung out, as he was found lying on the permanent way. The rails were broken, and fragments of wood and iron strewed our passage; but we found ourselves safe and whole, with deep gratitude for a wonderful escape. A passenger train was in the station siding, waiting for us to pass; and we were transferred with the mails to some of its carriages, and went on our way after a delay of about three hours. Our adventures were not over, for a pipe in our new engine burst; but again conveniently at a station, and another three hours was spent waiting for another engine. The same helpful passenger train came up in due course, and we again annexed its engine, which drew us safely to Madras, where we arrived six hours late.

A large crowd of members gave us royal welcome on the platform, and at Adyar the household circle offered greeting

in a prettily chanted song; and thus the journey ended, 37,176 miles of land and sea having been traversed between the parting in April and the welcome in November. May the work done, offered at the feet of the Holy Ones, serve Their good purposes for the world.

The Convention at Benares opened on the 27th December; but on the 26th a very large crowd gathered in the Hall of the Central Hindū College, to hear the President's lecture on "Mysticism and Occultism". The Convention lectures were given by Bhagavan Das upon "The Laws of Manu in the Light of Theosophy".

The 11th January, 1910, was passed quietly, with much thought and solemn meditation. The cycle of the future has opened with the great planetary conjunction on the arms of the Zodiacal cross, a conjunction that comes in its present form but once in ten thousand years. A great peace brooded over the earth, and a deep solemn joy pervaded Adyar and Benares. For all was well.

On January 14th a pleasant ceremony was performed at Buddha-Gayā (where is the famous bo-tree under which the Lord attained illumination). The local Lodge has bought a piece of land well situated in the centre of the town; and the foundations of the proposed building are already dug. We gathered at 8 a.m. to lay the foundation stone. The members chanted some Samskr̥t shlokas, and the sonorous Arabic of *Al Qurān* rang out from the lips of Mr. Khaja Muhammad Noor; the beautiful chapter on Charity from *1 Corinthians* was read by Mr. Leo; and a solemn chant in Samskr̥t ended the singing. Then coins, a plan of the buildings and the alphabets now in use in these provinces were placed in a cavity awaiting them, the mortar was spread, and the stone lowered. A few words from myself, and the mystic taps consecrated the building to the service of God and man, and the ceremony was over. A lecture on "The

"Opening Cycle" was given to a packed audience, in the evening.

Proceeding on her tour, Mrs. Besant addressed a crowded meeting in Bankipur, with Mr. Syed Hasan Imam in the chair; then the opening of a new Lodge at Bhagalpur, with lectures, and talks to Hindū and Musalmān students who wanted to join the Order of the Sons of India, and a visit to two girls' schools, one for wealthy and one for poor girls. She writes:

The last work of the day was a Lodge meeting in the new Hall; and I was happy to congratulate the members on the services they are rendering to the town. In addition to the two institutions noted above, religious examinations are held annually for Hindū boys, on the initiative of our members.

The morning of the 25th found us in Calcutta in the Garden House of our ever-hospitable brother, Hirendranath Datta. Two lectures were given to immense audiences and other work was done, ere the train of the 27th carried us away to Madras. Here I went to visit the Rama Krishna Students' Home at Mylapore, on March 9th, and found it to be a very useful and well conducted institution. I also attended the Annual Meeting of the Madras Society for the Protection of Children, held at Government House, His Excellency the Governor was in the chair. The Society is in its infancy, but has begun its work on useful and well-chosen lines. It has opened a Home for destitute children. I was invited to join the Committee, but felt that I could not give the time which alone would justify the acceptance of so responsible an offer; so I contented myself with becoming a member.

There is a terrible evil existing in southern India—it may exist elsewhere, but I have met it only here—the dedicating of little girls to certain temples, a euphemism for saying that they are given to a life of prostitution. This abomination can be dealt with best by Hindūs, as its mingling with religious rites makes it difficult to attack without rousing religious antagonism. I know that the retort to this condemnation

may be, "At least we do not throw our prostitutes on the public streets and leave them to starve, as you English do". That is true. But ill-behavior in England does not excuse ill-behavior here, although it should make us modest in our disapproval of our neighbor.

We have been having a remarkably successful series of six popular lectures at Headquarters, the audiences growing with each lecture, till the large Hall was crowded. The series was issued afterwards under the title *Popular Lectures on Theosophy*.

From Calcutta, Mrs. Besant wrote :

An unexpected pleasure fell to my lot on March 19th, while passing through Calcutta, I had occasion to visit Government House, and was told by Col. Pinley, the Private Secretary to His Excellency, that he had to attend the Durbar, at which the recently discovered relics of the Lord Buddha were to be handed over by His Excellency to the representatives of Burma, who will guard them with reverent and fitting care. Colonel Pinley was good enough to take me with him to this historic ceremony ; and after a courteous greeting from Her Excellency, Lady Minto, a place was assigned to me. The proceedings were brief but stately. After the Burmese envoys had been presented, the fortunate discoverer, Mr. Marshall, the Head of the Archæological Department, read a statement as to the history of the precious relic. The Viceroy made a short speech, saying that he felt this relic should not go outside the Empire, and that Mandalay, the capital of Burma, a Buddhist country, seemed to be a fitting place for its guardianship. He then stepped down and, lifting a large golden platter which bore a golden casket, he presented it to the Burmese envoys. To the ordinary eye, it was merely a brilliant gathering—high officials of State, the Representative of earth's mightiest Empire, the Envoys of an ancient land, the committal of a relic of the Founder of a

great Religion to his modern followers, a number of gaily dressed ladies and gold-laced officers. But to the inner eye, it was the vision of a perfect life, a humanity flowering into the splendor of a "Divine Man," the tenderness of an all-embracing compassion, of an utter renunciation. Wave after wave of wondrous magnetism swept through the room, and all faded before the deathless radiance of a Life that once wore this dead fragment, which still rayed out the exquisite hues of its Owner's aura. A scene never to be forgotten, a fragment of heaven flung down into earth. And the actors therein all-unconscious of the Presences in their midst! It was over; one tumbled back to earth, to friendly greetings from one and another.

I was glad to meet Sir Lawrence Jenkins, the Lord Chief Justice of the High Court of Calcutta, whose name is so often mentioned with love and gratitude by Indians, as a man whose flawless impartiality and utter absence of race-prejudice is one of the assets of the British Empire in India. I had the honor of a short talk with His Excellency the Viceroy, urbane and gracious as ever; as cool and far-judging a brain and as warm and strong a heart as Providence gives for the rulers in great Empires, when their sway is to be secure. Why does not England take advantage of such a son, and leave him here to finish the work so splendidly begun?

In May, Mrs. Besant writes:

I have been visiting a few towns accompanied by Babu Bhagavan Das, with a view to strengthening the educational movement fostered by the T.S. in India. At Allahabad, Pandit Moti Lal Nehru, a well-known Kashmiri gentleman, generously assumed the responsibility of raising a necessary additional Rs. 2,400 for the current year, and is forming a committee of Kashmiris in the United Provinces to raise further funds for the Shri Pratap Hindū College in Srinagar, Kashmir. At Gwalior, H. H. the Mahārāja Scindhia, a very

capable and energetic ruler, became a patron of the Central Hindū College, as did his mother, the Dowager Mahārāṇī. He also gave a definite promise of financial aid; and as H. H. has just given Rs. 100,000 to Aligarh College and another Rs. 100,000 to Sir John Hewitt for Allahabad University, we may reasonably hope that he will do no less for his co-religionists in the Central Hindū College. H. H. the Mahārāja of Bikanir has also become a patron of the College, and has given me a cordial invitation to visit his state. From Gwalior, after four Theosophical lectures, we went on to Alwar, where the young Mahārāja is devoting himself to the duties of his high office with great diligence and capacity. He is arranging a scheme for primary education in his State, and H. H. of Gwalior is also devoting much time and thought to the elaboration of a scheme which shall leave no child in his State uneducated. This spreading interest in education among Indian Chiefs is of fairest augury for the future.

Besides "The Watch-Tower," Mrs. Besant wrote for THE THEOSOPHIST articles on "The Protection of Animals and Education in the Light of Theosophy," "Liberation or Salvation," together with short chapters on "Elementary Theosophy" which were afterward published under the title, *The Riddle of Life*.

(To be continued)

THE THEOSOPHIST, 1879—1929

THE next, the September, number of THE THEOSOPHIST, closes the 50th year of its existence.

The October number, celebrating the GOLDEN JUBILEE, will be specially interesting. We hope to have "golden" contributions from the Editor, from Bishop Leadbeater, Mr. C. Jinarājadāsa and from others.

THERE IS A GOD

By RAY W. HARDEN

UNDOUBTEDLY the religious revolution is gaining ground in its onslaught against tradition. The camp of the faithful is further menaced by that system of espionage, superstition, which has been active under most respectable disguises.

The traditional Church, with its many denominations, is especially open to attack because of a disunity which exhausts its energy in petty differences. Even in the stress of battle against the invasion of atheism, the creedists cling tenaciously to their respective versions of God, Heaven, Hell, Birth, Death, etc.

And strangely enough, when a "believer" attempts to apply science and reason to his orthodox faith, he is often led to reverse his attitude. Somewhat in despair it would seem, he flies to the easy solution: "There is no God."

This is the laziest, most irrational conclusion to which the human mind can come—if it stops there. If it adds, "such as we have been taught to believe in," the statement becomes full of promise. There is indeed, no such impossible God as that.

This leaves us with a clean slate. We have wiped out our fantastic picture of a non-existent God. The slate itself is the religion which held before our eyes the idol. Instead of stupidly staring at the now blank slate and concluding that because we have no PICTURE of God, therefore there is none, let us move the slate gently to one side and look at the

reality with new eyes—inclined to blink at first, but which will, with determined usage, adjust themselves to the higher rate of illumination from the brilliant vistas of actuality which lie behind the slate.

Let us not hurry to make definitions of God—nor hurry to adopt the hurriedly conceived definitions of even wiser heads than ours.

“God is Light—God is Love—God is Truth—God is Force—God is One—God is All.”

Thus they chant, using meaningless phrases that sound smart and pungent and “high-brow”.

Let us not attempt these flights, but start from where we are. Let us be severely exacting and take nothing at all for granted. Let us hold our emotions in abeyance and refrain from declaring a thing to be true simply because it is “so perfectly wonderful”.

God, then, from this wholly practical standpoint, is a word in the English language, consisting of three letters.

What is its meaning? Let us look away from the popularized definition of God as an omnipresent Entity, because reason will immediately tell us that a thing which is actually EVERYWHERE, must of necessity be NOWHERE in particular. And we are trying to locate—not dislocate—God.

Let us furthermore fortify ourselves with a certain resignation to the fact that after we have in our mental search for God, found Him, it is not to be final. The minds we are using are not themselves infinite. The best we can hope to do is scientifically to deduce to the extent of our powers of comprehension. Thus, when we find that we can go no farther, we will necessarily stop, and at that point, whatever is there in the way of a conscious, creative Being, we shall call “God,” resting content to push our vision on to higher concepts after we have attained additional powers.

God, then, for us, is going to be the highest Individual of whom we can mentally conceive as existing, thinking, planning, acting in nature; inclusive of flesh, but not limited to it.

We shall be in the position of a laborer who is trying to figure out who his "Boss" is. He has a foreman over him and his kind, but he observes that this foreman too, is bossed—by a superintendent. The superintendent cannot be the supreme Boss because the superintendent is bossed by the manager. And above the manager is the president of the Board of Directors.

Here he stops, because he does not know, and cannot find out who dictates to the president. He decides therefore, that the president is "Boss".

That is what we propose to do in our search for God within this maze of Life with which we are definitely—and literally—involved. It will be useful information for us, as it is for the laborer. In times of trouble, he knows to whom he can appeal for consideration of his claims. Not to the "spirit of the enterprise," or the "morale of the workers," or any such indefinite thing, but to Mr. J. Huntington Howard, President, whose voice is obeyed by everybody concerned.

It would be folly for the laborer to become atheistic about it, and conclude that President Howard does not exist, simply because he is not there, visible in the ditch where the laborer is digging. Let the laborer indulge in more "freedom" than is good for the company's interests, and President Howard will eventually hear about it, and there will be hell to pay—not profanely, but actually as a statement of unescapable indebtedness.

In our attempt to locate our own "Big Boss," there is one great difficulty. As members of Earth's Humanity, we are unusually stupid laborers, because of the trouble we have to understand the system in which we are working. We are comparable to the worker who looks only into the ditch,

fascinated by what he unearths in the muck and mire, and not even cognizant of the foreman, much less of the president of the company.

Our hope, always, is that we may arouse those who are over-intent upon the ditch of materiality—hoping they will take the first steps toward realisation of their invisible, but equally real surroundings.

If we are to find "God," it is plain that we must look for him in LIFE, for that is His business. Man also is in LIFE, but evidently to a far lesser degree. By way of getting our bearings—where, in LIFE, is man?

Take yourself as an example. You will observe that there are men living about you who are just a little lower in understanding, than yourself; others very much lower, and some whose intellect is only slightly above the animal on "all fours".

Following this downward, we find that the animals too are graded. Some species are very clever; others less so. In fact there are all degrees of dwindling sensibilities, until we come to the dumb, immovable "sea-peaches," fixed to the rocks by means of actual roots, and but a fraction higher in the scheme than wholly vegetable forms of life.

Studying vegetation, we discover some showing forth real wisdom—abilities to take advantage of such opportunities and protections as lie about them. Then come the less ambitious growths; less and still less, until the lowest forms represent little more than a growing mineral substance. The mineral kingdom shows us, at its heights pure gold, the diamond, and other gems of admirable and superior qualities. Of less vibrant life are the crystals and base metals, down to gross formations, crude and elementary. The very elements, too, fall into gradations, familiar to the trained chemist.

In reviewing all this, we are taking the backward look, to locate ourselves, for man has climbed this path, to his present

position. Not that other previous entities have done it, but literally WE, expressing through vehicle after vehicle, remaining in each until the next has been earned by compliance with the law of evolution, which is God's method of cultivation.

Does this place us? Not quite. We must look upward too, for the stream goes on. About us, in that direction are superior intellects; above them still greater men, in an ascending scale of wisdom and capacity, until we reach the master artists of brush and pen and tool. Then profound philosophers, whose most simplified expressions cause us mental exertion to comprehend.

We have now compassed the limits of our visible field, from the lowest of the elements to the highest of human. We can see no higher, but does this mean that the procession stops? How infallible is human vision?

What substitute can we use for sight and contact? There is one, and in many every-day investigations it is considered reliable. It is *deduction*. By this means a thing shown to be following a given course is known to continue following it, beyond the range of vision. This is particularly certain where the nature of the resistance it must overcome, is seen to grow less with each advancement. You observe a river flowing ever from a higher level to a lower one. You do not need to trace it to the mountain heights to know quite well that it comes from there. You can be absolutely certain that it did not originate in one of the lower valleys.

It is in this way that we can know that above the highest of human minds, there are super-human ones. Evolution does not merely come up to man and stop. Evolution continues. Man becomes more than man. The word for this is "Divine".

These people of Divinity, then—Master Humans, must have in their charge, various works and accomplishments, the normal principle of all existence, the equivalent of

professions, trades and offices, practically inconceivable to us, of course, as our own workaday world is inconceivable to starfish.

Thus Theosophists are verified in their teaching of a spiritual Hierarchy. These Masters, members of that Hierarchy most nearly in touch with us, will obviously have beyond Them, those greatly advanced Beings—*Their* Teachers.

To many mortals, so exalted a One would suffice as "God". Indeed the "Jehovah" of the Scriptures was evidently such. But we press on still farther.

At the head of the Hierarchy must stand One supreme Ruler of the planet. Other planets would have at the head of their humanities, similar Ones. Together they form a group, or company of World Rulers—"Planetary Logoi" they are called, and above them the mighty Solar Logos.

This is far enough to ask the human mind to reach. Let us stop. Here, in our analogy, is what the laborer in his minor reflection of the principle, calls the "Big Boss". This Logos is President, let us say, of the Solar System, Incorporated.

Of course we will not see Him, here where we dig in our physical world ditch; and we are not permitted, as the laborer is not, to plod with our muddied boots, into the President's office. But He knows we are here—every laborer is important and necessary in His age-long plan. Every laborer can advance to higher duties by completing well the one he has in hand.

This is no mystical, unexplainable God. It is a God who has Himself evolved to Godhood over æons of time; countless, age-upon-age evolution. You must yourself, in the process of such time as that, reach this Goal.

On beyond even this high state, must lie yet other attainments. They do not concern us. We have reached our limit. To us, the "President" of the Solar System is "God".

MAGNETIC ASTRONOMY AND ASTROPHYSICS ·

By G. E. SUTCLIFFE

IN a previous article on "A Study in Occult History,"¹ a reference was made to the new forces, mental and moral, that are affecting the scientific world, and which have come into operation simultaneously with the Coming of the World Teacher.

Since the Second Aspect of the Divine Trinity operates through every atom of which the earth is composed, the descent of the embodiment of the Second Aspect may well be expected to exhibit itself by a marked effect on world-psychology and contemporary thought.

The Rev. Oscar Köllerström foreshadows this in an address delivered in 1925,² where he tells us that He will show Himself in many other ways in addition to that through the chosen vehicle. Amongst these he enumerates the influencing of organisations and leaders of thought in the worlds of Science and Art.

The fact recorded in "A Study in Occult History,"³ that according to Professor Eddington "religion first became possible for a reasonable scientific man about the year 1927," is a remarkable confirmation of this expected effect on world-psychology of the Coming of the Teacher. It is possible, perhaps probable, that the greatest effects will be produced

¹ THE THEOSOPHIST, May and June, 1929.

² *The Herald of the Star*, October 1925, p. 379.

³ THE THEOSOPHIST, p. 268.

silently upon the minds of men, and that relatively the direct contemporary influences on the world may be small.

A history of Science during the years 1925-29 would probably record these years as the most revolutionary in the period of modern scientific thought.

By 1925, "Bohr's model of the atom had definitely broken down".¹ In the same year, Dr. Whitehead delivered the Lowell Lectures, which appeared in volume form the following year. He there introduces a new principle in physical phenomena, which as far as the West is concerned is quite revolutionary, and which the West has by no means as yet assimilated, or even understood. It would appear, however, that the idea is far from new in the sciences of the East. It amounts practically to the teaching that the material universe does not exist continuously or, to use the technical scientific term, the material universe is not a *continuum*. But modern physical theories are based on the assumption that matter is a *continuum*, in Time.

Perhaps the best method of grasping the concept of Dr. Whitehead will be to picture to ourselves the process described in the following extract from *Occult Chemistry*.²

It must be noted that a physical atom cannot be directly broken up into astral atoms. If the unit of force which whirls these 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.

Now, if we imagine the Logos operating on the atoms of the seven planes in this way, and doing this millions of times per second, we obtain the concept put forward by Dr. Whitehead. The Logos says "I am this," and the atoms appear; the Logos says "I am not this," and the atoms disappear. If this process were repeated millions of times per second we should have a universe of matter that would appear continuous,

¹ *The Nature of the Physical World*, Eddington, p. 204.

² Appendix, p. iv.

although it was not so, but on the other hand, was being frequently reiterated, and was never the same matter from instant to instant. Now, this is exactly the kind of universe described in the writings of Bhagavan Das and in the *Pranava Vada*. Dr. Whitehead's theory is its western form; what we regard as material particles are in reality phases of cyclic changes, and the mistake of taking these for concrete particles or atoms and electrons he terms the "Fallacy of Misplaced Concreteness".¹

He describes his new concept as follows:²

The organic theory of nature gives two sorts of vibrations, which radically differ from each other. There is vibratory locomotion, and there is vibratory organic deformation; and the conditions for the two types of changes are of a different character. In other words, there is vibratory locomotion of a given pattern as a whole, and there is a vibratory change of pattern. A tune is an example of such a pattern. Thus the endurance of the pattern now means the reiteration of its succession of contrasts.

Dr. Whitehead gives as a concrete illustration of his theory, its application to the electron:

One of the most hopeful lines of explanation is to assume that an electron does not continuously traverse its path in space. The alternative notion as to its mode of existence is that it appears at a series of discrete positions in space, which it occupies for successive durations of time. It is as though an automobile moving at the average rate of thirty miles an hour along a road did not traverse the road continuously, but appeared successively at the successive milestones, remaining for two minutes at each milestone.³

This principle of Dr. Whitehead has arisen from the observed phenomena in connection with an electron, which does not answer to the dynamics of a continually existing entity. It is as if the electron was in each successive light-wave, but only at a particular phase of the wave; between successive phases the electron has vanished into some higher plane to return again at the same phase of the next wave. Thus a light-wave is not a vibration in space as far as the

¹ *Science and the Modern World*, p. 64.

² *Ibid.*, p. 164.

³ *Ibid.*, p. 45.

electron is concerned, but a decomposition through the planes of the system, and a returning recomposition. It is a successive disintegration and reintegration of the matter of a plane, and as such cannot be treated mathematically as a continuously existing particle.

'We may regard this remarkable theory which agrees closely with the observed facts, as an instance of the influences that are being exerted on the psychology of the western scientific mind, to prepare it for the reception of the new truths the World-Teacher has come to establish.

But this is by no means a solitary case, for about the same time there arose a new form of mathematics known as "Wave-Mechanics" or "Quantum-mechanics," which at present seem to be superceding all other forms of physical researches in problems connected with the atom and radiation. This has been developed since 1925, by Heisenberg, de Broglie, Dirac, Schrödinger, and others.

In the same important year 1925, Heisenberg put forward a new theory of quantum-mechanics which has had far-reaching consequences, and seems to point the way to a complete solution of the problem from the mathematical point of view. One of the fundamental ideas employed by Heisenberg is that only such things as are directly open to observation should enter into the mathematical formulation.¹

This restriction of Heisenberg effectively excludes all theories of the atom, such as electronic orbits as contained in Bohr's theory, and the success achieved suggests that all such atomic theories will need extensive revision.

One consequence of Schrödinger's researches is of the greatest interest to Theosophists, for it implies the existence of what are termed sub-ethers, which oscillate a million times as fast as visible light,² and it requires only a small stretch of

¹ *The Quantum*, Allen, p. 224.

² *The Nature of the Physical World*, Eddington, p. 211.

the imagination to identify these finer sub-ethers with the aural, mental, and buddhic planes of the Theosophist.

It cannot be accentuated too strongly that this remarkable result does not depend upon any assumptions. The facts of observation are merely inserted in Schrödinger's mathematical mill, and it forthwith grinds out for us the equivalents of the higher planes of our system. Later researches only serve to confirm the truth of Dr. Whitehead's theory of cyclic transformations.

One of our greatest authorities on X-rays, Arthur H. Compton, Professor of Physics at the University of Chicago,¹ shows that there is now no real distinction between particles, or atoms and waves. Electrons which are known to be particles produce the same effect in diffraction experiments as X-rays, which are known to be waves. He concludes his article with the following revolutionary deductions:

The fact remains that the evidence before us seems to demand that light and other forms of radiations consist both of waves and of particles. If then, light, which has long been known as waves is now found to consist of particles, may it not be that such things as atoms and electrons which have long been known as particles, may have the characteristics of waves? Thus reasoned the French physicist, de Broglie. He went so far as to calculate what the wave-length of an electron should be when moving at a certain speed. The calculation indicated that the wave-length of an electron at moderate speed is about the same as the wave-length of an X-ray.

De Broglie's suggestion was accordingly tested, with the result that:

we now have precisely the same kind of evidence for believing in the wave characteristics of electrons that we have for believing in the wave characteristics of X-rays.

Our paradox of waves and particles is thus not confined to the nature of light, but applies to electrons as well. Atoms and molecules are now also being treated as complex bundles of waves. Light which we have long thought of as waves has the properties of particles; and electrons which Figures 7 and 8 show so clearly as particles, have the properties of waves.

¹The *Scientific American* for March, 1929, p. 238.

This confirms the statement in *The Secret Doctrine*,¹ that "atoms are called vibrations".

Professor Arthur H. Compton points out that:²

If X-rays consist of particles, so also must light and heat rays, for they are all the same kind of thing.

This is a remarkable confirmation of the teachings of *The Secret Doctrine* and *Isis Unveiled*. In *The Secret Doctrine* we are told that light and heat are the ghost or shadow of matter in motion, which is a poetical way of expressing the above, and *Isis Unveiled*³ describes how matter is created from light. This is treated in detail in *Studies in Occult Chemistry and Physics*,⁴ to which the reader may be referred. It is one of the most significant confirmations of the teachings of Theosophy.

A further point of great theoretical importance which has arisen out of the new wave-mechanics is that a light-ray or other electro-magnetic wave contains a core, the velocity of which is greater than the outer portion of the light-wave.⁵ It is in this core of the light-ray that the energy is concentrated.⁷ This velocity of the core is interpreted by some as the velocity of the magnetic line, and it is suggested that the core of an atom is a revolving sphere of positive electricity, with⁸ a magnetic field in its vicinity.⁹

The magnetic core of the light-ray, and the positive and magnetic core of the atom would thus seem to be intimately related. Although the mathematical equations give the relative velocities of the core, and the outer portions of the

¹ Vol. 1, p. 694.

² *The Scientific American*, p. 235.

³ Vol. 1, p. 561.

⁴ *Ibid.*, p. 258.

⁵ Sections 191-2.

⁶ *Wave Mechanics*, de Broglie and Brillouin, p. 115.

⁷ *The Quantum*, H. Stanley Allen, p. 191.

⁸ *Ibid.*, p. 126.

Ibid., p. 222.

light-ray, they do not seem to indicate whether the velocities are in the same or in opposite directions.

It is here that the investigations of our own scientific group perform a useful function, for one of the earliest results of our researches was the discovery of this core of the light-ray, and the velocity of the core was opposite in direction to the velocity of the outer wall. This core we termed the "Ātmic Shaft," as the force is from the Ātmic plane, and an account of it will be found in *Studies in Occult Chemistry and Physics*.¹ This core is directly connected with the thickened whorls of the atom, and provides the energy of the atom. It is said that:

Most of our theosophical information . . . has come to us by way of clairvoyance. There is a mass of investigation waiting to be done by clairvoyance. In occult chemistry, for example, we have examined the elements and some compounds, but there is a vast work to be done in that field by someone who has the faculty of etheric vision and magnification.*

The continuation of clairvoyant investigation, as above suggested, was taken up by this group near the close of the year 1926, and seems to have been in some way or other guided along lines of research which would coincide and illustrate the lines of research taken up by the scientific world in general. One of the aims of these articles is to point out how the whole of world-psychology, in its scientific departments, has been mysteriously operated upon since the Coming of the World-Teacher, and this shows itself quite as clearly in the researches of this group, as in the scientific groups of the outer world. The following which was dictated to us during our research meeting of December 7th, 1928, may perhaps throw light on the nature of the influences which are stimulating and guiding scientific thought at the present time:

The Earth is for the time being the arena of developments of great importance to the Solar System as a whole. The unfolding of

¹ Section 225.

* *Talks on the Path of Occultism*, p. 520.

of life and consciousness, the evolution of form, and the development of natural forces, together with the mechanism of their manifestation, all proceed side by side, and for the most part at the same speed. There are periods, however, when one aspect or another receives more attention from the governing Powers, and appears to outstrip its parallel processes, from an evolutionary point of view. Consciousness, and therefore intellect, is just now receiving an enormous stimulus, and is moving ahead. Knowledge is the real keynote of the present age, upon the planet Earth. The pursuit of knowledge and its application will continue to dominate human intellect and activity until the end of the present era; then the Second Aspect of Love and Wisdom will gradually replace it, to be followed in its turn by the development of the Will, by which the forces and powers which Knowledge and Wisdom have discovered, will be controlled.

The phases or stages are foreshadowed in minor cycles long before they appear as part of the general scheme of development. A work of importance for the future will be to bring the Wisdom aspect of development to the pursuit of knowledge, and thus alone will be safely guided the normal humanity of to-day in its pursuit of knowledge for knowledge's sake, and power for power's sake.

It is important to remember and to state that evolution and progression are not limited to life and consciousness and form, but that the whole mechanism of the Solar System, together with the forces of which it is an expression, is evolving towards a standard of perfection, and therefore, changes era by era, *and under special stimuli at important epochs may change in one decade.* These changes affect the Earth's relationship to the Sun, and to each of the planets, in varying degrees according to the nearness of their magnetic relationship. One factor of this relationship, as you will have discovered, is membership of the same Chain; others are governed by numerical considerations as far as the force aspect is concerned.

Develop this theme in your later studies; its importance will be more fully realised as your work progresses. In the meantime, examine the planets in turn, and plan out, if possible, their relationship to the Sun and each other; then you may turn your attention to relationships outside the Solar System with profit, using the Ancient Wisdom as the Key. Remember also the advice to study Light.

The first sentence of the above quotation, and the underlined portion near the end, confirms the conclusions arrived at from a survey of scientific progress since 1925, that a special stimulus is now being given to scientific thought, with a view to bring it into accord with the real knowledge of the Hierarchy. There is a feature about the present period which it might be well to draw attention to here. It is well

known that the Adepts of the White Lodge do not impose their wills upon humanity, though

that is a proceeding resorted to by the "Brothers of the Shadow," . . . and as an isolated exception—by the *highest* Planetary Spirits. Those, who can no longer err. But these appear on Earth but at the origin of every *new* human kind; at the junction of, and close of, the two ends of the great cycle . . . When our great Buddha—the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvāna* on earth. He became a "Planetary Spirit," *i.e.*, His spirit could at one and the same time rove the interstellar spaces *in full consciousness*, and continue at will on earth in his original and individual body.¹

Now one account by J. Krishnamurti, of how he became united with the Beloved, identifies the Beloved with the Lord Buddha.² This suggests that the physical plane activities of the World Teacher may be small as compared with the great psychological upheaval that is now taking place in the thought-world by Planetary Spirits, through and in co-operation with Him.

Such a psychological revolution would naturally show itself in all departments of thought, social, political, scientific and religious, and this is evident to all who watch the course of events. But it may be expected to be most marked in those departments of thought which most effectively govern human activities.

Now, during the last century or more, religious thought has been more or less verbal and superficial. It has not been translated into action. This is not the case with scientific thought. Scientific knowledge has been treated as real, and successfully acted on. It has guided our great industries, which govern a large portion of human activity. It has, therefore, a real grip upon human conduct, in a sense that cannot be applied to either religion or politics. Therefore, it is reasonable to suppose that psychological forces, intended to have a permanent effect upon human evolution in the coming cycle, would show themselves as definite changes of scientific psychology, such as have exhibited themselves since 1925.

(To be continued)

¹ *The Mahatma Letters to A.P. Sinnett*, pp. 40 and 43.

² *The Pool of Wisdom*, etc., p. 44.

KARMA AND RE-BIRTH RE-VIEWED

By P. NARASIMHAM

KARMA and re-birth are generally taken as representing the two important aspects of human evolution which we ordinarily interpret as forming the groundwork of personal responsibility. But if we strive to understand their deeper significance we shall find that they reveal the secret of the present scheme of evolution as one in which personal responsibility is only a delusion, that we are being developed *en masse*,¹ and that in all probability the future of evolution might work out in quite another way where individuality has place and function. Primarily karma, instead of meaning individual action determining individual destiny, is merely a word to represent cosmic evolution itself. There is only One Doer and He is the Lord Himself of the Universal. We, even as human entities, have not yet become independent lives able to act on our own account; much less have we started our own evolution from a "beginning." Re-birth, too, is a term which represents the process of changing forms, necessitated by the absence of the principle of continuity in the present constitution of the world-process, until a perfect type is attained; and it goes on as the necessary implication of karma, being itself a temporary phase of kârmic activity in the course of its progress for its destined fulfilment.

¹ It means not only that all that is "worthy" in any man's life belongs to all humanity, but even the "evil" done by any one is ours, and we should strive to evolve it into the "good"—when the true seer becomes one with the One *Purusha*, himself a *mahā-purusha*, the full-experienced man.

We cannot start with the illogical view of a beginningless process of evolution and block ourselves within the bounds of an eternally vicious circle of meaningless cycles—unless we disregard, all categories of intelligibility! Any intelligent action must have a beginning as well as an end or fruition. The starting of the cosmic process is the beginning of karma, and as it took place *prior* to time and is therefore timeless, it is called *An-ādi*. Time and space are effects or results of the original psychological (or subjective) creative act, and hence are not primary conceptions in any way (in spite of our advanced modern scientists to the contrary), matter itself or "herself" being but "spirit" so existing in time and space. It will thus be plain that we cannot ask of the "cause" of the creative impulse as though it existed *in* time or space; for, if caused, it ceases to be creative or spontaneous. Causation is a relation after creation, like space and time. *Ādi* is not itself either many or one of the many, but the creative cause of the many;—and we are not yet connected back with "It," but waiting to be so established as the one consummation of the present process of evolution. The Samskr̥t root *Sṛj* means also "to abandon," and hence our humanity is called the Great Orphan!

Karma only represents the *Modus Operandi* of the evolutionary process thus started and "abandoned," and being what it is, is neither good nor bad in any conventional sense. It does not represent therefore what we did before as a result of which we are now what we are, suffering pains and enjoying pleasures; but a process of learning by or gaining experiences, to become "knowledged" from an original state of "unknowledgedness". There is therefore no sequence warranting the common view regarding allotments of pains and pleasures.¹

¹This view does not mean that one could with "philosophic impunity" do what one pleases, irrespective of the effect on other lives. Far from it. A true knower simply can do no wrong. He is above good and evil. Failure to realise this aspect means our being thrown into the melting pot of mortal existence over and over again!

It is as though each of us carried a bundle of "causes" for diverse experiences, and which getting unloosened, we gain progressively knowledge. It is therefore quite consistent with the original idea of evolution that no knowledge of previous *individual* experiences is necessary in a subsequent one, since there is no question of a so-called moral justification; and that a life of wretchedness or wickedness is quite possible after one of property or saintliness—since none of these pairs is *ours*. There is thus no wrong done by any Providence if a "good" soul is in a wretched condition—it is even just possible that only such a soul can bear to have such experiences! Nor can any useful purpose be served by an act like suicide to avoid pain or evil, to "cheat karma," or to "deceive God". We can become ourselves only after diverse experiences and not before, until which time we must consider ourselves as enjoying a cosmic protection like that of the growing embryo, in the womb of Nature, our universal Mother. There is therefore neither injuring nor being injured in any ultimate sense; nor will it be a possibility in a hereafter when we shall have become ourselves, since then there can be no such motive operative.

Karma is thus not a self-progressing causal series at all. We have pains and pleasures in our experiences not as awards but as having the ordinary psychological significance of indicating where we have erred, what further we have to learn, and how to become efficient and attain fulness of being. Nor need we suppose that a long interval of time is required to make up the continuity of experiences in the form of a hell or heaven between any two successive births. Just as there is no duplication of punishments and rewards both "here" and "hereafter," so also there are no two existences, a physical and a super-physical. All that we learn is here, on the earth, in physical bodies. We learn as we experience. Hell and Heaven are only earth-conditions

where alone is the full meaning of existence. Hereafter must be only a future state on earth. A higher plane is only an abstraction, an incomplete existence.

In the light of the above view of karma, re-birth obtains a new significance. It is only a substitute-form of continuity, effected by the destruction of the old form as having served its purpose, and taking on a new form for the completion of training through experience. It is almost like the process of refinement through successive calcinations. This method naturally should exist until continuity is established as a fact in the world. Re-births must therefore continue until the secret of existence is mastered, until the completion and fulfilment of the first half or the mortal part of evolution.¹ The meaning of *Moksha*, or Emancipation, will be fully understood only at that moment of the Great Union (symbolised in the form of the Lord as "female" on the left and "male" on the right) like unto the new born babe's first breath of life into "existence". The existing kârmic type of evolution is therefore external determination, indicative of dependence while its fulfilment means true individuality, freedom and independence. We have two good Samskr̥t words to clearly mark this distinction, *Karma* and *Dharma*. *Dharma* is the end and fulfilment of karma; it is real self-possession. At present by birth we enter into a body that is formed by quite external agencies as determined by a long course of evolution, and learn through such a vehicle the lessons of being and existence. We are in no metaphysical sense responsible for such a body or its evolution. We have not yet become, to do it. It is meaningless therefore to feel any egotism about "our" psycho-physical mechanism which, as though to teach us un-attachment, sometimes mercilessly ousts us out without any warning—a very "ungrateful" act in the light of the great solicitude, that we show to our own

¹ Cf. *Avidyaya mrityum thirthvâ, Viđyaya amritam asnuté.*

bodies even at the expense of others' interests! To avoid such catastrophes we must remember that it is only our training ground. Egotism is the *Māyā* of identifying oneself with one's body, physical or the more abstract super-physical, and against which Sāṅkara warns us. The body is only our temporary, leased-out ground, "*Kshetra*," and there is the lesson of Life to be learnt therein. The destiny in store for us through the kārmic process of births and deaths must be to make ourselves our own "body," to build the temple of ourselves, when death shall be conquered and there is no being born again. That alone is Existence, *Sat*, where we have become ourselves, attained Brahmā-hood. (There is no un-becoming ourselves possible anywhere as some have fancied.) The whole world now is apparently eager, looking for the birth of such a *Brāhmaṇa*. When and where will He come? Not until then can it be said that there has been a *Mukṭa* in the world, or *Mukṭi* for humanity, when the Great Orphan will see his Great Parent. It is the "birth" of such a one on earth that is described in *The Secret Doctrine* as the descent of the *Kumāras* from Venus (the mysterious planet of the seed of Life), about the mid-period of human evolution—but, as a past event. The truth is that it refers to the Great Future—it may be near future—when the Kingdom of Heaven will be established on earth, and the *Adi-anupādaka-ātmic* unity will be established in the "physical" man, and the "theory" of universal brotherhood of the Buddhic level will become a fact realised on earth.



ECHOES FROM THE PAST

"H. P. BLAVATSKY ON PRECIPITATION"¹

Part of this forms what is called "STATEMENT BY H. P. B." in *Early Teachings of the Masters, 1881-1883*, by C. Jinarājadāsa. Some of the omitted portions are as follows:

You and the Theosophists have come to the conclusion that in every case where a message was found couched in words or sentiments *unworthy* of Mahatmas, it was produced either by *elementals* or *my own falsification*. Believing the latter, no honest man or woman ought for one moment to permit *me*, such a *Fraud*, to remain longer in the Society. It is not a piece of repentance and a promise that I shall do so no longer that you need, but *to kick me out*—if you really think so.

You believe, you say, in the Masters; and at the same time you can credit the idea that They would permit or even know of it, and still *use me!* Why, if They are the exalted Beings you suppose Them to be, how could They permit or tolerate for one moment such a deception and fraud? Ah, poor Theosophists, little *you* do know the occult laws I see. And here—(Solovyoff) and others are right. Before you volunteer to serve the Masters, you must learn Their philosophy; for otherwise you shall always sin grievously, though unconsciously and involuntarily, against Them and those who serve Them, *soul and body and spirit*.

¹ From *The Path*, March, 1893.

Do you suppose for one moment that what you write me now I did not know for years? Do you think that any person even endowed with simple sagacity, let alone occult powers, could ever fail to perceive each time *suspicion* when there was one, especially when it generated in the minds of honest, sincere people, unaccustomed to and incapable of hypocrisy? It is just that which killed me, which tortured and broke my heart inch by inch for years; for I had to bear it in silence and had no right to explain things unless permitted by the Masters, and *They commanded me to remain silent.*

To find myself day after day facing those I loved and respected best between the two horns of a dilemma—either to appear cruel, selfish, unfeeling, by refusing to satisfy their hearts' desire, or by consenting to it to run the chance (nine out of ten) that they shall immediately feel suspicions lurking in their minds, for the Master's answers and notes ("the red and blue spook-like messages," as . . . truly calls them) were *sure* in their eyes—again nine time out of ten—to be of that spook character.

Why? Was it fraud? *Certainly not.* Was it written by and produced by elementals? *Never.* It was delivered and the *physical* phenomena are produced by elementals used for the purpose; but what have they, those *senseless* beings, to do with the intelligent portions of the smallest and most foolish message? Simply this, as¹

this morning before the receipt of your letter at 6 o'clock, I was permitted and told by Master to make you understand at last, you and all the sincere, truly devoted Theosophists, *as you sow, so you will reap*, the personal and private questions and prayers, answers framed in the mind of those whom such matters can yet interest, whose minds are not yet entirely blank to such worldly terrestrial questions. answers by chelas and novices, often something reflected from *my own mind*, for the Masters would not stoop for one moment to give a thought to *individual*, private matters relating but to one or even ten persons, their welfare, woes and blisses in this world of *Mayā*, to

¹ The portion in small type is from *Early Teachings of the Masters, 1881-1883*, by C. Jinarajadasa—p. viii. See also footnote on same page.

nothing except questions of really universal importance. It is *all you* Theosophists who have dragged down in your minds the ideals of our Masters; *you who* have, unconsciously and with the best of intentions and full sincerity of good purpose, *desecrated* Them, by thinking for one moment and believing that *They* would trouble Themselves with your business matters, sons to be born, daughters to be married, houses to be built, etc., etc. And yet, all those of you who have received such communications, being nearly *all* sincere (those who were *not* have been dealt with according to other special laws) you had a right, knowing of the existence of Beings who you thought could easily help you, to seek help from Them, to address Them, once that a monotheist addresses his personal God, desecrating, the *Great Unknown* a million of times *above* the Masters, by asking Him (or *It*) to help him with a good crop, to slay his enemy and send him a son or daughter; and, having such a right in the abstract sense, They could not spurn you off, and refuse answering you if not Themselves, even by ordering a chela to satisfy the addresses to the best of his or her (the chela's) ability.

How many a time was I (no Mahatma) shocked and startled, turning with shame when shown notes written in Their (two) hand-writings (a form of writing adopted for the T.S. and used by chelas, *only never without Their Special permission or order to that effect*) exhibiting mistakes in science, grammar and thoughts, expressed in such language that it perverted entirely the meaning originally intended, and sometimes expressions that, in Tibetan, Samskrit or any other Asiatic language, had quite a different sense, as in one instance I will give. In answer to Mr. Sinnett's letter referring to some apparent contradiction in *Isis*, the chela who was made to precipitate Mahatma K. H.'s reply put, "I had to exercise all my ingenuity to reconcile the two things". Now the term ingenuity, used for meaning candour, fairness, an obsolete word in this sense and never used now, but one meaning this perfectly, as even I find in Webster, was misconstrued by Massey, Hume, and I believe even Mr. Sinnett, to mean "cunning," "deverness," "acuteness," to form a new combination so as to prove there was no contradiction. Hence: "the Mahatma confesses most unblushingly to ingenuity, to using *craft* to reconcile things, like an astute tricky lawyer," etc., etc. Now had I been commissioned to write or precipitate the letter, I would have translated the Master's thought by using the word "ingenuousness," "openness of heart, frankness, fairness, freedom from reserve and dissimulation," as Webster gives it, and opprobrium thrown on Mahatma K.H.'s character would have been avoided. It is not I who would have used *carbolic acid* instead of *carbonic acid*, etc. It is very rarely that Mahatma K. H. *dictated verbatim*; and when He did, there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest, He would say, write so and so, and the chela wrote, often without knowing one word of English, as I am now made to write Hebrew and Greek and Latin, etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear though I have not deserved it, having been simply the obedient and

blind tool of our occult laws and regulations—is of having (1) used Master's name when I thought my authority would go for naught, when I sincerely believed acting agreeably to Master's intentions, and for the good of the cause; and (2) of having concealed that which the laws and regulations of my pledges did not permit me so far to reveal; (3) *perhaps* (again for the same reason) of having insisted that such and such a note was from Master written in *His own handwriting*, all the time thinking *Jesuitically*, I confess: "Well, it is written by *His* order and in *His* handwriting, after all, why shall I go and explain to these, who do not, cannot, understand the truth, and perhaps only make matters worse."

Two or three times, perhaps more, letters were precipitated in *my presence*, by chelas who could not speak English, and who took ideas and expressions out of my head. The phenomena in *truth and solemn reality* were greater at those times than ever! Yet they often appeared the most suspicious, and I had to hold my tongue, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or to say one word. What I suffered Master only knew! Think only (a case with Solovioff at Elberfeld) I sick in my bed; a letter of his, an old letter of his received in London and torn by me, *rematerialised* in my own sight, I looking at the thing; five or six times in the *Russian language*, in *Mahatma K. H.'s handwriting* in blue, the words *taken from my head*, the letter old and crumbled travelling slowly *alone* (even I could not see the astral hand of the chela performing the operation) across the bedroom, then slipping into and among Solovioff's papers who was writing in the little drawingroom, correcting my manuscripts; Olcott standing closely by him and having just handled the papers looking over them with Solovioff. The latter finding it, and like a flash I see in his head in Russian the thought: "The old imposter (meaning Olcott) must have put it there!" and such things by hundreds.

Well, this will do. I have told you the truth, the whole truth, and *nothing but the truth*, so far as I am allowed to give it. Many are the things I have no right to explain, if I had to be hung for it.

Now think for one moment. Suppose . . . receives an order from his Master to precipitate a letter to the . . . family, only a general idea being given to him about what he has to write. Paper and envelope are *materialised* before him, and he has only to form and shape the ideas into *his* English and precipitate them. What shall the result be? Why, *his* English, his ethics and philosophy—his style all round. "A fraud, a transparent fraud!" people would cry out; and if anyone happened to *see such a paper* before him or in his

possession *after it was formed*, what should be the consequences?

Another instance—I cannot help it, it is so suggestive. A man, *now dead*, implored me for three days to ask Master's advice on some business matter, for he was going to become a bankrupt and dishonor his family. A *serious* thing. He gave me a letter for Master, to "send on". I went into the back parlor, and he went downstairs to wait for the answer.

Now to "send on" a letter, two or three processes are used: (1) To put the envelope sealed on my forehead; and then, warning the Master to be ready for a communication, have the contents reflected by my brain, carried off to His perception by the *current formed by Him*. This, if the letter is in a language I know; otherwise, if in an unknown tongue, (2) To unseal it, read it *physically* with my eyes, without understanding even the words, and *that which my eyes see* is carried off to the Master's perception and reflected in it in His *own* language, after which to be sure no mistake is made, I have to burn the letter with a stone I have (matches and common fire would never do), and the ashes caught by the current become more minute than atoms would be, and are *rematerialised* at any distance where the Master may be.

Well, I put the letter on the forehead *opened*, for it was in a language of which I know not one word; and when the Master had seized its contents, I was ordered to burn and send it on. It so happened that I had to go in my bedroom and get the stone there from a drawer it was locked in. That minute I was away, the addressee impatient and anxious, had silently approached the door, entered the drawingroom, not seeing me there, and seen his own letter opened on the table.

He was horror-struck, he told me later, disgusted, ready to commit suicide, for he was a bankrupt not only in fortune, but in all his hopes, his faith; his heart's creed was crushed

and gone. I returned, burnt his letter, and an hour after gave him the answer, also in his own language. He read it with dull, staring eyes, but thinking, as he told me, that if there were no Masters, *I was* a Mahatma; did what he was told, and his fortune and honor were saved.

Three days later he came to me and frankly told me all—did not conceal his doubts for the sake of *gratitude*, as others did—and was rewarded. By order of the Master, I showed him *how* it was done and he understood it. Now had he not told me, and had his business gone wrong, *advice* notwithstanding, would not he have died believing me the greatest imposter on earth? So it goes.

It is my *heart's desire to be rid forever of any phenomena* but my own mental and personal communication with the Masters. I shall no more have anything to do whatever with letters or phenomenal occurrences. This I swear on Masters' Holy Names, and may write a circular letter to that effect. Please read the present to all, even to . . . FINIS all, and now Theosophists who will come and ask me to tell them so and so *from Masters, may the karma fall on their heads. I AM FREE.* Master has just promised me this blessing!

H. P. B.



NATURAL THEOSOPHY

GURUS AND TEACHERS

By ERNEST WOOD

VII

IN order to understand the object which a Guru or Spiritual Teacher has in view, it is necessary to remember the ultimate meaning of initiation. The highest initiation for human beings is sometimes called adeptship. This is usually thought of as being adept or fully expert in the management of the affairs of all the planes, that is to say, in the expression of life. But it is that life itself which is the important thing, therefore we can define this initiation as the beginning of our true life. It is at the same time the end of our series of incarnations, which are voluntary limitations, or better, concentrations of our life, such as that of a gardener when he picks up a spade to dig and cannot at the same time use his hands for other purposes.

Initiation is the end of the educative process and the beginning of our mature life. That reached, we are no longer like children at school, who must go at nine o'clock into the history room, at ten o'clock into the music room, at eleven o'clock into the mathematics room and so on, concentrating on each subject in turn in order to learn. We are like the grown-up person in the world, who has learned all his subjects

and can apply them when necessary in the business of his life.

Initiation is thus the beginning of true life, in which the powers, which have shown their creative character by degrees during the course of their evolution, are in use fully developed. The power of thought is now such that it does not need the limitation of eyes in order to see. In the learning stage of ordinary incarnate life we see because our sight is obstructed or limited; if we could see perfectly through the wall we should not see the wall, for it would be like perfectly transparent glass. But the vision of the awakened life needs no such restrictions, because its power is mature; the developed will now focusses the sight wherever it may be required. Picture, then, a world of life in which there is no matter (that is to say, no outside restriction) though there is all the reality and all the infinite variety which we think of in connection with the material world. That variety in the world never belonged to the world, but originated in the life, which expresses its variety in the world. The world of life is more, not less, than the world of matter, for the world of matter is only a limitation of, or rather a concentration in the world of life. So then, if we may use the simile, the very grains of sand on the shores of the ocean of life are awakened monads, glorious Buddhas. What we call the world of matter is still there, but to these glorious beings it is part of the world of life, and presents no restrictions. All space-forms and all time-forms are there, but they present no restrictions.

Such full initiation, or the beginning of true life, is the aim of every one of us, and the object of every spiritual teacher is to bring us to that state. The Guru may be thought of as somewhat in the position of a parent. No parent gives birth to the life of the child, but only to the body into which he enters according to his karma. No teacher gives understanding to a pupil—if the child will not learn arithmetic he

will never know it, however learned the teacher may be. Similarly, the Teacher or Master cannot give life to the aspirant, who must grow by the exercise of his own powers. Since the Guru is not an ordinary man, but is an awakened monad or free life, the appearance of the Guru or Master is only his instrument for a limited purpose, though he uses it freely. Therefore the being who is seen by the pupil, the beautiful man with hair and eyes and mien about which a poetic pupil might rave, is not the Master himself, who wants us to come into his world. He can tell us that full life is to be won by effort (of will, love and thought), and he can show the most perfect expression in human form of the creative powers of life, but so doing he shows merely the work and not the life. But he wants the pupil to find the life.

The Masters' world is the world of life. The flawless music of a Master's life is the expression of his mastery, but we cannot know the Master by his music. The limbs of a race-horse are beautiful; they have become so because the life trying to run in the form of that animal has produced an expression of itself. Another horse could not develop such limbs for itself by admiring the exquisite limbs of a race-horse, but only by developing the life in the desire to run. And if the other horse went to the race-horse and said, "Please teach me, so that I may have beautiful legs like yours," the racer might well reply, "you had better forget the loveliness of legs, and put your whole heart into the desire and the effort to run well: beauty will come of itself, for it is only the expression of life."

Life unifies and co-ordinates wherever its touch falls; it is unity in diversity, which opens our eyes to the vision of life which is itself beauty. So Masters want no praise or personal devotion or obedience, except obedience to their never-failing advice that we seek to express the fullness of our

life through our own will, love and thought. As one of them wrote to Mr. Sinnett :

The fact is that to the last and supreme initiation every chela is left to his own device and counsel. We have to fight our own battles, and the familiar adage "the Adept *becomes*, he is not *made*," is true to the letter.

If one loves the Guru first and the life afterwards, one misses the reality, for he in a human form, even in an egoic form, is not an ideal, but may easily be made into an illusion.

Each one of us is exactly what he is, and it is from that point that he must evolve, and only in freedom can this be. Therefore, as a philosopher once wrote, all limitation is suicide. We have to do our work, even if it is the work of children. Sometimes when people ask why the Masters do not interfere when things go wrong, even when their names are dragged in, I think that the answer is: because these are the entertainments of children. Conditions may often be trying for some of us; all the more reason for us to exercise understanding and love, all the more opportunity for the expression of our strength. I can realise that the Masters see benefit wherever people are trying to express the life, even though there be grave attendant defects. Let me take a crude and rather dreadful example—that of the practice of foot-binding in China. This was not done, as some have suggested, to keep women in subjection to men, but as many Chinese poets have explained, as an assertion of human superiority to earth, that women might not be gross and earthly like men, but delicate as a flower that sways lightly upon its slender stem. It was an attempt to express beauty and spirituality, somewhat similar to the old western custom of tight-lacing. However ignorant these things were, they were well-meant, and were therefore in their degree an expression of life. It was as if a stupid little horse wanted the beauty of the limbs of the race-horse, and thought he could produce it by external means. But more and more men

realise the power of the life—I will not say the life within, for that word “within” is a dangerous piece of jargon.

Errors go very far and very high. I have heard of people who love their fellow men, but who could say about certain religious ideas, “Yes, I know they are probably false, but they do good; they make people gentle and kind.” Such persons do not take into account the fact that truth, goodness and beauty cannot be separated—that the lack of any one of these places a shutter in front of the corresponding aspect of life. They are the foot-binders of the moral realm.

People also ask why the Masters do not show themselves more. It is surely because such showing is dangerous, and the chief danger is perhaps that of mistaken external devotion which we have already considered. Probably the next danger is that people seeing the Masters would make less effort, for two reasons—they would be discouraged by the sense of their own inferiority, and they would be satisfied without knowledge and achievement, saying, “The Master knows that everything is all right, so we need not worry. All is well with the world while They exist.” It is not well for mankind to come too near to genius and glory—even spiritual genius. He who speaks too well silences many. It is one of the disadvantages of the facility of modern travel that the genius imposes himself upon the world, and destroys the middle sort of talent; our pianist from Budapest or Poland makes music in the home ridiculous, and our printing presses have slain the village poets. Not so do the true Gurus blind us with their full radiance, or show their pictures in the same gallery with ours.

In one of the letters to Mr. Sinnett the Master said that they would never give satisfactory proof of their existence. If they did so, most people would cease to strive. It can only be given to those few who have already awakened themselves to such an extent, and have already had such a

vision of the importance of the life in themselves and others that nothing can check their efforts. To them the Master may be known as a man, as a wise and helpful friend, even as an instructor or teacher. But even in this the relationship has mostly an impersonal character, although the pupil may personalise his memory of such contacts.

There is a collective or brotherhood principle in knowledge and ideas, as there is to a large extent in material things. If two people happen to have the same idea it is the one same idea, not two ideas which are the same. A person who has so purified his life that it is not in a state of perpetual response to gross stimuli, and has so developed his understanding that he can grasp big ideas, is thereby more in tune than others are with the Masters. There is then a community of high thought. In connection with this principle the Master K. H. wrote to Mr. Sinnett :

For a clearer comprehension of the extremely abstruse and at first incomprehensible theories of our occult doctrine, never allow the serenity of your mind to be disturbed during your hours of literary labors, nor before you set to work. It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.

Of course, in this case it was not the idea that Mr. Sinnett should announce his knowledge as from the Master, but that he should understand, from a depth of understanding which can be called their mind-plane because so few others have reached it. The thoughts of the Master might look very much like orders to those who are predisposed to regard them in that way, and who do not stop to reflect that understanding is not separate from the will, that clear knowledge impels action. An interesting instance of such mind-plane contact

was given by Dr. Besant in last January's THEOSOPHIST, in the Watch-Tower notes. She remarks that her Master, the Chohan Morya, sent her into Indian politics in 1877. This was about twelve years before she became a Theosophist or had any definite belief in Masters. Retrospectively she recognises the relationship which existed before she knew of it. It must not be assumed that she took the matter up merely because told to do so; the heart and the will leaped forth in harmony with the idea or understanding. If the intuition of our own will is not the spring of our action, the life is shut off or deadened down, and as our evolution is proportional to the amount of life in activity, orders from another are deadening. This puts contact with Gurus on a reasonable basis—each man must decide for himself what to do on all occasions, how to employ his time, where to give his sympathy, his money and his energy. If his decisions come out of the Masters' mind-plane they are still his own, though they contain fruits of divine friendship; and if they are from "governors of the world" he is of the "governors". And whether his mind is or is not evolved to that degree is entirely the result of his own effort, for it is produced like the limbs of a race-horse.

One cannot separate so-called Master and pupil into two entities, one of whom is directing the other; that is why it used so often to be said that one's own higher self was the Master. I do not like the expression "higher self," but it can certainly be said that anyone who can be his own higher self is thereby in contact with his Master. All true intuitions have to do with Masters, and conversely association with a Master's appearance or body on any plane on the part of anyone who was not yet himself his own higher self would be no contact with the Master, because he would not understand the Master. There is only one way to associate with a Master as a Master, and that is from "within" by our own

living power. I know a man who has been conscious of a Master (or thinks he has) for many years, who said that some time ago the Master had made himself specially clear as to visible form and then rebuked him, saying: "You must not make this distinction between us; what you do I do." That Master had been a teacher to him; their way of teaching is to help the pupil to grow into his subject, but this friend had wrongly got into the habit of regarding it as instruction from the outside.

Therefore the Gurus are like the sun. We need not worship the sun or request it to shine more and more, but we need to make use of the sunshine. In all this the example of children is an excellent guide, for they are not content to watch and admire their elders, but must at once start in and do for themselves that which has caught their imagination. They have not the psychology of a crowd which watches a football match or reads novels as a substitute for life. The orthodox Guru is too external a thing, like the orthodox God.

(The next article in this series will deal with Religion.)



THE PATH OF MAN

A PROSE POEM

By CHARLOTTE WEAVER, D.O.

AT last I sat before the feet of this great Adept, and asked of him the way which leads to Life. Here follows what he said to me . . .

"Know, seeker after universal Light, there is one Way, the Way of Truth—there is one Path—the Path of Man. The Path seeks out the Way. The Way was before the Path. The Way and Path are one. Yet the Path seeks ever for that self-becoming which shall make of it the Way. The Way remains the Way."

Then said I: "O thou teacher of omniscient riddles, explain for me the Way, that I may know the Path."

He answered me: "Find thou the meaning of the Path, O wanderer, then shalt thou know the Way."

Then from his presence, out I went. For many days I dwelt apart, and gave myself to meditation. Darkness fell upon me, followed by faint moonlight. Then once again I sought him out and at his kindly motioning sat upon the hill-grass which lay sloping to his feet.

"Thou hast returned."

"Yes, Master."

"Thou hast found the Way?" there were twinkles in his deep blue eyes.

I made no words of mouth and sound, but gave my answer to his understanding.

“As the perfect, unformed circle, O listener, was before commensurable dimensions, so was the Eternal Way before the Path. The circle which was dimensionless conceived the point which was without projection. Canst thou, the point, not know thyself, the Way? Go, dwell thou in a hut, my son—and come again to me.”

Once more I went. For many weary moons I dwelt among mankind, and measured him; then, when my hearth was swept and all my house in readiness, I went again up that high hill which leads to wisdom.

“What doest thou see, O viewer of the universe—that thou dost ever hold thine eye in contemplation so?”

“A point, my Master, that by its wistful writhings attaineth to a line. A line, that, looking up, and yearning through the full length of its own self, achieveth surface—and a surface that becomes a cube.”

“And is that truth?”

“O Master of the Wisdom—teach thou me.”

“The line is false, for it createth form and form is not. Form is the Path. And, since the point which was in truth the very Way itself, nor could be separated from Itself, created form, a false premise, where-through it strove in darkness for those self-projections wherewithal it might obliterate this unreal space which caused its separation; strove, that at last it might attain by way of each successive permutation its final oneness with That wherewith it was in very truth inseparably One—the cube transforms itself eternally and without pause first into one and then another dimensional delusion; thus the whole markings of his permutations have become the Path which man has trod.

There is no perfect form, my son, except the One Un-form. It is the Way: It, Truth Eternal. Throughout all

time, that most pernicious of all dimensional delusions made by Man, does all form seek its own becoming with the One Un-form which all forms do continually approach, yet shall not, in time, become.

This is the Path, my son. He who treads thereon, nor ever loses his tuition, he shall, when time for him shall cease, discover that he *is* the Way."



"YE ARE GODS"

WOULD'ST thou be god-like? Give, not seek;
Desire no more to have and keep.
Things once attained soon lose their worth,
But not their power to bind to earth.

God never seeketh to attain:
He needeth nothing more to gain.
For us who in Him live and yearn,
He builds His worlds—that we may learn.

MARY K. NEFF

THE GROWTH AND DEVELOPMENT OF MODERN ART

By PAULINE HARPER-MOLL

(Concluded from p. 374)

IN the middle of the nineteenth century art had lost its inspiration, and become rigid, tired, exhausted, unreal. In desperation artists tried to revive the past. They made rules and regulations attempting artificially to continue on the old lines. Only certain subjects were considered worthy of high art. Art thus became a thing apart from life—an artificiality! Religious and historical subjects were chosen and approved. The public mistook this for artistic merit. The subject-matter was taken for art, and the beholder, who enjoyed having his sentiments aroused, took his ordinary emotions for æsthetic ones. As the said artists went to the past for their subject-matter, they retold the old Greek and Roman tales, copied old ruins, and reconstructed old Greek and Roman towns and temples. Such works were very popular with the public, who admired pictures portraying to them a romantic age. In fact romance was playing a great part. The influence of vague Victorian sentiment about the realities of life had its reaction later in moulding the present movement. As we have seen, certain subjects were popular, such as copies of the art of the Italian Renaissance, scenes from mythology and antiquity—the past but not the present.

Apart from portraits it was not considered art to represent people in their ordinary everyday clothes, nor was it considered art to paint an ordinary landscape, though one of which the public, and probably the artist also, knew nothing was welcomed. There was a great fear of realism in art, due to the artificiality of the times, which tried to give a coat of whitewash to what it did not wish to see.

As time went on this condition of affairs began to cause discussion. It was felt that all was not well, and thinkers came to the conclusion that times had changed, that the outlook on life had changed, and that art was not truly expressing life as it was known. Two camps thus grew up, those who wanted to find fresh fields to conquer, and those, especially in France, who wanted to continue the academical style. At this time a painter appeared on the scene called Manet. This painter painted people in their ordinary everyday clothes. He was doing no new thing, as it had been done by artists of the Classical Renaissance, but people often imagine that fancy dress is art, while the dress of the day is not. The glamor shed by the past they mistake for artistic beauty.

Manet painted with an entirely different palette. He no longer painted light versus shade. He painted both the light and the shade full of colors. He brought sunshine into the canvas. He placed his tones together without smoothing one into the other or joining them with half-tones. Whereas shade in the past had been of one color, he made his shadows of many colors of appropriate tone. The public had become used to lifeless painting. It had not been taught to see color, but only light and shade. At first these paintings appeared to be all color. The difference between light and shade was not recognised. It was seen as a debauch of color.

Manet thus went completely against the etiquette of art to the horror of his compatriots. One can imagine what people thought of him. This eccentric was not

recognised as a pioneer, but only as a vulgar realist. There gathered round him four young men : Monet, Renoir, Bazille and Sisley, and a young lady, Berthe Morisot. Manet was not a teacher ; he did not found a school, but he served as a centre for the group, whom he inspired and encouraged. These artists admired Manet enormously. They too began to paint in bright, clear colors like him, and to paint out-of-doors. In a few years the new group had realised themselves and reached their full development, chiefly along these two lines. Painting in the open had already been done by a few artists, though it was not the custom. Constable was one of the exceptions ; it is recorded that critics of his time complained that he painted trees green instead of brown. The usual method was to do small sketches in the open, and then make use of them for large easel pictures in the studio. The Impressionists, as the new school came to be called, painted direct from nature and finished the picture in the open. Naturally the range of tone altered immediately and the joy of color was revelled in and thoroughly explored. It was realised, for instance, that shadows are not always brown or grey—that the shade of snow is blue, the shadows under trees perhaps purple or of various hues, and so a whole new realm was uncovered.

As time went on there was no longer the same opposition. This style of painting was taken as a matter of course and the public got accustomed to it, as the younger painters, growing up with it, naturally used the same bright palette, which thus became the custom.

When we look at the early impressionist paintings, it is difficult to see what could have so upset the public. They were to be even more shocked by the advent of a new painter called Cézanne.

Cézanne started his career among the impressionists. He learnt from them all they had to teach, and then came to

the conclusion that their work was slight and not durable. He himself was interested in ordinary everyday things. Romantic pictures were soon discarded for still-life, landscape, heads, portraits and simple compositions. His range of color was strong and virile. He was a real painter—a painter's painter. He painted with paint and did not draw with it. He was one of the very few who valued pigment for its own sake. His great object in life was to realise. This was his great obsession—to realise deeper and deeper; to identify himself with his object and to convey his discovery on canvas. He had a habit of putting aside his work, hoping that one day he would have more to say about it, that he would be able to carry it still further. Every picture he looked upon as unfinished, always feeling that he had not yet said the last word. He felt there was more to be known than he could grasp with his brain.

He did not cover his canvases evenly with paint as was customary. In parts he might build up, in others he even left bare patches, if he considered no paint was needed on that spot. He never painted to please the public, and he painted all his life, in spite of the terrible way in which he was treated. In fact he was so bitterly abused and looked upon with such horror that he decided never to exhibit again. Nor did he, with one exception. Supplied with sufficient means, he continued his vocation, having little other interest.

He tried not to convey his impressions in detail, but his ideas as a whole, directly, strongly. He solidified the Impressionists as it were into something solid, strong and durable, without losing their charm. He was interested in different planes in the juxtaposition of color, in modelling. His still-life is as important as a portrait. He painted with great care, for he had a horror of facility. He put his whole life into his brush, and painted from early morning to late at night; when not occupied he seems to have been wondering

what the weather would be like next day. He always hoped it would be grey!

The great artist continued his way understood by a very few, in fact by only a small handful of artists and connoisseurs, who at once recognised his genius and ranked him as a master. The public continued to look on him askance as a revolutionary. They never realised that in reality he was just an ordinary conservative bourgeois, who led a very worthy respectable life. He died in 1906.

The effect of Negro art on the modern movement might be here noted, as it had an influence on Cézanne and the pioneers. They suddenly contacted a pure primitive art and appreciated its value. Some 20 years ago artists in Paris discovered its real merit. They began picking up odd examples in curiosity shops. In this way a demand was created; more was discovered in Africa and sent to Europe. Perhaps this art is best in basketwork and textiles, as these do not need a high technic. The sculptures have taste, quality and beauty; they are virile and carved with love. Of course they do not stand for great works of art but they are original and the result of creative imagination. This unconscious art naturally declined with the advent of commercial art from the west. Negro art therefore revealed and made more realistic to Cézanne and the pioneers of the nineteenth century the value of simplicity.

Since Cézanne launched the present movement many branches have been explored; some have proved unfertile, others are still in process of exploration. Some of the chief classes of contemporary art are Neo-impressionism, Futurism and Cubism.

Neo-impressionism or Pointillism is an off-shoot of Impressionism, wherein the pigment is placed on the canvas in small dots evenly distributed all over. The color is put on pure. For instance, a sky may be blue, but when we look

into it, we find that the artist has painted it with spots of green, blue, yellow, pink, etc., which all merge into the dominating color, as one steps back from the picture. This method gives a kind of sparkle, a great vitality; there have been some beautiful paintings executed in this manner. Pissaro was one of its pioneers, also Seurat and others contributed many works. However, this line seems to be exhausted and has had its day.

Futurist art is chiefly supported by the Italians. It often tries to express movement, or a series of movements, at one and the same moment. There is the well-known picture of the little dog with several successive movements of legs and wagging tail, so that four legs take the place of each one. The feeling of movement is vividly conveyed, but it is in too unnatural a manner of communicating it. It is like an attempt to fix the cinema, or the past, present and future as one. This way of experimenting with time has not proved to be satisfactory.

The early Italians and the Rājpuṭ and Moghul painters tried to do the same thing by a series of events all woven together to make one picture; theirs was an entirely different method and their ingenious attempts were successful.

Cubism is another branch of modern art. It is a natural reaction from Impressionism, but which does not seem either to be leading anywhere. Cubism is too abstract to be a great movement. The public is quite interested in Cubism. They seem to think it is true modern art. They are intrigued by these puzzle pictures and are alternately amused or disgusted. They judge modern art by them, not understanding it in the least. Cubism is in fact on a par with the times, and its vision may be illumined by psycho-analysis. It is the reflection of objects, which interest the artist and with which he is concerned. Many painters take it up for a time. Picasso, a Spaniard and its greatest leader, produced some very

interesting pieces. He is a true artist, sincere and honest in his work; none of his followers have over-reached him, though many have taken their inspiration from him. It is only very occasionally that he now produces Cubist pictures.

There are other minor branches of modern art that need not be studied here. The important thing is that we should distinguish, select and follow the true current amid all the material that is being produced and thrown on the market. So immense is the output that the lesser artist is not only tempted to, but does shout from the canvas: "Here am I! look at me! buy me!"

As we walk through some exhibitions, where in the west the individual wants to be better than his neighbor, and strenuously asserts the fact from the walls, we have to use our discrimination, and threading our way through the maze carefully follow the main stream, which still continues in spite of everything.

One of the chief objects of modern artists is to draw out the salient points of their subject, and leave out or barely indicate the non-essentials. They want to realise the objects represented. They do not want to copy, but to convey to canvas their impression, what they think about it, what in it appeals to them. If it is the roundness of an arm or the shape of a head they may accentuate this and not accent some other feature which might perhaps appeal to someone else. The artist is not painting what appeals to you or me, but what appeals to him, and if he is a true artist it is worth while trying to understand what he is driving at. If you look at someone your impression of that person is not detailed. You do not carry away an exact copy of the person in your mind. The picture in your mind will be one in which certain lines and forms are clear. These have impressed you or appealed to you, the rest is hazy. Perhaps this is more of a sixth

subrace understanding, an intuitional grasp of certain characteristics, which the artist can only convey by leaving out what for him is at the moment not so important; a simplification of things; a statement of the things that matter and a leaving out of the things that are not essential.

An art in this state is a primitive art, and a new movement is necessarily in a primitive state. Once we grasp this and look at it from this point of view we can compare the modern movement with early Christian art. A movement has certainly begun, but whether it will develop to anything great remains to be seen. With our knowledge of the Coming of the great World-Teacher, and knowing how tremendous will be the spiritual outpouring, it seems probable that this force will inspire the existing form of art, and lead it to a great maturity even as the spiritual power of Christianity inspired art from the first to the nineteenth centuries.



In the case of the great artist, as with the great man in any other sphere, Nobility Obliges.

He must work for evolution.

He must work for the deeper happiness of men's souls.

He must work for men's peace of heart and harmony.

And, in devotion to the greatest Art, he cannot fail to do this.

For all great art is founded on repose.

REGINALD POLE

THE NIGHT

By DR. ANNA KAMENSKY

The summits sleep in the darkness of the night.—GOETHE.

THE night has come and darkness has enwrapped the earth. The fields, the woods, the lakes, the villages, all have disappeared. Even the mountains are veiled. The men, the beasts, the flowers are asleep. It seems as if the world has plunged down into a deep ocean and that life has ceased to be. The golden domes of the temples are no more to be seen and there is no sound of their bells. The earth sleeps; the birds and the trees slumber quietly. But the wise do not sleep. They gather in the invisible world and they pray for the sleeping Kingdom. "When ordinary men are asleep, it is the time of waking for the sages," says the *Bhagavad-Gītā* . . .

The stars have appeared and illumine the snowy tops of the mountains. From their summits the light streams over the earth. The stars are sparkling in the seas and in the lakes and the sky is reflected in the waters of the earth like an immense dim golden cup of light. Angels are standing on the summits and sing the ancient Psalm :

Night has come and darkness has enwrapped the earth. But Thy Light, Lord, is shining above me and I shall walk through darkness in security.

The wise hear the song of the angels and a celestial vision opens before them; they see the Holy City plunged in the Lake of Nirvāṇa and they hear the bells which accompany the celestial song. The angels who stand on the summits

shine like lightning. They sing: "The Dawn is near, the Dawn of resurrection for the whole world." And from them a fierce wind is blowing and all Nature is awed. The trees and the rivers bow. And men see in their dreams fiery signs, and tremble, for they feel that the hour of trial has come and that they will not be able to endure it, if they do not become more than men. The world is thrilled. All beings tremble with awe and joy. And the air is full of strange harmonies. And the angels who stand on the summits, shine like lightning . . .

* * * * *

The stars shine brightly in the sky. Trees and plants are happy. The majesty of the Divine Night has permeated the world. The celestial song has ceased. The angels have left the heights and have stepped down into the valley, and the sages who wake when other men sleep come to meet them. And on each summit where an angel stood, the heavenly fire shines like lightning and streams in waves of light over the sleeping valley.

"O world awake, the Dawn is near, the hour has come, the Lord is with us!" . . .

The stars shine bright and serene in the sky of the ages. And the snowy summits are vivid as lightning in the night.



FORGIVEN

By HELEN M. MANN

THE Church was still with that stillness found only in holy places. A divine spirit lingered in it and the powerful vibrations stirred an echoing something deep within me.

The altar candles were lighted as I sat there, but I barely noticed. The organ lulled my senses, and the chanting seemed to come from far away as though I heard the past.

The church was new, but the Californian Mission architecture spake with loving thought of bye-gone days. The wooden benches, the tiled floor, the beams overhead and even the offering of flowers before the altar, were all a memory of the past, as though some Mission Father had come back to a world still calling for his help.

As I followed the service, turning the pages absently, I too seemed a part of that past. The words before me were new, but perhaps the thought expressed had touched a hidden spring of memory. Or maybe a familiar ring in the young priest's voice had sent me back through space and time.

"We believe that God is Love, and Power and Truth and Light; that perfect justice rules the world, that all His sons shall one day reach His Feet, however far they stray. We hold the Fatherhood of God, the Brotherhood of man; we know that we do serve Him best when best we serve our brother man. So shall His blessing rest on us, and peace forever more."

The chanting ceased, the present faded suddenly into the past, and I thought I heard a cry ring through the air and the people rise or stir restlessly.

Then the priest's voice saying: "Wait my children, stay within the holy walls of God's Temple." Mutterings arose on every side, some in the Spanish tongue, others came from Indian throats outside.

"But Father," I heard myself saying in that long ago which I seemed suddenly to be re-living, "we must defend the church."

"And how would you defend the Lord of Love, my son?"

I lowered my head but still my pulses beat fast and I was impatient to go out and meet the Red-Skins with their own weapons. It was well enough for the good Father to pray, but for me, I needed action.

What use to raise the cross before those savages? They needed bullets. My hand went impulsively to my gun but Father Palmino raised his hand.

"Let us pray," he said, and looked at me significantly.

We were kneeling thus when the shots grew louder, an arrow whizzed through the open window, and at the same time an Indian dropped to the patio ground from the Mission wall which he had scaled.

It was too much for me. That ground was sacred. No place for such as he. My gun was in my impatient hands at last and I hurdled over a kneeling figure beside me, nor did I turn when Father Palmino called after me. I was doing the Lord's work in my own way.

A flare shot from my gun accompanied by the awful noise those ancient fire-arms made. Then a hand touched my arm, but it was too late.

"You have killed one of God's children in the shadow of His church." "But Father, he came here to kill."

"Yes my son, it is true, but he had not found the love of God and man. You should have taught him, not killed him."

My act brought forth a volley of arrows from the Indians, so it became necessary for the soldiers to come to our aid. Attempts were made to fire the building. Some of our good people were killed. Then Father Palmino was hit by a flying flint and fell at my feet.

"Oh Father, forgive me," I begged. But he could not speak, and two monks hurried to him and carried his body inside.

Wild with anguish at the havoc I had caused, I dropped my gun, grabbed a cross, and rushed through the garden, through the nearest door and out to the fighting savages, crying as I went: "In the name of God, let there be peace."

None understood my words, but all knew the meaning of an unarmed man who held aloft the symbol of the holy men who gave them food and help.

I went from one to another begging them to heed my cry. They muttered sullenly and their ugly painted faces scowled at me, but I worked on, eagerly, feverishly, as though the Father's spirit were behind me, urging me on. I thought him only injured and I wanted to atone as best I could, and give him quiet if possible.

There were but a handful of Indians and it may be that the soldiers, outnumbering them as they did, convinced them of the

futility of further warfare. Be that as it may, at any rate they withdrew, but not without an occasional arrow sent in our direction.

"Praise be to God," I cried fervently, raising the cross high above my head. Then I felt an intense pain in my chest. The arm holding the cross descended rapidly to my side and the world grew dark.

* * * * *

I smelt strong odors. The Indian camp fires perhaps, or no, incense from the Mission. A low chanting was in my ears. A gong. Ah yes, the Mission bell calling the faithful to prayer. I was dazed and did not know where I was. Then I thought Father Palmino spoke. His voice was firm and sure. All my old love for him returned.

"Father," I breathed, opening my eyes slowly, "Father have you forgiven me?"

I sat up startled. The Spanish shawls, the Indian lads and maidens, the soldiers. Where were they? Why was everything so changed? and yet the same but more peaceful perhaps? Where was I?

I closed my eyes again and tried to think. The good Father's voice came again. There seemed no mistake. Assuredly it was his voice, but stronger now as though a new knowledge, a new power pervaded him:

"As this incense rises before Thee O Lord, so let our prayers be set forth in Thy sight."

So that was the incense I had smelt! That much became clear. It came from the altar of a twentieth-century church. I knew then that I had either slept, or had gone back in consciousness to the past, and I looked with eagerness at the officiating priest of this modern Californian church.

His stature had changed, and his face, but the same love and peace radiated from this man who was so like Father Palmino, and in some way reflected itself in the voice. Then it was the voice I remembered, its strange quality. Was this man Father Palmino? I asked myself.

The congregation knelt, and I with them. "Oh Father," I breathed softly once more, and unconsciously there was a hope and longing in my voice, for I was profoundly stirred by the revelation. "Father Palmino, do you forgive me?"

I raised my eyes to him. He turned at this moment, and seemed to look straight into my eyes as he raised his hand in blessing and said:

"May the Lord enkindle within us the fire of His love and the flame of everlasting charity."

THE BLACK MAGICIAN¹

By MORLEY STEYNOR

A GREATER danger to humanity
Than ever in the past, since now he works
Under the name of "Science," and prescribes
Most deadly drugs in place of "magic" herbs.
Still obstinately holds that serums serve
To cure disease; believes in vaccines—squirts
A filthy pus, drawn from disease itself
Into the blood stream of a healthy child,
Which leads to many horrors, and at times
Even to death itself from tetanus;
And this lest, later, it develop pox!²
Thus *predisposing* it to many ills
And every passing ailment, much of which
The child had safely weathered, till to-day—
Thanks to this tragic blundering—to-day
'Tis one long wail from sick humanity!
Then in his mental blindness he believes
That vivisection serves some purpose—helps
To further knowledge, whereas cruelty
But blights and warps the intellect, and proves
Bitter in harvest, *bearing its own curse*.
Thus blind to Evolution which still seeks
To raise from brute to superman, he blames
All purer régimes: advocates more meat
And poisonous extracts from decaying flesh
(Rich fertilisers for the cancer root)

¹ Nine tenths of the medicine which is taught in the universities is nothing but sequel of *witchcraft*. Dr. Lorinser, M.D. *Il y a cette foule croissante de produits microbiens atténués, de toxines, de poisons cadavériques, d'extraits organiques que l'on injecte maintenant à foison sous les noms de vaccines, sérums et extraits opothérapiques. Nous touchons ici à la vraie magie noire renouvelées des sorciers et scientifiquement organisée.* From *Médecine Blanche et Médecine Noire*, by Dr. Paul Carton.

[There is an ever-increasing number of diluted microbic products, of toxins, of cadaveric poisons, of organic extracts which are now generally used for injections under the name of vaccine, serum and animal extracts. Here we return to the real black magic of sorcerers, scientifically organised.]

² Vested interests, backed by shameless propaganda, take good care that this monstrous superstition is kept alive in the minds of a heedless and credulous public.

Which fill men's veins with lust and love of blood,
And breed that deadly thirst for alcohol.¹

How, then, shall war and rapine ever cease
Whilst strife and lust for blood are bred in us!
Yet still more harmful that flesh-food for boys
Stirs up their passions prematurely, fills
Their minds with unclean thoughts, and leads to waste
Of their creative energy—the cause
(Ah, would that men could grasp this truth!) the cause
Of all the secret immorality
Of school and college, and the deadly crop
Of ills and sufferings in later life.
And when the pioneer—you know these men,
The ones who clear the forests, blaze the trails,
And sweep the superstitions from men's minds—
'Twas once the rack or faggot for them; now—
The gods be thanked for some small progress here,
Some land reclaimed from bog and quagmire!—now
'Tis merely ridicule they have to face,
And bitter jokes and gibes at "silly stunts."
Thus when the pioneer now seeks to show
With proof and logic irrefutable,
That Man's true food is pure and free from blood,²
Our black magician is the first to cry
"Crank! faddist!"

Two paths lie open. Men must choose. The one—
A narrow one maybe—leads to the light.
The other to perdition. Man must choose.
But first—ere intellect can freely judge,
And see life's problems in the light of heaven—
It must be franchised from this curse of blood!
No other way is possible. 'Tis blood
That clouds all issues, stultifies the mind,

¹ Alcoholism is the direct result of eating flesh—a stimulating, inflammatory and in nutritious food. In homes for inebriates, cures can be effected only by eliminating all flesh foods from the diet. Close the butchers' shops, and the saloons would close themselves. The realisation of this simple truth would quickly solve the Prohibition problem in the United States and elsewhere.

² In no single respect does man resemble the carnivora. Both phylogeny and comparative anatomy prove that he is a frugivorous animal. He has all the physical, instinctive and physiological characteristics by the conformation of his teeth, his digestive tube, his hands and his nails. Thus says Dr. Paul Carton: *La synthèse de toutes les preuves biologiques, anatomiques (comparées), cliniques, morales et bibliques, c'est-à-dire scientifiques, philosophiques et religieuses démontre avec une rare concordance d'opinion que le régime naturel et normal de l'homme est le régime non cadavérique des frugivores, c'est-à-dire végétarien.*

[Synthesising all the biological, anatomic, clinical, moral and bi-scriptural proofs, that is: scientific, philosophical and religious, they demonstrate with a rare accord that the natural and normal diet of man is the non-corpse-eating one of the frugivores, that is: vegetarian.]

Shutting it off from Inspiration's source,
 And robbing it off Intuition's power,
 It makes Man's reason blind and fatuous,
 So that his imbecility appears
 As heaven-sent wisdom, whilst the truer way
 Is seen as madness to his purblind eyes ;
 For from a tainted and corrupted blood
 Springs tainted and corrupted intellect.
 This is the retribution from the gods,
 The *penal blindness* that accompanies
 Man's cruelty to sentient animals—
 The wholesale butchery for so-called "sport!"
 (So loved by Western aristocracies)
 The vivisection horrors, tortures, cries
 To heaven for pity from defenceless ones !
 The cattle-ship, the cattle-truck, the pen,
 The soul-degrading slaughter-house—all this
Brings its own Nemesis as certainly
As that compassion would enfranchise us
From all the major ills we now endure.

CORRESPONDENCE

DEAR EDITOR.

I have noticed Mrs. Jinarājadāsa's letter in the June THEOSOPHIST, and I heartily agree with her that a friendly talk on the events which have happened in our Society, and its present state, can only do good and help to clear the air. The points on which I differ from her are those in which she expresses certain apprehensions and fears that the L.C.C. is exerting too great an influence in the T. S. and keeping out earnest seekers after truth, etc., etc.

Well, one cannot easily dogmatize as to why people do not more readily join our Society. It always has been one of my greatest puzzles since first I saw the Light myself. After joining the Society I have tried my hand at propaganda work on all suitable occasions, and in no case whatever has the L. C. C. ever been mentioned to me as a stumbling block for holding off would-be members. Amongst my old friends and acquaintances, the chief accusation against Theosophy is that we do not give the right place to the Christ of the Gospels and that the claims some of us make for the World Teacher are almost blasphemous. Our Theosophical conception of the Christ does not appeal to them ; many are afraid of it.

The tentative suggestion made by Mrs. Jinarājadāsa that the T. S. chief officials should not be officially associated with any sects, creeds or dogmatic cults would immediately create a dogma in the rules of the Society and defeat one of its most treasured

objects. I believe that the officials of the L. C. C. (with rare exceptions), from the presiding bishops downwards, are first and foremost Theosophists, and Churchmen afterwards. If the necessity arose for them to sacrifice either Theosophy or the Church, the latter would go without hesitation.

Many of us joined the L.C.C. a few years ago, not because we had a special liking for Ritual, but on the recommendation of our teachers and to take part in the Great Work in whatever form it was presented to us. In the meantime, experience has taught us the real value of Ritual, its vitalizing force in raising consciousness to a high degree and making, in many instances, that conscious contact with the Deva evolution which Theosophy teaches us to be of great importance for speeding up the evolutionary process. Above all, well executed Ritual, even when the awareness of the "unseen" forces is absent, from the purely physical and emotional point of view is one of the most effective antidotes for that dangerous attitude of which Mrs. J. wisely warns us, *i.e.*, "dreamily drifting," and there is a saying somewhere that "Ceremonies are a purifying process for the benefit of the world to counteract the thoughts of selfishness engendered by average life". Surely, rightly understood, it is all part of Divine Wisdom--Theosophy—in one of its many aspects. To exclude its official votaries from holding office in our T.S. Lodges would not only be unfair but unwise, because it might prevent the best or only man in a given district from carrying on Theosophical Lodge work, which we are all anxious to promote, and instead of curing evils of which Mrs. J. is afraid, it would accentuate them.

We all know that during recent years events of importance have closely followed each other in our Society, and the shakings and gruellings in connection with these—individually and collectively—have left us somewhat exhausted, a natural state of affairs which ought not worry us unduly. In trying to view these happenings broadly, what do they reveal? That they are but the natural sequence to the spirit of the Age—*Zeitgeist*—and also Krishnaji's teaching. The old forms are breaking up, whilst the keynotes of the New Age are being sounded, and the seeming contradictions and upheavals in ourselves and our society, and the world at large, are a part of the breaking-up process. There is no cause for pessimism; the wonder is that we find ourselves as well as we are and that cheerfulness and steadiness are still in evidence. This speaks well for our philosophy and the teaching we have received.

For many of us there does seem *one* difficulty after the events, and that is, to know exactly what should be our next and definite step. We are waiting for a lead. Will this be given, or must we learn to tread the lonely path and find our own way?

Birmingham (England)

Sincerely yours,

June 28th, 1929

E. W. BOHLE

WORLD PEACE UNION

THEOSOPHICAL ORDER OF SERVICE

WORLD PEACE WEEK

November 4th to 11th, 1928

In 1928 the World Peace Union inaugurated an International Peace Week for the first time in the world's history.

The Union tried to get the co-operation of Governments, Religious bodies, Societies and individuals of every country, race, color and sex, to unite in an effort towards the establishment of World Peace, leaving them free to organise the Week in their individual ways. The effort culminated in a strong thought of Peace, or prayer to God, at exactly 11 o'clock on the 11th day of the 11th month.

It was at this time that the World War ceased, and in many countries it is observed for two minutes in complete stillness, to commemorate the event. All work and traffic is suspended--fliers in the air stop their engines, miners in the bowels of the earth cease work, and people in the streets stand still in meditation as the clocks strike 11 a.m. Crowds throng the churches and the streets so that they may unite in the spontaneous effort to sink all differences in that supreme moment.

The World Peace Union felt that such a time provided a fitting opportunity for pouring into this pool of silence a constructive thought of World Peace.

Many desired a prayer to the Deity who is the God of all nations, which could be universally adopted, and so the following was offered to those to whom it appealed:

"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 be done on Earth as it is done in Heaven."

Out of the 43 countries who took part in World Peace Week, 31 have reported up to date and the following is a brief account of some of their activities:

In three countries the World Peace Union received Government recognition, *viz.*, Mexico, Cuba and Portugal. Several other countries gave official help.

MEXICO.—At our representative's petition, the President, through the Department of the Interior and the Federal District Government, ordered the police to stop the traffic for the Two Minutes' Silence. For the first time the chief authorities in 10 or more States also co-operated enthusiastically.

CUBA.—At our representative's petition, the City Government officially ordered the observance of the Two Minutes' Silence and all the street cars were stopped.

PORTUGAL.—At our representative's petition, the Great Silence was ordered by the Minister of War to be officially observed for the first time, and it was commenced in Lisbon by the firing of a gun and terminated by 21 shots. The ex-President of the Portuguese Republic, the much respected Dr. Antonio José de Almeida, wrote to the World Peace Union a letter for publication as a leading article in the national newspapers.

U.S.A.—At our representative's petition, the Governor of Oklahoma State issued a proclamation to two and a half million people, urging the use of the power of thought in the interests of peace during the Great Silence. There was so much co-operation in the States that our representative writes that he is unable to make a complete report, but that Oklahoma may be taken as one instance of what was achieved.

NORWAY.—All the Norwegian Peace Societies officially adopted the idea of World Peace Week when approached by our representative, and it was successfully carried out throughout the country.

SWEDEN.—In this country 36 groups organised the work, under our representative, with such marked enthusiasm and success that all the Peace Societies met in Committee in Stockholm afterwards, and passed a resolution to make November 11th "World Peace Day". All the international representatives present promised to urge its acceptance. A further resolution was passed that the idea should be brought up for discussion at the International Convention on Modern Methods of Warfare and the Protection of Civil Populations, at Frankfort-on-Main, January 4th to 6th, arranged by the Women's International League of Peace and Freedom.

PHILLIPINE ISLANDS.—The bells of the Roman Catholic Cathedral pealed at 11 a.m. on November 11th to announce the Silence for the first time. This was due to our representative's suggestion.

Other successful work of a varied nature has been carried out over the world, individuals as well as societies and organisations having been asked to help.

Great assistance was given by ministers of religion who in many countries observed the Silence for the first time.

In many countries valuable help was given by magistrates, Freemasons, Scouts, by poets and writers, by musicians, shopkeepers and others. Various Peace-societies, temperance societies, youth movements, rotary clubs, guilds, leagues of all kinds co-operated heartily.

Processions took place in Mexico and in Geneva. Several countries report public lectures, which were broadcasted. The Press gave invaluable help throughout the world. In some countries special "talks" were sent to the schools, the teachers speaking to the children on Peace.¹

GENEVA PEACE WEEK.—In *Geneva*, the international hub of the world, such a fine Peace Week was organised by the World Peace Union that special reference is made to it in this report.

Each day a different subject was taken as the keynote treated in every case from the standpoint of Peace. Many distinguished people co-operated, each contributing their individual point of view, and the World Peace Union is now a recognised and honored organisation, as the result of the efforts of our representative, Mme. Kamensky.

Throughout this splendid week of activities all the meetings were crowded and the Press gave reports daily. Many other towns did equally good work.

The World Peace Union in 1928 became a member of the International Peace Bureau.

It sent representatives by invitation to several important International Conferences, including one in Warsaw in June, organised by the International Peace Bureau, one at the Hague in August, and to the Conference on Modern Methods of War at Frankfort-on-Main in January, 1929.

Many millions of people have united with us in World Peace Week and as International Secretary of the World Peace Union I wish to thank all the workers for the splendid results accomplished. Truly, "blessed are the peacemakers, for they shall be called the children of God."

M. B. SANDERS,

International Peace Secretary,

World Peace Union

(Further copies of this report and other literature can be obtained from the Secretary, World Peace Union, 7, Hobart Place, London, S.W.1.)

¹ Details, given in the report have been omitted here and a resume given in the above par: See also THE THEOSOPHIST, November, 1928. (Asst. Ed.)

THE THEOSOPHICAL FIELD

THE correspondent of the Dutch daily, *De Rotterdammer*, gives a very sympathetic report of the International Theosophical Congress at Budapest, Hungary. He writes that the Hungarian Government proved a hospitable as well as an interested host, notwithstanding the fact that the Roman Catholic Church and, consequently, many authorities have no friendly feeling towards the movement.

Dr. Besant's candidly expressed opinion that Hungary had been treated unjustly after the declaration of Peace had pleased Hungarians, who also consider that the world-wide influence of the international organisation of the Theosophical Society may be of use to the country.

However this may be, the Hungarian government certainly gave of its best at Budapest. The surroundings were beautiful and all the buildings at the disposal of the Congress conveniently near to each other. The Government arranged a garden *fête*, at which Gypsies were the musicians, the special attraction being the *tarogato*, a kind of hunting horn, a typical Hungarian instrument, not often heard now-a-days.

Dr. Besant was the centre of attraction. In her opening address she admonished the leaders of Theosophical Lodges to tell their new members that they must not believe things because they had been said by Madame Blavatsky, Bishop Leadbeater or herself. "It means treason to the teachings of Madame Blavatsky to accept authority in matters of belief. Each must think for himself and find his own way. There must be freedom of thought. There has been latterly an inclination in our Society towards orthodoxy. That should not be. Each must have courage to state his own convictions; no one should be afraid to make mistakes, one learns through mistakes." The correspondent continues: "Dr. Besant certainly is imposing—one almost felt pity when an old lady, somewhat bent, hesitatingly got up, and began to speak—searching for words. But how different becomes

the impression when once she has found the line of thought. Without pathos, on the contrary at times with humor, she states clearly and definitely what she intends to say. She—a woman of 82 years—stands speaking for 45 minutes, composedly and completely at rest without showing any trace of tiredness. Then quietly, with a friendly smile she leaves the platform without any pose.”

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We take the following from the reports received of Mr. Jinarājādāsa's visit to some of the countries in South America during the last three months of 1928.

His long-promised visit had been looked forward to with great expectation by the members of the T.S. in S. America. Much work had been done previous to his arrival, the press was interested and sympathetic in its reports, great publicity had been given to Mr. Jinarājādāsa's projected lectures so that private as well as public meetings were well attended. Mr. Jinarājādāsa arrived at Rio de Janeiro on October 10th, the first public lecture was on "The Idealism of Theosophy," the lecturer spoke in Italian, the public listening with interest. On the 29th the second public lecture on "True and False Yoga" was read by him in Portuguese; the Hall, holding well over 1,500 people, proved too small; the third public lecture dealt with the teachings of Mr. Krishnamurti, the Hall again proving too small; this address was broadcasted.

He came into closer touch with the members as well as with others through the many smaller and more private meetings and talks which he gave, through his many visits to places and centres of interest, and to private individuals. Among the latter we notice a visit to Dr. Octavio Mangabeiro, the Minister for Foreign Affairs; among the former a visit to the Protestant Missionary Centre where all the priests belonging to the different churches in Rio de Janeiro, were present. Mr. Jinarājādāsa spoke to them in Italian remarking that often the teaching of Jesus the Nazarene, an Oriental, was better understood in the East than in the West. At the conclusion of this address a resolution was passed as to the desirability of a brotherhood of religions.

During his stay at Rio shorter visits were paid to the island of Paqueta, to Nichtheroy and to Bello Horizonte; at the latter a public lecture was given which was well attended. The last days at Rio were taken up by the 4th public lecture on: "The Gods in Chains," by attendance at private meetings, concerts, etc., and by special meetings in honor of November the 17th, our T.S. Anniversary.

Sao Paulo was the next state to be visited, Mr. Jinarājadāsa arrived on the 18th November and left on December 4th. The members of the two Lodges of the City of San Paulo had well prepared the way for their visitor; a number of meetings and conferences for members took place, five public lectures were given, these were very well attended, the hall often proving too small. Mr. Mesquito, the General Secretary of Sao Paulo, writes that the Broadcasting Society, the Press, as well as the public have given them staunch support. The members of The Round Table, and Boy Scouts at the Itaquera Village were given special addresses. Other towns visited were: Santos which had two public lectures, Sao Carlos had one public meeting, attendance about one thousand from the town and neighbourhood; a Theosophical Lodge was founded here, and called Humanity Lodge; the next visit was to Campinas where Mr. Jinarājadāsa addressed the public in Spanish.

The next State to be visited was Uruguay, our traveller arrived on December the 7th at Montevideo, welcomed by many T. S. members and numerous reporters. Four public lectures were given during the ten days' visit, these lectures were read by the lecturer in Spanish and have been published by the Uruguay National Society. The Minister of Public Instruction introduced Mr. Jinarājadāsa to the public at the first lecture.

"The Council of Public Teaching" attended the lecture on Theosophy and Education; University lecturers and students seemed much interested in the new points of view presented to them and as the General Secretary for Uruguay, Mr. Adolfo Castell, writes: "numerous were the interviews which Mr. Jinarājadāsa had with people of significance in our State."

All the reports are full of enthusiasm about the visit; about the impression left by the spoken word and the personal intercourse with Mr. Jinarājadāsa.

We hear from a private letter that Mr. Jinarājadāsa was in Costa Rica on May 16th; thence he went to Honduras, Salvador, Guatemala by launches, trains and motors!

"The National Society of Central America was formed on May 12th. The Headquarters to be at Costa Rica, but it is composed of the branches in Costa Rica, Nicaragua, San Salvador, Guatemala and one branch in Columbia which is in S. America."

From Guatemala Mr. Jinarājadāsa goes to Mexico for a six weeks' tour, thence to Cuba for two weeks. Mr. de la Pena Gil will meet him at Mazanillo in Mexico, and he writes that arrangements

have been made for him to speak in 20 different cities; this will mean travelling some 2,500 miles by train and a possible flight over part of the Mexican Gulf. The programme for the six weeks had been added, more than 40 meetings were mentioned, so that Mr. Jinarajadása will have a busy time getting through it.

Yugo-Slavia have sent us the first seven numbers of their quarterly Magazine. We cannot read the contents as no one here can read the language. The first number contains several illustrations of Headquarters, Adyar; the second has a picture of the President which we had not seen before.

We hope that the magazine will prove of interest to the members and others; we send the editor our best wishes.

Do members in Yugo-Slavia and elsewhere (!) know that there are some very good pictures postcards of Adyar, which can be had from the Theosophical Publishing House?

We find in a Dutch daily that Sir Jagadis Chandra Bose has been staying at St. Michael's, Huizen, Bishop Wedgwood being the host. The correspondent of the "Rotterdammer" writes that Sir Jagadis told him something about the idealistic side of his scientific life. His institute attempts to help in showing the way to the practical application of science in the development of the natural resources of his country. Science should not be commercial. Mutual help and co-operation are mightier factors in the scheme of life than competition. He accepts as students only those, who obeying an inner call, are willing to devote their life in the struggle of obtaining knowledge for its own sake. Science is neither western, nor eastern, but India offers special opportunities to enrich human knowledge.

Speaking about India, Sir Jagadis said that there are many good schools in India but there are too few of them. There is a large field open for co-operation between England and India, a co-operation which will lead to mutual appreciation. Through science we learn that there is one great unity of life. The new discoveries lead us one step further on the steep road to the mountain-top from where we shall see the promised land of truth.

Some demonstrations of the reactions of plants were given at St. Michael's. Later, Sir Jagadis gave an address and demonstration at the Colonial Institute at Amsterdam.

J.

On Wesak day this year Mr. Edward W. Perera, M.L.C., contributed a valuable article to the *Ceylon Daily News*, reviewing the course of the Buddhist revival and National awakening with which the Theosophical Society and Colonel Olcott in particular had so much to do in its inception. It seems that on Easter Sunday of 1883 a riot occurred owing to a clash between Christian and Buddhist processions, since the date coincided with the Buddhist New Year, and in the subsequent proceedings the Buddhists claimed that, as usual, Christians had received partial treatment by the Government, and a miscarriage of justice had occurred. A Buddhist Defence Committee was then formed, in which Mr. Perera, Mr. de Abrew and Mr. De Silva were prominent, and Colonel Olcott constituted himself their champion in England, where he put the Colonial Office to the trouble of answering long letters and generally bestirring itself to an unwonted degree. Finally a new Governor conceded all their demands, and the Buddhists in Ceylon had recovered their birth-right, and incidentally sounded the new note of Nationalism. Unfortunately the latter was to bring in bitter feelings—jealousies and antipathies—which for a time would obscure the gratitude of Ceylon to its earlier protagonists: “Even Colonel Olcott, who more than any single man had helped the Sinhalese to win back their lost heritage, was misunderstood and censored by ardent young Nationalists who were ‘thrown up’ by the very movement he had helped to create, as being more a Theosophist than a Buddhist. There is no adequate memorial to the man who helped to break the religious fetters of the Sinhalese and to win back their national self-respect. The balance of the money that was collected for the agitation was dedicated as the nucleus of a national fund for popular education, and for the first time for several centuries national schools were established under the ægis of the Theosophical Society of which Colonel Olcott was President and Co-Founder.”

These schools remain a memorial, and the only ones Colonel Olcott would want, even though their boards of management may become partially forgetful of old ties. The work is all that matters, and it is being done.

H. V.

NOTES AND COMMENTS

JAMES HARVEY ROBINSON writes in *Harpers*:

The word religion is perhaps the vaguest of all the important words in our language. Innumerable pathetic efforts have been made to define this most indefinite of terms. Benjamin Kidd in his *Social Evolution* busied himself collecting definitions of religion, from Seneca to Dr. Martineau. Kant says that religion consists in our recognising all our duties as Divine commands, while Ruskin declares, "Our national religion is the performance of Church ceremonies, and preaching of soporific truths (or untruths) to keep the mob quietly at work while we amuse ourselves." Huxley and John Stuart Mill, not reckoning any more with God, still clung to the word religion and found it to be reverence and love for ideal conduct and our efforts to pursue it during our life. Alexander Bain, following a new trail, says that "The religious sentiment is constituted by the Tender Emotion, together with Fear, and the Sentiment of the Sublime".

All these definitions are about as individual and personal as the portraits of the men who forged them. So far as Europe and the United States are concerned all religious people and most irreligious ones, would concur fundamentally in Dr. Martineau's view that "Religion is a belief in an everlasting God; that is, a Divine mind and will, ruling the Universe, and holding moral relations with mankind".

M. S. R.

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Dr. Harry Elmer Barnes, of Smith University (U. S. A.), has, like his English namesake, been tilting at orthodox views. Among other things he startled his listeners at a lecture he gave by saying that . . . "One may admit the existence of immorality and crime, but scarcely sin, which is by technical definition a wilful and direct affront to God—a violation of the explicitly revealed will of God. Modern science has shown it to be difficult to prove the very existence of God, and even more of a problem to show any direct solicitude of god for our petty and ephemeral planet . . . If we do not and cannot know the nature of the will of God in regard to human behavior, we cannot very well know when we are violating it. In other words, sin is scientifically indefinable and unknowable.

Hence sin goes into the limbo of ancient superstitions such as witchcraft and sacrifice."

One newspaper when remarking on his statements said: "We shall have a better chance to remake our barbarous moral 'laws' when we admit that they were man-made in the first place." And another said: "All men of broad scientific training know that there is no satisfactory evidence for a divinely revealed code of conduct . . . The great historical codes of conduct represent the rich and varied experience of the human race—and nothing more."

* * * * *

A recent theory on the beginnings of human speech is that it is due to "mouth pantomime". It is supposed that primitive man mimicked things and produced sound. "Thus we pronounce the word 'One' with an erect tongue gesture—symbolic of the index finger held up. We pronounce 'two' by protruding our two lips, and three is pronounced by protruding the tongue between the two lips." The theory is upheld apparently by 'an analysis of several unrelated language groups, such as Indo-European, archaic Chinese, Sumerian, Semitic, Polynesian, and the Hoka languages of the west coast of N. America, which show that a very high percentage of words reveal a pantomimic structure".

* * * * *

There seems to be an urgent need for biologists in the British Commonwealth, largely, it is thought, because this subject has usually been neglected in the school science course. Public and secondary schools occupy themselves chiefly with formal physics and chemistry. The value of such a study is shown in the definition of the nature of it: "Biology deals with the nature of living things and their relations to their environment."

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The *Institut de Paléontologie* has backed the investigations of the Rev. Fathers Teilhard de Chardin and E. Licent, of the palæolithic sites of Choei-tong-keou and Sjara-asso-gol in China. The result of the investigation shows that "the pleistocene of China is equated with that of Europe". There would appear to be adequate ground for the inference that in pleistocene times there was continuity of conditions in Europe and Asia extending from China to Central Europe, and even to France. It would seem that Asia was a vast workshop in which the stone industry was elaborated, though, so far as is thought at present, East Anglia provides evidence that the earliest handiwork of man appears in Western Europe.

REVIEWS

The Tibetan Book of the Dead, or The After-Death Experiences on the Bardo Plane, according to Lāma Kazi Dawa-Samdup's English Rendering, by W. Y. Evans-Wentz, M.A., D.Litt., B. Sc. With Foreword by Sir John Woodroffe. (Oxford University Press. Price 16s.)

In his Preface Dr. Evans-Wentz frankly confesses to being a recognised disciple of the Lāma Kazi Dawa-Samdup, who was willing that he should make known (for the first time to the West) the subtle esotericism underlying the *Bardo Thödol*, and reproducing it in a form intelligible to the European mind. The work has been remarkably well done.

In Sir John Woodroffe's Foreword he discusses "the science of Death," bringing to bear on it his own rare knowledge of and insight into matters occult. He puts into a few words the whole purport of the book when he says: "How to accept Death and die? . . . Here the technique of dying makes Death the entrance to good future lives, at first out of, and then again in, the flesh, unless and until liberation (*Nirvāṇa*) from the wandering (*Saṅsāra*) is attained."

It has to be borne in mind that the book expresses the point of view of the Tibetan Mahāyāna Buddhism of the Tantrik type. The Mahāyāna doctrine may be very roughly described as aiming at attaining the unconditioned "Divine Body of Truth," wherein lies the essence of the Universe and where *Saṅsāra* and *Nirvāṇa* are in the last analysis identical. And *Tantra* may be described as the science of the approach to that attainment.

The "Divine Body of Truth" is also described as voidness, or formless void, and the realisation of it is given as seeing the Clear Light of the void. The supreme object of existence is to come into that Clear Light and so finish with the round of births and deaths. One of the critical times at which this can be accomplished is at the moment of death when consciousness is escaping from the body—if

the will to do so is strong enough. Success means liberation, even though there are stages to go through first in the after-death conditions. If the will is not strong enough to gain this desirable goal, then there is the return to earth to be made the best of, consistent with karma.

Our attention is usually so fastened upon our round of existence from birth to death, that it is most refreshing to realise there is a still more interesting and varied round from death to rebirth. For this cycle the very convenient single word *Bardo* is used. And the whole phrase *Bardo Thödol* may be taken as meaning The Book of the Dead.

In a long and very instructive Introduction Dr. Evans-Wentz explains the history and place of the *Bardo* Teachings. He declares that the Lamas claim there is an unwritten esoteric Buddhism, which has been handed down orally since the time of the Buddha to the members of the Sangha prepared to receive it. The mysteries of the *Bardo* State and many of the explanations, descriptions, as well as hints of occult meanings, are strongly reminiscent of H. P. B.'s teachings and of her insistence that this was familiar to those who taught her. In a foot-note on p. 7, the author writes: "The late Lama Kazi Dawa-Samdub was of opinion that, despite the adverse criticisms directed against H. P. Blavatsky's works, there is adequate internal evidence in them of their author's intimate acquaintance with the higher lamaistic teachings, into which she claimed to have been initiated."

The esoteric significance of the *Bardo* turns on the symbolical number Forty-nine, the square of the sacred number Seven. "For, according to occult teachings common to Northern Buddhism and to that Higher Hinduism which the Hindu-born Bodhisattva Who became the Buddha Gautama, the Reformer of the Lower Hinduism and the Codifier of the Secret Lore, never repudiated, there are seven worlds of seven degrees of *Maya* within the *Samsara* constituted as seven globes of a planetary chain. On each globe there are seven rounds of evolution, making the forty-nine (seven-times-seven) stations of active existence. As in the embryonic state in the human species the foetus passes through every form of organic structure from the amoeba to man, the highest mammal, so in the after-death state, the embryonic state of the psychic world, the knower or principle of consciousness, anterior to its re-emergence in gross matter analogously experiences purely psychic conditions. In other words, in both these interdependent embryonic processes—the one physical, the other psychical—the evolutionary and involutory attainments,

corresponding to the forty-nine stations of existence, are passed through . . ."

In the explanations of "the Esoteric significance of the Five Elements" and their emanation each in turn from the Dhyāni Buddhas, students will find further light thrown upon the cryptic statements of *The Secret Doctrine* concerning these Dhyāni Buddhas and their cosmic functions. The same too with regard to the teaching about the three mystery Kāyas (bodies)—the *Dharma*, *Sambhoga* and *Nirmāna Kāyas*. Upon these bodies the author says: "The Doctrine of the Three Bodies conveys the esoteric teaching concerning the Path of the Teachers, their descent from the Higher to the Lower, from the threshold of *Nirvāna* to the *Sangśara*; and progression from the Lower to the Higher, from the *Sangśara* to *Nirvāna*, is symbolised by the Five Dhyāni Buddhas, each personifying a universal divine attribute. Contained in the Five Dhyāni Buddhas lies the Sacred Way leading to At-one-ment in the *Dharma-Kāya*, to Buddhahood, to Perfect Enlightenment, to *Nirvāna*—which is spiritual emancipation through Desirelessness."

In esotericism the *Dharma-Kāya* is associated with the Primordial or Ādi-Buddha, Who is without Beginning or End, the Source of all Truth. Associated with this highest Buddha-realm is *Vajra-Dhāra*, the Holder of the *Dorje* or Thunderbolt, and the Divine expounder of the Mystic Doctrine (the One Initiator of *The Secret Doctrine*); and the Buddha Amitabha, the Buddha of Boundless Light, Who is the source of Life Eternal. After these three and associated with the *Sambhoga-Kāya* come the Five Dhyāni Buddhas, and all the Peaceful and Wrathful Deities of the *Bardo* visions, because of the Dhyāni Buddhas emanating the Five Elements, wherein, of course the experiences take place. "Ādi-Buddha, and all deities associated with the *Dharma-Kāya*, are not to be regarded as personal deities, but as personifications of primordial and universal forces, laws, or spiritual influences, which sustain—as the sun sustains the earth's physical life—the divine nature of all sentient creatures in all worlds, and make man's emancipation from all sangsāric existences possible" . . . with the *Nirmāna-Kāya* is associated, as presumably are all great Gurus, Padma Sambhava who was the first to expound the *Bardo Thodol* in Tibet.

The Death ceremonies of a person are directed towards the easy and complete separation of the *Bardo* body from the physical, which process takes from three and a half to four days. The "death-horoscope" is cast to find out what should be the manner of disposal

of the body and the rites suitable to the departed. A lama reads the *Bardo Thödol* in the house of the deceased until the forty-ninth day after death, though sometimes the period is shortened. The reason for so doing is that the deceased is thus instructed how to meet all the contingencies of the *Bardo* state, and to win the desired emancipation. He is set face to face with Reality.

During the swoon of the first *Bardo* state these instructions prepare him for the second state of symbolic visions—the illusory karmic reflexes of action done on the earth-plane. Thought now becomes objective and passes in procession “as the consciousness-content of of his personality”. It is this “Intermediate” stage that produces the thirst for rebirth and, unless he can overcome it, he passes into the third *Bardo* and the after-death state comes to an end. But the essential thing is to make a supreme effort to pass instead into *Nirvāna*.

The visions of the Intermediate state are regarded as the personified intellectual impulses of the person. They are, therefore, either Peaceful Deities—“the personified forms of the sublimest human sentiments which proceed from the psychic heart-centre”; or are Wrathful Deities—“personifications of the reasonings and proceed from the psychic brain-centre,” and yet are but the Peaceful Deities in a changed aspect. None of them have any real individual existence, completely to recognise all this is what sets the deceased free. This is why the *Bardo Thödol* is called “The Great Doctrine of Liberation by Hearing and by Seeing”.

Not all the “dead” experience similar phenomena of course, they vary with the individual. Those given in the *Bardo Thödol* are merely typical. It will differ, for instance, for each type of religion, and the way in which each conceives of “Heaven”. The thought-forms yielded by each religion will not be exactly similar. But reality must not be sought in these visions, however marvellous.

With regard to rebirth the author reviews various beliefs, both exoteric and esoteric. He inclines to the esoteric view that “the human form (but not the divine nature in man) is a direct inheritance from the sub-human kingdoms; from the lowest forms of life it has evolved, guided by an ever-growing and ever-changing life-flux, potentially consciousness, which figuratively may be called the seed of the life-force, connected with or overshadowing each sentient creature, being in essence psychical. As such, it is the evolving principle, the principle of continuity, the principle capable of

acquiring knowledge and understanding of its own nature, the principle whose normal goal is Enlightenment”.

This life-flux remains human whatever its karma once it reaches that stage, and does not slip back into the sub-human; but it can transcend the human and illusory and can plunge into its source and become the Buddhic or real.

There is, of course, a mystic cosmography connected with these states, and considerable knowledge would be required to know just what region of the after-world was meant by any given name or description. Like in *Revelations* jewels and precious metals are used as symbols of untranslatable facts.

The origin of this *Bardo Thödal* is uncertain, says Dr. Evans-Wentz, but the teachings it contains are regarded as having been known from time immemorial to a long and illustrious Dynasty of Buddhas, who were the predecessors of the Lord Gautama, and they were committed to writing in the time of the great Guru Padma Sambhava; then they were hidden away and later brought to light again.

The actual text of Part I of the *Bardo Thödal* is prefaced thus:

Herein lieth the Setting-Face-to-Face to the Reality in the Intermediate State: the Great Deliverance by Hearing while on the After-Death Plane, from “the Profound Doctrine of the Emancipating of the Consciousness by Meditation upon the Peaceful and Wrathful Deities”.

Part II is on the Experiencing of Reality when the Karmic apparitions appear because liberation has not been attained, and is full of the most interesting instruction and psychological knowledge. It will repay close detailed study. All the stages of the symbolic forty-nine days are given, and these “days” may cover actual days or years or centuries. A firm will is required not to be afraid of the august, dazzling nature of the Real, and not to be drawn from it to the easier, less overwhelming regions of the duller but less austere realms.

Should one fail to tread the Mystic Path of the Clear Light then comes the time of rebirth. The desire for it is irresistible, and to the Lords of Karma is presented the problem of finding suitable conditions. The Lords consult the “mirror of Karma,” and make a survey of the six Lokas, to gather up all the threads of the past, and to seek the place where the person is to be born, from which a light shines out.

There seems to be a certain amount of choice in all this and the person is warned against being too easily satisfied. There are five ways of closing undesired Womb-Doors, and, therefore, of avoiding the hour of rebirth. Eventually the true signs of the place of birth appear. They should be recognised and with good will the approach made to them, made without repulsion or attraction, and only where calm judgment decides as best.

The book ends with a selection of Prayers to the Compassionate Ones for guidance along the Path, for Right Knowledge, and for Protection from Fears in the *Bardo*, for Fears are the great betrayers.

The Addenda on Yoga, Tāntricism, Mantras, Initiations, Reality, etc., complete an exceedingly interesting and stimulating volume—one for which every student of occultism will be grateful.

J. RANSON

A Short Life of Apollonius of Tyana, by M. Florence Tiddeman (Theosophical Publishing House, Adyar. Price As. 10.)

An admirable little book of reference, many incidents being told of the great personage's journeys and the wonderful things he did during his life. Some inferences are drawn which would be of interest to Theosophists generally. We recommend this book to all students and to Apollonius-lovers in particular.

S. W.

The Zodiac: A Life-Epitome, by Walter H. Sampson. (The Blackfriars Press, Ltd., London. Price 12s. 6d.)

"Salvation." "Liberation." "Emancipation." Words on the lips of many to-day. To each his own way.

The Zodiac—A life Epitome carries a truly cosmic message nay, many messages, within its pages.

Inspired and scholarly: How seldom do these designations fit the same book. It is a joy and refreshment to apply them here.

This is a book which deserves a world-wide circulation, one as cosmopolitan as the cosmic and catholic nature of its subject and treatment. The Heaven's eternal palimpsest, declaration of God's glory in radiant Star-Script, of mysteries innumerable revealed, yet more concealed therein, "to be elicited, ray by ray". In the course of twenty years' professional astrological work, I have read and reviewed numerous books on the subject, but *The Zodiac* is, in my opinion, unique. *Le style, c'est l'homme*. Unfortunately, this is

my first acquaintance with Mr. Sampson's work; probably my ignorance, for the style is at once so easy, and quietly distinguished in manner, that this cannot be his first essay in print. It is universally persuasive, catholic in its inclusiveness, eclectic in taste, raising many a challenging note of those differences in which philosophical students of the same subject delight to immerse themselves and one another!

Universality is the Master-theme sustained throughout.

"There is one word not to be misunderstood . . . accessible to all . . . patiently repeated, so insistently emphasised, now whispered, now thundered . . . leading *Motif* in a celestial symphony . . . Breathed by winds of the summit . . . reverberates in clefts of mountains, roars in hurricane, plashes in downpour; Sun blazes, Moon reflects, Stars—unite it in sparkling patterns on roof of heavenly vault . . . burden of morning stars' song . . . sunrise flashes it from peak to peak . . . not to be evaded, cannot but be heard, seen, felt . . . one place only where its voice does not penetrate; in the valley where humanity clamours and clashes, where roar of his petty strife outhowls tempest, and the smoke of his aggressive fire renews the ancient wrack, blotting out Sun and sky, plunging the world backward into volcanic gloom. And that word, translated, means Liberation through the sacrifice of the Self. I have called it *Universalisation*." (Pp. 210-211.)

LEO FRENCH

Mr. Godfrey Higgins' Apology for Mohamed, edited with Introduction and notes by Mirza Abu'l-Fazl. (Allahabad Reform Society. Price Rs. 4.)

The Editor has done the public a real service in reviving this valuable tract, especially with the addition of his own introductory life of the Prophet, and notes on minor discrepancies. Godfrey Higgins, a scholar of the early nineteenth century, was evidently a man of rare liberality and enlightenment, and found the religion of Islam far more in accordance with his own Unitarian form of Christianity than were the orthodoxies of the day in England. Perhaps his Freemasonry had developed in him a brotherliness towards eastern mystics. What especially attracts him is that Muhammadanism is a religion without priests, whose sinister influence he considers responsible for religious corruptions in all places and times. Here he evidently thinks the Prophet to be more in accord with Christ

than S. Paul and his fellow Apostles; indeed he seems to prove that Islām was intended at first to be a reformed Christianity.

He has a great admiration for the national character of the Arabs, whom he hopes never to see "civilised by the European sword," and quotes Mr. Richardson, another scholar and orientalist, on the magnificence of the Saracenic Empire, its culture and refinement, when "the European world was clouded with the barbarity and ignorance" of the eighth and ninth centuries.

H. V.

Theistic Attitude in Education, by G. N. Gokhale. (The Educational Publishing Co., Karachi.)

A brief exposition of the dangers of a purely secular education, with suggestions for the introduction of undenominational religious instruction in schools and colleges, somewhat on the lines of the Cowper-Temple regulations in England and for periods of common religious worship of the kind commonly adopted in Theosophical school. The writer sums up the common features of all religions in three paragraphs which are a paraphrase of the Three Truths in *The Idyll of the White Lotus*.

The book contains nothing very original, but the ideas are clearly set out and should be useful to those who desire to introduce religious teaching in schools whose pupils are drawn from various communities.

E. A.

The Message of Swāmi Vivekānanda to the Modern World, and Sri Ramakrishna Paramahansa, by K. S. Ramaswami Sastri, B.A., B.L. (Sri Ramakrishna Math, Mylapore, Madras. Price As. 4 and As. 3 respectively.)

These papers were read at the birthday celebrations of their respective subjects at Mylapore and are clearly and interestingly written for the purpose. They contain hardly enough information for the general public who may not know the history of these two great men as they are known to their immediate followers.

E. A.

The Philosophy of Union by Devotion, translated from the Bengali of Yogāchārya Sri Srimat Abadhut Jananananda Deva. (Mahānirban Math, Calcutta. Price Re 1-8.)

The readers of this little book, will be impressed by the simplicity of faith displayed by the writer and the depth of the love

which filled his heart. Though the phraseology and imagery are Eastern, the ideas are those common to all mystics of whatever religion, and the beauty of these ideas will appeal to all, whether Eastern or Western, whose desire it is to love perfectly and by love become one with Love.

E. A.

The Diary of a Disciple, by T. L. Vaswani; and *Youth and the Renaissance*, by T. L. Vaswani. (Theosophical Publishing House, Adyar. Price As. 12 each.)

Two booklets, the first being some pages out of the writer's diary, the second four lectures to young men. These booklets are chiefly meant for Eastern readers, many Sanskrit expressions being an obstacle to them.

The Silence, by Evelyn Whitall. (L.N. Fowler & Co., London. Price 1s. 6d.) A booklet for quiet moments.

Light and Colour in the Medical World: Light and Colour in treating Consumption; Colour in Constipation, by Dr. H. L. Sharma.

These three treatises describe how the use of light and colour can cure certain diseases.

New Lamps for Old, by Elliot Fitzgibbon. (The C. W. Daniel Co., London. Price 1s. 6d.)

Showing that new methods for curing disease are preferable to many of the old ones; the best of all being the return to a natural diet, that is, eliminating the consumption of all flesh foods.

Also received from the same publishers: *Insomnia or Disturbances of Sleep*, by Archibald Wilson, and *Purpose*, a new quarterly, which explains its name as follows: "The burden of our existence is to pass on intelligence of whatever we find to be of vital consequence. That shall be our serious purpose and consecration."

The Light of a Master Mason, by Leonard Bosman. (The Dharma Press, London. Price 1s. 6d.)

A small book which will be of use to Masons and to those who aspire to become so. True Masons will always have to say something about the Art and each will say it somewhat differently so that a different aspect is shown. A useful booklet.

The Amateur Dramatic Yearbook and Community Theatre Handbook, edited by G. W. Bishop. (A. & C. Black Ltd., London. Price 5s.)

The editor in the preface explains the purpose of this publication, it is "to meet the needs of the large and increasing number of

amateur dramatic societies". Some 80 pages are taken up by very interesting reading matter even for those who are not amateur-players.

A number of practical hints are given and valuable advice. The second half of the book contains a list of amateur dramatic societies in Great Britain, Dominions and elsewhere.

The Year Book is to be issued annually in October at the beginning of the Amateur season—we wish it a large circulation. Drama should have its part in a liberal education, for as is said in one of the articles in the book of the amateur player: "More than probable he will not learn to act, but he may become a useful carpenter or painter, or an expert in fiddling with wires. He will become resourceful . . . he may learn something of his fellow men and women . . ."

S.

The Possibility of Miracles, by Anna Maria Roos, translated by Fred Rothwell, B.A. (Rider & Co., London. Price 6s.)

The author quotes Lao-Tse as follows :

As soon as scholars of the highest order learn about wisdom, they follow it with resolution and zeal.

When scholars of the middle order learn about wisdom, they succeed in holding to it for a time, but at certain periods they lose their grip on it.

When scholars of the lowest order learn about wisdom, they laugh it to scorn.

This book should do something towards decreasing the number of those who are in the lowest order and who, according to the author's opinion, are in the majority. The writer tells about facts which many laugh at and scorn, such as magnetic healing, dream and trance experience, clairvoyance, psycho-physical phenomena, the latent powers of man. The last Chapter treats of the miracles of the Gospels. Those who are conversant with theosophical literature may not find much new matter in this very readable book; the value of a book like this is that it proves the greater and more wholesome interest which is taken in all these subjects.

We hope that the reading of this book will create in many the desire "to learn about wisdom" and that they will "follow it with resolution and zeal".

S. L.

BOOKS RECEIVED

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

A Theory of the Solar System, by P. J. Harwood; *Forty-first Report of the Bureau of Ethnology, 1919-1924* (Government Press, Washington); *Insomnia*, by A. Wilson (C. W. Daniel); *Krishnamurti, Who is He ?* by Gladys Baker (Order of the Star, Adyar).

OUR EXCHANGES

We acknowledge with many thanks the following :

Notes and News (June), *Modern Astrology* (June), *El Loto Blanco* (May), *Light* (June), *League of Nations, News for Overseas* (June), *Theosophy in South Africa* (May, June), *Light* (June), *Teosofica*, Vol. II, *New Era* (Quarterly June), *Theosophy in Ireland* (April), *The World's Children* (May), *Bulletin Theosophique* (June), *El Mexico Teosofico* (November-February), *Kerjath Sepher* (April), *The Theosophical Messenger* (June), *The Canadian Theosophist* (May).

We have also received with many thanks :

Pewartia Theosofie (June), *The Beacon* (May), *Revista Teosofica Cubana* (May, June), *Theosofisch Maandblad* (June), *Sind Herald* (June), *Cotton Manufacturer* (May), *The Christian Esoteric* (March).

Land and Life (June), *International Star Bulletin* (June), *Revue Theosophique* (May), *Teosofi* (May, June), *Theosofia* (June), *Theosophische Bewegung* (June), *The Eastern Buddhist* (March), *Vaccination Enquirer* (June), *Prabuddha Bhārata* (July), *Vedānta Kesari* (July), *Occult Review* (July), *Bhārata Dharma* (May, June), *De Ster* (June), *Nation and Athenaeum* (June), *Nature* (June), *Liberacion* (May), *Sirius* (November, March), *Telegu Chamdcher* (May), *Vedic Magazine* (May, June), *Le Lotus Bleu* (May), *New Era* (July), *Bulletin of Fine Arts* (June), *Calcutta Review* (July), *Gnosi* (May, June), *Vivir* (January, May), *The Christian Theosophist* (June).

Registered M. 91

THE THEOSOPHIST



EDITED
BY
ANNIE BESANT, P.T.S.

September, 1929



UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY



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THE THEOSOPHIST

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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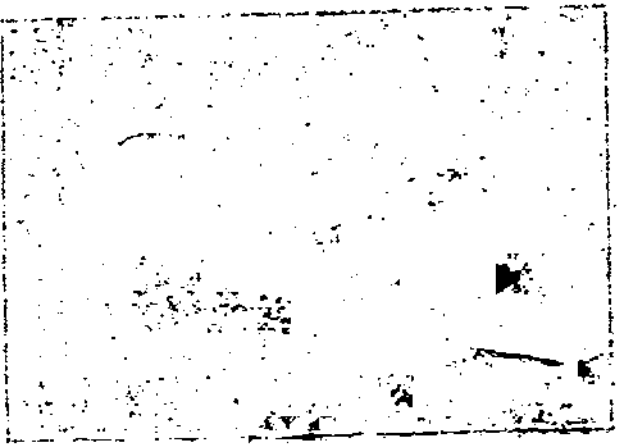
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The President at a Garden Party of the Hampstead and St. John's Wood Lodge,
London, June 16th, 1929



ON THE WATCH-TOWER

Watch-Tower Notes have been received from the Editor. We have heard that Dr. Besant has been at Ommen, where she gave an interview to one of Reuter's representatives, which we print below.

On August 12th she was present at a meeting in connection with the Women's Institute Movement at the Museum Club, London, where she spoke about the status of women in India.

At the time of writing this, the President is on her way to Chicago, to preside over the Theosophical Congress.

Miss S. Burdett accompanies Dr. Besant to Chicago.

The following are parts of some extracts in *News and Notes* from the Presidential Address to the Annual Convention, U.S. in England on June 1st, by Dr. Besant:

The Editor of *News and Notes* writes that these extracts—revised—were made from shorthand notes by Miss K. A. Leachy:

"We have the fundamental duty of spreading Brotherhood wherever we go. Peace is clearly a part of Brotherhood. Modernness to our sub-human kingdoms is another part of Brotherhood. I think it was our Welsh brother who dropped the words 'of humanity' and say 'Universal Brotherhood,' which I think would be an improvement. Our Object, including in our Brotherhood all



The President at a Reception Party of the Hampstead and St. John's Wood Lodge.

Number 100 - June 1938 - 1939



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“ We have the fundamental duty of spreading Brotherhood wherever we go. Peace is clearly a part of Brotherhood ; tenderness to our sub-human kingdoms is another part of Brotherhood. I think it was our Welsh brother who wanted to drop the words ‘ of humanity ’ and say ‘ Universal Brotherhood,’ which I think would be an improvement of our first Object, including in our Brotherhood all that feels.

Everything feels to a greater or less extent in a universe where there is but One Life and that One Life everywhere. That really is the great basis of the Universal Brotherhood of Humanity; we cannot cut ourselves off from our world. There is one duty to the world which Krishnaji presses so very, very strongly, and that is the great principle of Beauty which seems to be inherent in Nature.

* * *

“The next point which I want to urge upon you deals especially with your lodges; do guard your lodges against becoming orthodox in their beliefs. It is a perfect horror to me to see glimpses of the Theosophical Society insisting on special views of theosophical teachings. Our principle is the widest possible freedom of opinion. We never ask anyone who wants to come into the Society ‘What do you believe?’ We only ask him to take Brotherhood as a principle of life. In the lodges it is vitally important for the whole Society that every lodge should be a centre of freedom of opinion. There is a danger of becoming crystallised, and fossilised afterwards. It begins with crystallisation, leads on to fossilisation, and passes into death. If Theosophy ever becomes orthodox it will be a sign of its decay. It is essential to have freedom of thought in your lodges. Do not allow anyone to lay down as authoritative any doctrine. We speak of theosophical teachings, and what do we mean by that? They are doctrines which are in every great religion of the world. That is the widest foundation we could find—the Divine Wisdom which, remember, ‘mightily and sweetly ordereth all things.’ Do not let the name ‘Theosophical’ become sectarian. We say we are neutral as to opinions. That does not mean that we have no opinions, as some people seem to think, but that the individuals have independent opinions, while the Society must not commit itself to any particular form of thought that would hinder its spread and weaken its freedom.

"That is the most precious thing we have to guard, the freedom of expression in our lodges. You know I wander about very much over the world, and I have seen the beginning of this danger in our lodges, the tendency to use authority. That point was very much stressed by Lady Emily Lutyens this morning—Krishnaji's refusal to be taken as an authority. Some of you may remember that the Lord Buddha said to His disciples when He recounted a number of things on which people based their beliefs: 'Don't believe a thing because it is in some sacred book. Don't believe it because it is an ancient tradition.' After mentioning three or four valueless foundations of belief He wound up with the statement: 'Don't believe a thing because I say it'—He, the Illuminated One—'but when of your own knowledge you know it to be true, *then* believe it.' That is the best rule that any theosophical lodge can take for itself.

"To preserve that freedom, welcome anyone into your lodge who disagrees with you. I have known lodges which rather turn the cold shoulder on the member who does not believe, say, what Madame Blavatsky taught—she never wanted anyone to believe with her—or does not believe some of the lesser teachers in the Society. I am quite sure they do not want anyone to agree with the things they say. If the Lord Buddha claimed no authority, who else is great enough to put himself up as an authority?

* * *

"'Kill out ambition but work as those work who are ambitious.' There you get, as it were, a concrete statement of the spiritual life. All of us have to learn that great lesson. Throw your whole heart into your work while you are doing it, and then drop it. If it succeeds it is in the Great Plan; if it breaks down it does not fit in with the Plan for the time, but the work you put into it will go on in its influence and find an expression which is suitable to the Great Plan. If

you realise there is only One Actor, One Willer, God Himself—God outside you in the macrocosm, God within you in the microcosm, then you begin to learn how to work as those work who are ambitious, while there is no feeling of ambition in yourself; and that gives perfect peace. I think that is one of the highest teachings given to us by our knowledge of Theosophy. The Plan cannot fail, and if anything of ours does not conform with it, then we should be glad when it breaks and does not make any confusion in the Divine Work. So I would ask all of you to try and bring that spirit into your active, outward lives. Do not let your Theosophy be a thing of lodges, and of lectures and of talks; make it a working knowledge, and always make it bright and happy.”



News and Notes writes: A very strenuous month's work lies ahead of our President this month July, as will be evident from the following formidable list of engagements, which include visits to Ireland, to Scotland, to Wales and a tour in the Northern Federation.

The week-end before she leaves London will also be busy, as Dr. Besant speaks at the Indian Conference and delivers her last lecture of the series on "The Life after Death".

Wed., July 3: *Dublin*, 8 p.m.—Public lecture, "The Life After Death."

Thurs., July 4: *Belfast*, 8 p.m.—Public lecture, "The Work of the Theosophical Society."

Fri., July 5: *Edinburgh*, 5.30 p.m.—Members' meeting at 28, Great King Street.

Sat. & Sun., July 6 & 7: *Perth*.—Scottish T.S. Convention.

Fri., July 12: *Bradford*, 8 p.m.—India Meeting, Mechanics' Institute.

Sat., July 13: *Bradford*, 3 p.m.—Members' meeting. 8 p.m.—Public lecture, "The Other Side of Death."

Sun., July 14: *Leeds* (afternoon).—Members' meeting.

- Fri., July 19: *Cardiff* (evening).—Public lecture on India.
- Sat., July 20: *Cardiff* (afternoon).—Members' meeting.
- Sun., July 21: *Bristol* (afternoon).—Members' meeting. (Evening).—
Public lecture on India.



Saturday, June 15th, was a "Red Letter" day in the annals of the Hampstead and St. John's Wood Lodge, when Dr. Besant performed the opening ceremony of the annual Garden Party held in the grounds of 82-4 Boundary road. This being the social centre of the I. C. L. in London, the international character of the gathering was very evident, many of the two to three hundred people present being from abroad—from Iceland and Ceylon, America and South Africa, a group of young men from Germany, a lady from China in her national costume, and visitors from Holland, Finland, Sweden and, of course India.—*News and Notes.*

Miss M. E. Deane kindly sent some snapshots of the President at the above mentioned Garden Party, two of which we give as *frontispiece.*



We find the following in the Indian Dailies :

Dr. Annie Besant, interviewed by Reuter, expressed the opinion that the dissolution of the Order of the Star was quite logical in view of Mr. Krishnamurti's stress on individual judgment and liberty. She said that various trusts would carry out the publication of Mr. Krishnamurti's writings. The very absence of an organization may appeal to numerous intelligent people, who prefer to think out the content of the great truth rather than listen to a partial explanation. "My fundamental belief in Mr. Krishnamurti as a World-Teacher makes me more inclined to observe and study, rather than express an opinion on the method chosen by one whom I consider far my superior."



In the July number of the *International Star Bulletin* a report is given of a talk by Mr. Rajagopal on probable

changes in the Order of the Star. We quote the following from his talk :

“ . . . So do not be distressed when you hear that the Order is going to be dissolved or has been dissolved or will be dissolved in a few years' time. Let it go, give it a gracious farewell, and say that you have been in it, given it your support and enthusiasm, that it has perhaps done its work; and turn your energies to the new position, the new object that will be created to carry out, within ourselves and in the world, the great ideal Krishnaji is placing before us.”

* * *

In connexion with the above we quote the following from the Indian Dailies.

(REUTER'S AGENCY),

OMMEN, August 3

Mr. J. Krishnamurti announced the dissolution of the Order of the Star in the East on the ground that the interest of the world in truth could not be roused by proselytising through organisations.

* * *

(REUTER'S AGENCY),

OMMEN, August 5

Six thousand people assembled at the camp of the Star in the East yesterday to hear the lecture of Mr. Krishnamurti, while thousands all over Holland listened in to it.

Mr. Krishnamurti declared that it was useless to try to re-establish order and harmony in the world through groups and organisations while individuals themselves were chaotic, unharmonious and disturbed. The transformation of the individual must come first. “ Man being an entirely responsible Self creates by his own limitation barriers around him which cause sorrow and pain. In the removal of these self-imposed limitations lies the glory of self-fulfilment.”

* * *

OMMEN, Tuesday.

The significance to politicians of Krishnamurti's “ magnificent gesture ” was emphasised by the Cabinet member, Mr. George Lansbury, who is on a private visit to the Order of the Star camp.

He told an interviewer: “ We are at present taught to swear by the Socialist, Bolshevik, Tory or Liberal parties and the individual conscience is swamped in organisations.

"I rejoice that Krishnamurti has broken bondage to a mere organization."—(Reuter).



The first unit of a series of small apartments is under construction on the Krotona estate. Mr. Warrington plans to make Krotona productive, the first step in this direction having been the opening of Krotona Hill Nursery for commercial work in landscape gardening, plant and seed selling, etc. This venture has flourished and the building of the apartments is the next plan to be worked out. Four units are to be constructed around a patio and each apartment will have a living room, bath, kitchenette, garage and dressing room. The buildings will be of cream colored stucco with red tile roofs in the Spanish style.



A Community Arts Association has been formed among the people of the valley interested in furthering work in the arts and handicrafts. Eventually it is hoped to be able to put up a building for shops and studios but at present the problem is to get an organization going and to gather in all those of like minds. About 40 attended the initial meeting.



Water has ever been a problem in Ojai Valley and for forty years—the "old-timers" say—there has been talk of finding a way to get more water for the orange groves and other orchards. Now a movement has been started to combine forces with the neighboring city of Ventura, fifteen miles away, and to secure water for both towns as well as the country between by a project to build three dams in three near-by water courses. Everyone connected with the plan seems to feel that at last something will be accomplished—and probably something of very great importance to Ventura and to the Ojai Valley.

J. v. I.

THE SONG OF THE SEA

THE song of the sea to-night
Is the song of a million years—
And the young moon's light
And the swift bird's flight
The same wonders that spoke delight
To dead mens' eyes and ears . . .

Oh, the seasons come and go,
Changing the crowded trail
Down which the endless shadows flow,
From dawn of time till the sun's low,
From owl's hoot to the cock's crow
And the world grows pale . . .

Men that come will pass away,
And they that were gone return
Back, over back, and on and on,
Voices growing from weak to strong,
Swelling to compass that unsung song
To sing which men are born.

JOHN BUI

THEOSOPHY

A READJUSTMENT

By GEORGE S. ARUNDALE

I venture to think the time has now come for all members of the Theosophical Society to survey the position of their great Society and to make such readjustments as may be necessary to meet the needs of the changing times and to maintain supreme the essential purposes to the achievement of which the Theosophical Society was brought into being by the Elder Brethren of our race.

For what do we stand above all else? For Brotherhood, for the establishment and maintenance of a world-wide centre of Brotherhood, towering loftily above all differences of creed, caste, sex, color, faith—not ignoring these, but mellowing them into comradeship equal and free. We stand for everyday Brotherhood, for Brotherhood in the little things of everyday life, for active kindness and good-will, for mutual respect in all things, for tolerance and for understanding. Or, to become more colloquial, we stand for positive and very sincere niceness towards all, especially, of course, towards our fellow-members of the Theosophical Society, in which unaffected, sincere niceness should be very striking from the point of view of the outer world.

All this is expressed in the First Object of the Theosophical Society, while in the Second and Third Objects the way is cleared for the more adequate fulfilment of the First. Under

the auspices of the Second Object we learn to perceive that we have in fact no substantial foundation whatever for making religion or philosophy the ugly fighting-ground they have been almost for millennia. We learn of the essential unity of all religion and of all philosophy, and we learn to cease to set one form against another. We begin to perceive the silly ignorance of such activity. Under the Third Object we learn, or should learn, the splendid lesson of humility. We learn how little we know, how infinite is the knowledge awaiting our grasping, how microscopic the fragment with which we are in touch, and how little understanding we have even of the little we think we know.

Thus the Second and Third Objects are designed to strengthen the First. They are designed to make practical, active Brotherhood easier, more widespread. They are further designed to attract within the ranks of membership of the Society those who, pursuing them in the outer world, reach the logical conclusion to which they point—the vibrant and dominant fact of the Unity of all Life, thus helping the earnest student to transmute his learning and his wisdom into their natural apotheosis.

VISIBLE SIGNS OF LIFE

But the pursuit of Truth—and to pursue these Three Objects is, I strongly feel, pursuing Truth on a very straight pathway—inevitably brings enlightenment along many lines and in many directions. It brings self-enlightenment and growing understanding as to the whole purpose of Life. It enriches diversity, while at the same time digging more deeply the foundations of Unity. It stimulates to a high degree of self-expression, helps the individual to intensify his own individuality, while simultaneously and in no less degree intensifying his universality. His power to be infinitely

more himself is wonderfully stirred; but no less does he gain an ever-increasingly glorious realization of the essential identity of his own life with the Life that appears to be outside him.

Hence has the Theosophical Society been for many of its members a kind of forcing-ground, a strong stimulation towards intensified self-development and self-expression. With this have come into existence movements to further the greater sense of individuality and of universality already achieved, to act as channels and as forms for the entry into the outer world of the newer Life, as we have learned to conceive it. I should not call these movements subsidiary activities or even children of the parent Society, though our Theosophical Society is indeed the spiritual mother of them all. They are the outward and visible signs of the changes which membership of the Theosophical Society should make in all who have the honor to belong to it. They justify the Theosophical Society. They show that the Theosophical Society is alive and is doing the work for which it came into existence. They show that under the influence of the Theosophical Society people are beginning to live rather than to vegetate, are beginning to be strenuous themselves rather than mere purposeless automata. To take an example or two—Co-Masonry has emerged to satisfy the widening conception of life in certain directions which some of our members have gained; the Liberal Catholic Church and the Hindū Bhāraṭa Samāj have emerged to express the modifications in religious understanding which have taken place in the minds of some of our members; the Order of the Star has emerged to express and to convey a compelling truth to which the eyes of some of our members have been opened; the teachings of Karma and of Reincarnation, of the existence of Masters, of certain Paths of growth—these have become commonplaces to many members and very practically influence their daily lives,

perhaps constitute for them the truest definition of the Theosophy they know and understand.

THE ADVENTURE INTO TRUTH

But I desire to assert with all the emphasis at my command that each one of these movements and the many truths they embody and express is born of the Theosophical Spirit, is born of the stirring in the hearts of their respective devotees of the Spirit of the First Object of the Theosophical Society. In some the Spirit works in one way, in others it works otherwise. But it is the stirring of the supreme truth of the Unity of Life and of its shadow as Universal Brotherhood that awakens these varying and divergent manifestations. I say, therefore, that the Theosophical Society and all that the Theosophical Society means have made these movements possible, or at least have made them possible earlier than otherwise. The Theosophical Society has stirred its members' hearts, and out of these heart-stirrings has come more rapid progress on the splendid Path that leads to Truth.

Every member of the Theosophical Society who is at the same time a true Theosophist will, therefore, welcome these movements and even the fanatical and exclusive devotion which they inevitably engender in those who have, perhaps, seen them for the first time, or who have become overwhelmed by undreamed of splendors, and must needs burn themselves in the dazzling Light now open to eyes hitherto blind to it. All expressions of Truth are valuable, all devotion to Truth is valuable, provided those who give expression to it, who are its devotees, know, are convinced, that they have the Truth, even though from the larger standpoint they may not know all that they think they know, may be further from the Truth than they think they are. All expressions of Truth are valuable, all devotion to Truth is valuable, even if from

the larger standpoint it be fraught with mistaken activity. Better a truth ill-served, ill-expressed, than no active homage to Truth at all. Better activity than stagnation. Better life than death. Better mobility than inertia.

I am prepared to smile tolerantly and understandingly—I do not use these words in any spirit of conceit, as I shall show in a moment—upon all those manifestations of delight and ecstasy which are inevitable upon the splendid search for Truth, to which every member of the Theosophical Society is self-dedicated. I am prepared to appreciate to the full the thrill with which this Truth-discoverer becomes absorbed—perhaps exclusively—in the discovery which he has made. I am prepared to hear him say that nothing matters save that which has become opened to him. I am even prepared for an intolerant devotion to the object of his worship. I am prepared for his impatience with those who see other objects, or who do not see his. I am prepared for his assertion that he has found the key, the elixir, of Life, that there is no other key, that there is no other elixir. All these things are to many, they have at times been to me, the inevitable concomitants of adventuring into Truth. I do not think we can attain Wisdom in Power, or Power in Wisdom, save through what is sometimes coldly called fanaticism, through a one-pointedness which may from time to time verge on the extreme. I can even conceive of the Mother being abandoned for the sake of the newly-found comrade, or of an old order of revelation yielding place to a new order.

THE SPIRIT OF BROTHERHOOD

But I do think that loyalty to, clear understanding of, the First Object of the Theosophical Society requires from each one of us the quickest possible return to a spirit of unpersecuting fanaticism, to a fanaticism big enough to rejoice in the

fanaticism of others, howbeit the latter may have directions and expressions which seem to be the very antithesis of one's own fanaticism-evoking Truth. I think we must not only live and let live. We must live and help to live. We must live to our own full measure and help others to live to theirs, not necessarily to ours. We may be absorbed in this, that or the other. We must grow big enough, as are our Elders, to rejoice in others' absorption in their own objects of delight, and if we are indeed big, we shall help them to better sacrifice at their altars without the slightest faltering in service at our own. And even if we are devotees at the same altar, shall we not recognize that some serve more happily and more effectively at the Epistle side, while others serve more happily and effectively at the Gospel side or at the centre? Shall we not recognize that the Truth which we may all call by a common name is seen by some from one angle and by others from another angle, and must needs, therefore, be interpreted accordingly?

I am, of course, assuming we are all members of the Theosophical Society. I cannot expect that my remarks shall be applicable to those who may happen to be members of one or other of the movements which owe their life to no small extent to the life of the Theosophical Society, but are not members of the Society itself. These, it may be expected, will tend to live within the truth expressed in the movement they have joined and will not modify such living in the light of the implications of membership of the Theosophical Society. By no means may we ignore those—and let us hope they are becoming an increasing number—who have found in one or other of the movements, which, for example, I have mentioned above, the supreme way out of their darkness into that lesser darkness which we rightly call light. On the other hand, I am addressing these observations to those who are at once members of the Theosophical Society and of one or more of

the movements which so far have been in greater or less degree associated with the Society, in the sense that in the beginning the majority of their members have been members of the Theosophical Society, so that the spirit of such membership has brooded over these movements at their birth-pangs and in their childhood.

THE SOURCE OF KNOWLEDGE

To such I say that however much we may "know"—I place around this word inverted commas since a study of the Second and Third Objects of the Society should cause us to use the words with the very greatest hesitation, if we should use it at all—we must not use our "knowledge" as a bludgeon to compel in others the "knowledge" we think we have. In any case, knowledge cannot be compelled, not even the insipid variety which is all most of us have at the best. Knowledge must grow from within. It takes no other source. And the true value of our own "knowledge" lies no less in its power to stir *other* "knowledge" in those around us than in its power both to inspire us and to bring some under the very spell it has cast upon ourselves. True knowledge, knowledge stripped of inverted commas, always assuming that we can contact such, must ever be as universal as it has particular applications. If I am a member of the Liberal Catholic Church I ought, if my membership be pure, to be able to help those who are members of the Order of the Star or of any other movement to become better members of these movements, more wisely dedicated to the truths such movements embody. Truth is one, be its forms ever so divergent. Antagonism, persecution, hostility, intolerance—all these arise from identification of form with Life, of mistaking form for Life. The more our allegiance is to the Life the more do our antagonisms diminish, the

more are we free, however much we may use forms which may be more or less confined to the particular aspect of the Life with which we are concerned. To use a form is to make it a channel for Life. To abuse a form is to identify it with the Life.

I have said above that I can smile understandingly and tolerantly upon fanaticism, not in a spirit of conceit but in a spirit of community of personal experience as to the place of fanaticism in growth, even in the growth of those who are most advanced in this outer world of ours. I see its place. I see its value. I see its purpose. But there is one great thing the true Theosophist must do. He must guard the Society against the slightest failure in the work it has to do, in the message for which it stands, in keeping open the portal of Brotherhood in absolute freedom, so that all may pass through who believe in the existence of Universal Brotherhood and know that Universal Brotherhood must triumph in themselves and in all around them. He must see to it that membership of the Theosophical Society is open to all in whom there dwells a sincere desire to be brotherly, who are prepared to respect others as they would themselves be respected.

WE MUST BE FREE

He must see to it that the Theosophical Society never ceases to welcome to its membership all whose faces are set towards Brotherhood, no matter what they believe or disbelieve—for themselves. There must be no orthodoxy in the Theosophical Society, no articles of belief, no dogmas, no Theosophical castes or creeds, which any members label "true Theosophy," as distinguished from the Theosophies of other people. The Theosophical Society demands from us, and we pledge ourselves to give to each other, brotherhood, kindliness,

understanding, respect. The Second and Third Objects stress the need for study, so that we may gain knowledge of the Science of Life, which Theosophy is. But if any member of the Theosophical Society declare that such and such doctrines, beliefs, teachings, constitute Theosophy, are the true Theosophy, without adding the all-vital words "for me," he is arrogating to himself authority he does not and cannot possess, and, I would add, a knowledge which the very declaration itself negates. Within the Theosophical Society we must be free, happily free, to believe what we like, to work for what we like, to stand for what we like, to dress how we like, gladly associating in all Brotherhood with our fellow-members in their exercise of that same freedom. We learn to rejoice in ardent differences of opinion, and only unbrotherliness renders a member unworthy of the honor of membership and liable, therefore, to the evil karma of removal from the truly Golden Roll of the Society.

WIDE OPEN DOORS

I hold most strongly that the doors of the Theosophical Society must be kept wide open to all who can answer to its call to Brotherhood. At one time or at another the force of some truth, a number of its members may deem they have seen, may make the Society appear committed to such truth. The majority of the members may give adherence to some movement the tenets of which appeal to their intuition, as for example the Liberal Catholic Church, the Order of the Star, Co-Masonry. Some may find in one or other of these, or in other movements, the outlet for the greater portion of their energies and fervor. But God forbid that they should even implicitly, far less explicitly, give colouring to the idea that membership of such and such a movement is that for which Theosophy or the Theosophical Society

stands in fact though perhaps not in name, substantially though not overtly. All manner of considerations have brought the many thousands of members within the Society's ranks. This, that or the other may have attracted you and me, but was there not in all of us a strong reaction to the Brotherhood idea and declaration? Let the Theosophical Society so face the world that the welcome of Brotherhood shall be its supreme appeal above all other appeals. Let this appeal tower above all other appeals. Let the appeal of Brotherhood grow stronger and stronger in the only way in which it can increase in strength—by an example of joyous goodwill among us all entirely undisturbed by the activities of rapidly growing individualities. Let us by all means say, if we choose, that our Theosophy, our membership of the Theosophical Society, has brought us to such and such a truth, to such and such a splendor, but let us add that we know that others have similarly been brought to other splendors, and that the heart of every splendor is Universal Brotherhood. Let us individually sacrifice at the altars congenial to us, but let us all sacrifice at the altar of Brotherhood. Let the banner of the Unity of Life wave above all other banners, and let it be the first to catch the eye of all who seek happiness and truth. We must keep the Theosophical Society safe for the world, open to the world, and never allow one door of entry to be closed through which a single individual seeks to pass in the name of Brotherhood. No one door may be claimed to be superior to another, more truly Theosophical than another, truer than another. All doors are one which open to the knock of Brotherhood. Truth is the business of individuals. Brotherhood is the business of the Society, as also the urge to individuals to seek their truth through Brotherhood. I have no hesitation in saying that however much we may individually be pre-occupied with our own personal avenues to truth we are very definitely failing

in our duty both to ourselves, to the world at large, and above all to the Theosophical Society and to the furtherance of its work in the outer world, if we do not avail ourselves of all possible opportunities to lift our Society out of all danger of confusion with the particular pathways we may be treading, so that, be our allegiances what they may, we ever declare that all pathways are pathways into the happy comradeship of the Theosophical Society so-be-it they are pathways of Brotherhood and not of disintegration and illwill. The Theosophical Society is justified as innumerable divergencies and differences of opinion and of activity become one in Brotherhood and life, even though they remain many and separate in outer form and expression.

RESPECT FOR OTHERS

One other point. Does not membership demand from us that we learn to become sympathetic to all in which others, and especially our fellow-members, find their joy and inspiration? Shall we not enter into the spirit of their joy and inspiration *with them*, however little the source of their own glowing life may affect us similarly? Should we not be able happily, even usefully to ourselves, to enter in some measure into activities in which we do not find ourselves able to participate, when we see that these activities are matters of supreme moment to our friends? Can we not do something at least in the name of Unity, be the diversities ever so diverse and apparently at opposite poles? ✓

The teachings of Krishnaji may not appeal to me: Must they? Ought they? The teachings of the Liberal Catholic Church, its ceremonial, may not appeal to me: Must they? Ought they? Co-Masonry may not appeal to me: Must it? Ought it? Is there a "must" or an "ought" about these things? And even if there is, is any one of us a person

entitled to utter it? Must I, ought I, to believe in the existence of Masters, or in reincarnation or in karma, or in H.P.B. or in Dr. Besant, or in Mr. Krishnamurti, or in the records of the investigations made by Bishop Leadbeater? There is no "must" or "ought" about any of these things. But may I say that there "must" and "ought" to be respect, glad and unreserved respect, for that to which any pay heartfelt reverence, for all through which any find themselves stirred to an increasing sense of their Divinity? I think the Theosophical Society utters in some measure a "must" and an "ought" in these things in the name of Brotherhood and for the sake of Brotherhood. For the rest, "must" and "ought" are for internal use and only under very extraordinary circumstances for external application.

CONSTRUCTIVE UNREST

As the years pass the Spirit of Theosophy becomes increasingly vibrant, its message of scientific Brotherhood spreads ever more widely, with the result that members of the Society itself grow more and more alert to Truth as they may be capable of understanding her, while the outer world gains receptivity and all Brotherhood movements gain in inspiration and in power. In some ways, perhaps, there is much more diversity than there used to be twenty years ago, more individuality, though to counterbalance this there is a keener sense of the fundamental and underlying unity of all Life. I would venture to say that more Truth is to-day open to our eyes than has been open for many centuries, and therefore more unrest as the self-satisfaction of ignorance is disturbed out of its placid inertia by the searching and disturbing rays of more penetrating light. This highly desirable unrest is manifest no less in the Theosophical

Society than in the outer world, and we hear much of the disturbance of members' minds and hearts as the result of the working of new forces in our midst. There is but one danger in this: that it leads to unbrotherliness, to pride, to a sense of superiority, to a sense of being in exclusive possession of the whole truth, of the only genuine revelation. Disturbance *qua* disturbance is a splendid achievement. Unrest is potent with constructive possibilities. But disturbance and unrest do one or another of three things—they depress, they harden or they mellow. Which are they doing in the Theosophical Society? If they mellow into deeper understanding, they are indeed a blessing; but if they harden or depress, they endanger the growing life of Brotherhood within those who suffer themselves to be at the mercy of unrest rather than to utilize its splendid freeing powers. We are being disturbed to our infinite advantage in so far as such disturbance draws us into closer comradeship with our brethren. We are being disturbed into greater balance. But if depression comes, or added pride and the separative sense of not being as others are, of being more favoured than others, exalted beyond others, then are we being disturbed downwards instead of being disturbed upwards, we are becoming hardened instead of being softened into mellowness.

THE ETERNAL GOAL

With a growing richness in diversity of truth must come a deepening of brotherly spirit, a closer comradeship, a more pervading tolerance. Is the Theosophical Society stronger for the wider vista of Theosophy now confronting us? Are we becoming more inclusive, or do we break up into sects and cliques each exclusive, more or less, of all the rest? Do we realize that Theosophy is infinitely bigger than its increasingly diverse interpretations? Do we cherish—fanatically, if you

will—our own peculiar visions of the Truth, and respect the visions of others as we would have ours respected, rejoicing in their fanaticism almost as much as we may revel in our own? It is true, of course, that fanaticism generally tends to be exclusive and antagonistic, but cannot Theosophy teach us a higher fanaticism—a fanaticism which ever guards, as it pursues its relentless way towards its goal, that spirit of Brotherhood which is an Eternal Goal within all goals?

Let us readjust ourselves greatly, amidst the diversities crowding in upon us, to the Goal Eternal, never losing sight of it, ever manifesting it in our individualities, in our fanaticism, ever insisting upon it in all things, never losing hold upon it ourselves, and ever making it the dominant factor in the life and work of the Theosophical Society.



MY eyes are turned upward to the towering peaks
Whereunto no path leads,
My hand stretches to the unreachable—
But I gaze with love and friendliness
Into the green smiling valley at my feet,
And lo, in the stillness of a clear pool
I behold the whole mountain come down to me.

JOHN BURTON

TWENTY YEARS' WORK

(Concluded from p. 414)

Mrs. Besant writes :

On September 25th, 1910, five of us—Mrs. Van Hook and her son, my two Indian wards and myself—left dear Adyar behind us, and steamed out of Madras by the mail for Calcutta. Kind friends brought us milk and fruit on the way, and we travelled pleasantly through the rain-drenched districts. At Calcutta, the ever-hospitable Hirendranath Datta took us in charge; and we paid a visit to the Zoological Gardens and started again for Benares in the Bombay train that same evening. The Buddha Gayā brethren brought milk and fruits for our early "little breakfast"; and at Moghul Serai the Cadet Corps and a wave of boys and young men broke over us and submerged us. Our heads came above water at Benares Cantonment, but we sank in deep water on the platform, while other hundreds crowded, scattering flowers like devas and hurraing like Englishmen; and we were borne along to our carriages, and slowly drove to Shānti Kuñja escorted by apparently the whole College and the School.

Very prettily decorated by loving hands was my dear old home, and by some miracle of ingenuity wrought by Miss Arundale, we were all packed into it. A great festivity was planned for October 1st, and began the evening before with the clever staging and acting by the students of a Bengāli play. On the 1st, we began with a meeting in Shānti

Kuñja itself, where a little shrine room was dedicated in the Names of Those we serve, and very gracious was the influence which filled it in swift response. Then to the Saraswaṭī Temple in the College Quadrangle, where members of the seven great faiths were gathered; and Samskr̥t, Arabic, Pāli, Tibetan, Chinese, Japanese, English, Prakṛt and Gurumukhi rang out in solemn sequence from the representatives of the religions, assembled in brotherly love. Very impressive are these meetings of professors of the world faiths whom Theosophy has united into one body.

The School Hall was the next meeting place, where the Order of the Sons and Daughters of India had gathered in loving homage to its chief, and it was good to hear the warm acclaim of the tie between England and India bursting out spontaneously from these young hearts. A golden badge of the Order and a purse of nearly Rs. 600 were presented, and I spoke of duty to the Motherland and the Empire. In the College Hall we gathered in the afternoon, and many loving words were spoken by professors, masters, boys and girls; and nearly Rs. 1,000 were presented in a handsomely embroidered Indian purse from College, School and Girls' School. Here I spoke on making Truth, Courage, and Reverence our ideal of life. A pleasant Theosophical Meeting in the Hall of the Indian Section closed the day, finishing it, as it had begun, with the benediction of the Presence of the Holy Ones. The purses contents have gone as follows: Rs. 500 to the Buddhist Schools, Rs. 200 to the Pañchama Schools, Rs. 200 to the Almora Hill School, founded by the C. H. C. and carried on by local devotion, and Rs. 100 to the Building Fund of a Girls' School at Bombay. Then I promise myself the pleasure of giving some long desired musical instruments to the College for our Cadet Corps, Guard of Honor and Scouts, and the balance, if any, will go to Headquarters. As the water drawn up by the sun is useless save as it gathers into clouds and

returns to earth as rain, so would gifts drawn forth by love profit little unless from the receiver's hands they fall where help is needed.

After a fortnight's stay in Benares, Saharanpur, Jullundhar, Lahore, Delhi, Agra and Cawnpore are to be visited, and then follows another fortnight at Benares. His Excellency the Viceroy and Lady Minto visit the College on the 10th November, and after the 14th we return to Adyar.

Of this tour, she writes :

At Cawnpore the audience numbered 4,000. Many more English people are now attending Theosophical lectures, a good sign, as Theosophy draws the races together. The large meeting at Lahore was a surprise, because the defection of some of the oldest and most important members in 1907-1908 had almost killed the Lodge. We had a pleasant but short visit to Jammu, where we found H. H. the Mahārāja as friendly and gracious as ever.

The Thirty-fifth Anniversary of the T.S. held at Adyar from December 26th, 1910 to January 1, 1911, has been in every way a record one. The extension in days was necessary to find room for the various activities of the movement, without intolerable hurry. The extension in numbers, the attendance of members having risen to 1,200, was comfortably met by the extension of area in the Adyar compound, and a number of rooms in the ground and second floors of Leadbeater Chambers were in use, and were much praised by their fortunate occupants. The work of Convention began on December, 26th, with my lecture on "The Opening of the New Cycle," delivered to an audience of over 2,000, packed into our Hall and another 1,000 left outside. A Masonic meeting closed the day, the evenings being divided between the E. S. and Masonry. On the 27th the Convention sat for the Presidential address, Reports from National Secretaries and from various subsidiary activities.

In the afternoon Mr. Leadbeater answered questions and Mr. Arundale gave the first of the four Convention lectures on "The Growth of National Consciousness in the Light of Theosophy". Mr. Arundale acquitted himself well, speaking eloquently and with intense conviction, carrying his hearers with him, and closing amid much enthusiasm. The Reports showed progress everywhere, and harmony and good feeling prevailed throughout. A vote of thanks to Brother Leadbeater for his splendid work during the year was proposed by Brother James Scott, seconded by a number of members, and carried by acclamation. Questions multiplied and made a formidable pile, and after the President had laboured at it on the 28th, Brother Leadbeater generously sacrificed himself to the eager querents on the 29th and 30th. A born teacher he is, luminous, patient, and overflowing with knowledge.

In August and September Mr. Leadbeater and myself made a series of clairvoyant investigations on the past of our earth, the moon, and of the two preceding Chains. These will be published next year in book-form, under the title *Man: Whence, How and Whither?* We hope that the volume will prove useful to students, and will perhaps throw light on some of the questions arising out of the study of *The Secret Doctrine*. The first part of the *Universal Textbook of Religion and Morals* is now on sale. The Convention concluded on January 1st with an E. S. meeting, 46 initiations into the T. S., and a lecture from myself on "The White Lodge and its Messengers". Owing to the impossibility of accommodating the crowd in the Hall, the lecture was delivered under the Banyan Tree; and the benediction which fell on those whose hearts were tuned to a subject so inspiring, ended the memorable Convention of 1910.

The President, with Mr. Leadbeater and others, left for Burma on January 12th, 1911, and put in substantial work there. About

a dozen public lectures and as many members' meetings were held, and Sons of India and Masonic Lodges had their share also. From Moulmein she wrote:

Our visit here was of only two days, but two lectures were given to very interested audiences, and a number of Burmans attended the second lecture on "The Noble Eight-fold Path," and seemed to enjoy it. It was pleasant to see their kindly faces break into smiles when some point was made that strongly impressed them. We left Moulmein for Rangoon, where the lectures on "Zoroastrianism" and "Islām" were well attended. On the 30th we had a Lodge meeting and an address on "Temperance". Alas, that such an address should be needed in Buddhist Burma! We also visited a school for Buddhist girls, maintained for the last sixteen years by Ma Hla Sung, a wealthy Buddhist lady. She is not, unfortunately, supported in her good work by her co-religionists, and deserves the more credit in that she stands alone. She also maintains a school for Buddhist boys.

Having returned from Burma, the narrative goes on:

Miss Willson, my two Indian wards and myself left beautiful Adyar on March 22nd, in the motor-car so generously given to me by Mr. and Mrs. Leo. For the last time for many months to come I drove the car which has proved so faithful a servant, never misbehaving, and with absolutely no injury to its account to man, animal or object, since it arrived in 1909.

After lecturing to exceptionally large audiences in Calcutta, one of which was attended by Lady Hardinge, they reached Benares and settled down for a brief stay of three weeks. On April 21st, 1911, the President, with J. Krishnamurti, Nityananda and Mr. Arundale, embarked at Bombay.

In the Watch-Tower written just before leaving, Mrs. Besant wonders:

What will fill the months between the limiting dates of March 22nd and the 7th October (date of the return)? The chief objection felt to Theosophy by the very orthodox of

every faith seems to arise from the fact that we believe, as living facts in the present, in the powers and the Beings in whom they traditionally also believe, relegating them to the safe seclusion of the past. The orthodox Hindū believes in *Avatāras* and *Ṛṣhis* in the past, but grows furiously angry with the Theosophist who believes in such Beings as active Agents in the world-process now; the Pārsī believes in a Prophet safely away in inaccessibility, but violently abuses the Theosophist who believes that a great Prophet may arise to-day; the Christian believes in Christ "ascended into heaven," "with flesh"; but is much annoyed with the Theosophist who believes in a visible return of that Christ on earth. Why? Why may we not agree to differ, and follow our respective tastes? Because of the fact that the beliefs of the various religions had become polite anachronisms, with only a bowing acquaintance with reality and life, Theosophy was sent to revivify religions, to breathe life into "the valley of dry bones". And there is much rattling among the skeletons naturally, as in Ezekiel's vision; but presently they shall be clothed anew with flesh, and shall stand again on their feet as living men. A new Hindūism is arising, a new Buddhism, a new Zoroastrianism, a new Christianity; but they are really the old ones as they *were* in their vigorous youth, awake and alive, not sleeping, comotose, dying. They arouse enthusiasm, they attract the young, they possess the future in fief. They arouse opposition—naturally; that is the inevitable reaction following upon action. We must choose between action plus reaction, and inertia. Moreover, a certain amount of inertia is useful. One particularly unpleasant part of the reaction is the unclean mud thrown by the baser sort; but that also has its part in the scheme of things, for it returns cyclically. The early Christians were accused of eating babies at their secret feasts, and the reflections of Jews on the birth of Jesus were of the most unpleasant character.

Christianity is none the worse for those whom St. Jude stigmatises as "filthy dreamers," and Theosophy cannot expect to escape the attention of their successors.

From London, she writes on May 12th:

Bombay gave us a noble farewell, and we passed through the entrance to the pier amid a chorus of good-byes from a crowd of friends, through the medical inspection to the launch, from the launch to the ship *Mantua*, where we quickly settled down for the voyage. The P. & O. Co. is an old friend, and its stewards efficiently catered for our vegetarian party, attracting thereby some Indian travellers who asked to be allowed to join us. The passengers requested a lecture between Bombay and Aden, and I spoke on "Reincarnation", and so gave rise to many questions during the voyage. My Indian charges proved quite good sailors; and for myself, it is the first voyage in my life during which I have not once been ill. On May 5th we arrived in England. Alcyone and Mizar are with me at Mrs. Bright's; Mr. Arundale sleeps at my son's, but is with us all day; Shri Prakasha is staying for a while in the hospitable home of Mr. and Mrs. Leo. All are well, and adapting themselves to the new conditions. A generous friend has put a motor-car at my service for three months, an immense boon in this city of huge distances.

Shri Prakasha and I visited the house lately opened for Indian students and societies in Cromwell Road, and had an interesting talk with Mr. Arnold, the Educational Adviser. Mr. Arnold is eminently fitted for his work by his keen sympathy and wide heart, and he is laboring against many difficulties. The rush of Indian students some years ago, who came over without proper guardianship and control, has led to much trouble. Some left the University with debts unpaid, and some injured their country's good name by loose behavior. Oxford practically closed itself against them; and

Mr. Arnold, after prolonged efforts, has only lately succeeded in persuading one college after another to open its doors to them. Now only four remain obdurate. It remains for a better class of students to win respect for their country, and affection for themselves.

The first country work began with a visit to Oxford. Two public lectures were given in the Town Hall to good audiences; and a garden party at which Mr. Arundale and myself spoke on the "Order of the Star in the East" occupied one afternoon. An E.S. meeting completed the work. On the 23rd we went to Manchester, where the League of Liberal Christian Thought was holding a four days' Conference. It was surely significant that the President of the Theosophical Society was asked to deliver the closing address on the "Emergence of a World Religion". The Rev. Mr. Campbell presided at a great meeting in the Free Trade Hall, which was roused to much enthusiasm.

On May 24th we motored from Hale to Bidston through a beautiful undulating and well-wooded country, in all the charm of the fresh green of spring. The rolling sweep of emerald meadows, the dropping yellow rain of the laburnum, the mauve of the lilac, the white and rosy snow of the hawthorn, the golden glory of the gorse, the brilliant plume of the broom, the white spike of the chestnut, brooded over by the calm serenity of the English country-side, made a scene as fair and peaceful as the eye could wish to rest upon. England cannot boast of snowy peaks or rushing torrents, but for rich and gracious beauty her landscape cannot be excelled. And it has a certain intimate and home-like aspect, with its buttercup-flecked fields and its many-hued hedgerows, that distinguishes it from other lands.

Bidston Priory, a delightful house surrounded by beautiful grounds, is the residence of Mr. Joseph Bibby, a Theosophist of many years standing. It is near Birkenhead, Liverpool's

twin city, the Mersey rolling between the two towns. Mr. and Mrs. Bibby had invited the Theosophists of the neighborhood to a garden party, and there was a large gathering, which was first fed intellectually by myself and then physically with tea and innumerable cakes. A little later we betook ourselves to Liverpool for a lecture presided over by Sir Benjamin Johnson and listened to by a large audience. I spoke on "The Masters and the Way to Them," and it was interesting to note how the audience gradually changed from cool attention to warm enthusiasm, warmer than a Liverpool audience is wont to show.

The next day we were in London once more, but not for long, as we leave on the 29th for Scotland. The large Memorial Hall, Farringdon St., was well filled on May 26th for the meeting of the Fabian Society, which I addressed on the subject, "England and India". Mrs. Sidney Webb presided. The opening of the Psychical Research Club on May 29th was a very successful function, and the rooms were crowded to excess. In a five minutes speech, I declared the Club open, and then conversation became general. Among those present were Mr. A. P. Sinnett, Mr. W. T. Stead, Lady Churchill, Lady Emily Lutyens, Mr. and Mrs. Hugo Ames, Mrs. Talbot Clifton, Miss Bright and many well known Theosophists and Spiritualists and Psychical Researchers of all types. The Club has already 400 members. Later in the evening came the Women Writers' dinner, where gathered a great crowd of distinguished women, most of them very fashionably dressed and not at all recalling the "bluestocking" of one's girlhood, though many were of the most cerulean hue in reality. It was interesting to meet again Mrs. Flora Annie Steel, and the wife of noble William Sharpe, and to see in the flesh many who were only names before. But a dinner, as a dinner, is a wearisome function; though in this case it was brightened for me by the interesting

reminiscences of the veteran Mrs. Belloc on one side, and a pleasant discussion on reincarnation and clairvoyance with Mrs. Walter Fowler on the other. The two gatherings were not an altogether desirable prelude to the all-night journey to Scotland, but the train rocked me to sleep quite comfortably.

Right on to Aberdeen we travelled and arrived promptly to time at the granite town of the grey north. If the houses were of grey granite, the hearts that welcomed us were of rosy hue; and we had first a members' meeting and then a public one which grew into warm enthusiasm. The chair was taken by the Rev. A. Stuart Martin, B.D., who made a very interesting speech, showing the value of Christianity of the Gnostic element, now represented by Theosophy. From Aberdeen we went to Dundee. Mr. Graham Pole, the General Secretary, who had flown up to Aberdeen for the afternoon, flown back to Edinburgh for business, and once more back to Dundee, presided; and we had a very full meeting. On June 1st we went to Leven, where there was a garden party at the beautiful home of our host, Mr. Christie, at Durie. In the evening came a lecture in a crowded school-house in Leven. On the following afternoon we motored to Perth, thirty miles away, after a game of croquet, in which I revived memories of more than forty years ago. It was a delightful drive through a country less rich but more picturesque than that through which we drove from Hale to Bidston. The distant hills lent dignity to the horizon; and the varied tints of fir and pine and larch, clothing the nearer slopes, reminded us that we were in a northern clime. We passed through a thickly wooded ravine with a tumbling brook, a Kashmir gorge in miniature, and along a winding undulating road full of charm.

At Perth we held the usual two meetings, and then home again through the slowly deepening dusk. Even at ten o'clock

the daylight had not quite faded. On June 3rd we regretfully bade good-bye to our kindly hosts, and started for Edinburgh, arriving before noon. There we scattered, Mrs. Hay kindly taking charge of Alcyone, Mizar, Mr. Arundale and myself; Mrs. Stead, who had accompanied us throughout, bearing off Miss Bright; Miss Arundale, who had joined us at Edinburgh mothered Shri Prakasha; and Miss Sharpe, who came up for the first Annual Convention of the Society in Scotland, found her home in the Theosophical family of the Pagans. Saturday afternoon was busy. At 2 p.m. I had the pleasure of opening the new Headquarters, a very fine and spacious house in Great King Street, secured at an extraordinarily low price by the rapid action of the able General Secretary, who picked it up with Adyar-like activity when it was offered for sale. The Convention followed the opening, and the business went through without a ruffle, the officers being unanimously re-elected with much enthusiasm, which their good work had fully earned. The inevitable photograph succeeded Convention, and then we were comforted with tea. The day closed with a lecture to a crowded audience.

To-day we are on our way to Forfar, where a good Scotch clergyman has been bitterly attacking Theosophy and has thus awakened much interest in it, responded to by the National Society by sending lecturers to his parish . . . At Forfar we were the guests of the hospitable Mr. and Mrs. Buchanan, and the Lodge meeting was held in their pleasant garden. Later in the evening there was a good-sized gathering which listened with intense interest to the "Value of Theosophy to Christianity". On the following day we took train to Glasgow, and I addressed a large members' meeting in the Lodge room, and at 8 p.m. there was an immense crowd to listen to a lecture on "A World Religion". The Rev. Canon Erskine Hill took the chair, and made a very charming speech of introduction. No speaker could wish for a

more enthusiastic and intelligent audience than Glasgow gave me that evening. It was a splendid close to a successful tour, and the whole time spent in Scotland was a very happy one. Everyone was so kind and friendly, the arrangements made by the General Secretary were so thoughtfully planned and so comfortable, and he himself was the pleasantest and most helpful of companions.

Some interesting events lie ahead: a meeting with the Bishop of London; a drawing-room address at Mrs. Kerr's, whom our Adyar residents will remember; a drawing-room meeting at Lady Emily Lutyan's to meet Mr. Arthur Balfour, where I am to give an address; a lecture at the Literary Lyceum Club and one to the Islâmic Society; a garden party and address at Mrs. Russell's, Haslemere; and a drawing-room address at Dover Castle on the invitation of the Constable's wife. We had a wonderful meeting at Queen's Hall on June 11th, the first of a course of lectures to be delivered there. The great Hall was packed from floor to ceiling, it was a most inspiring sight, and a most inspiring audience. Some hundreds were turned away, unable to find room; so that our fears that the Hall would prove too large were entirely dissipated.

We left London by the 9 a.m. train for Paris on June 12th, 1911, and had a smooth passage from Dover to Calais. The General Secretary met us at Amiens, and a large crowd of members had gathered at the Paris terminus to give us welcome. The work began with an E.S. meeting that evening, and two lectures, to members only, followed on the 13th and 14th. Some 600 members had gathered in Paris for the meetings, and it was therefore impossible to hold them as usual in the Headquarters of the Society. So the hall in which I had given a Public lecture in 1909 was hired for the members, and we had two very pleasant meetings. We were all astounded by the wonderful success of the Sorbonne lecture.

The vast amphitheatre was packed in every corner, and standing crowds filled the passages, some 4,000 in all. We came through hundreds who, it seems, could not succeed in gaining admission. It was a wonderful sight, for the hall is magnificent. It is semi-circular, the roof a single immense arch; so that the auditors are packed, tier after tier, and present one sea of faces to the speaker. Two large galleries carry the crowd up to the very roof. The lecture, "The Message of Giordano Bruno to the Modern World" roused the enthusiasm of the audience.

(Here end the notes compiled by Mr. Hodgson-Smith from THE THEOSOPHIST, from *Lucifer* and *The Path*. The matter from the year 1911 till the present day waits for a compiler.)



MISTAKES, whether they occur in the social realm or in the building of a new machine, are often the result of active research. The mind knows the end which it wishes to reach, it sees an opening, enters it, and explores far enough to discover that the opening does not lead where the mind wishes to go. Another opening is explored in a like manner and withdrawn from, so that experience is gained at every step. This is not waste, it is not evil, it is not blameworthy; it is part of the material of knowledge . . . This positive and negative knowledge is all useful. There should be no worrying over mistakes, because mistakes are part of the material of experience.

HENRY FORD

A SONG

THERE'S a singing in the wind, Brother
There's a singing in the sky ;
There's a singing in the woods, Brother
Of little things that fly—
Can't you hear ?

And all among the flow'rs, Brother
And in the water clear
In all the earth and sea and sky
There's a singing—
Can't you hear ?

What is the song that's thrilling
In all things great and small ?
"The Lord of Life has come once more
The Life that is us all."

So let the breakers' harmony
Ring round from shore to shore
And let the earth resound with song
"He's come! he's come once more!"

IDA VICTORIA LAW

THE TEACHINGS OF KRISHNAJI AND OF THEOSOPHY

By JENNIE DOUGLAS

IT seems that to some Theosophists there has arisen the idea that the teachings of Krishnaji and the Society do not agree. That thought had never occurred to me, for I have always held the idea that the more I understand what he is trying to get us to understand, the better Theosophist I will be. However, since there is this thought of a disagreement in the air, I thought I would try to compare the teachings with each other and see wherein they agree, or disagree, if I could find any disagreement.

Let us start with this thought held firmly in mind, that we are not trying to prove that Krishnaji stands for Theosophy in preference to other beliefs, for since he is the World-Teacher we know that he can be neither for nor against anything.

First, since Dr. Besant is the President of the Theosophical Society, and to that degree represents what it stands for, I tried to find if she thinks there is any disagreement, and this is what I find she says :¹

The 1928 Convention in Benares will be an ever memorable one for the World-Teacher will be there, its Centre and its Guide. It is a profound joy to me to stand aside, now that he shines out with such Power and Life, and no lesser persons can teach while he is there. I have placed in his strong hands the sole management of everything at Benares, and all who love me will serve me best in serving him.

¹ THE THEOSOPHIST, December, 1928.

There will be no ceremonials during the T.S. Convention days, for the life he pours out so richly will, when the hour comes, create its own forms in which his exquisite ideals will clothe themselves; but that hour is not yet. All outworn forms, which are lifeless will pass away; no LIVING form will perish; and the Devas who serve him, the Devas who shape the beauties of the Nature that he loves so dearly, who paint the sunset and the dawning, the tiny flowers, and the mighty trees, will, as they ever do in Nature, manifest in new forms of natural beauty, in the Kingdom of Happiness which he is founding on our earth. That heavenly kingdom is within each one of us and its sun will irradiate the new world with its beams, the forth-shining of the spirit within us, the One life which lives in us all.

That leaves no doubt as to where she stands with regard to him, so next let us study the teachings. From what I know about the Society it seems to me that the main subjects that it teaches are Reincarnation, Karma, Evolution, Man and his Bodies, and the Unity of Life; taking these in order let us notice what Krishnaji says on each one. We might say in passing that the little book *The Path* has all these teachings running through it.

On Reincarnation I will give you a few only:

In bygone ages,
Have I known the pleasures of the transient world . . .

At all the altars of the world have I worshipped,
All religions have known me,
Many ceremonies have I performed,
In the pomp of the world have I rejoiced,
In the battles of defeat and victory have I fought . . .

. . . Many births and deaths have I known,
In all these fleeting realms have I wandered,
In passing ecstasies, certain of their endurance,
And yet I never found that eternal Kingdom of Happiness¹

And again:

I have walked towards Thee
Through many lives—
In sorrow, in joy, . . .

I have known from the very foundation of the earth
Of Thy glory, etc.²

¹ *The Search.*
The Immortal Friend, p. 12.

Also :

For many lives have I seen the bleak winter and the green spring.¹

We do not find him using the word Karma, but we do find him talking a great deal about experience, and about the joys and sorrows of life :

Life is a process of accumulating and discarding, of gathering and setting aside . . . If you would see life as a clear picture you must by discriminating and selecting from your many experiences, gather the knowledge which will help you to the attainment of your goal. Life cannot be separated from thought, feeling and action, and when you understand life as a whole, using all experience as a ladder on which to climb, you attain.²

The more one reads Krishnaji and studies him, the more one finds that he says in a few sentences what it takes many books to say on a given subject ; and to me that has been the value of my Theosophical studies, they have given me a background on which I can rely to understand him. With regard to the subject of evolution that is especially true, I found many quotations and finally discarded all of them because I found three lines which I think tells the whole story :

For such is the purpose of life ; to start as the spark of a flame, to gather experience, and eventually to re-join the flame, so that the individual self is destroyed.³

Try and think of anything about evolution that is not covered in that statement.

Man and his Bodies is a favorite subject with Theosophists, and meditation is another hobby of ours also ; he tells us much about our physical, astral and mental elementals and about meditation ; he is dwelling especially on the control of these entities. I quote :⁴

In order to develop the three beings which are within each one of you, harmoniously and co-ordinately and synthetically, and thus to bring about union, harmony and complete peace, you needs must have

¹ *The Search*, p. 16.

² *Life in Freedom*.

³ *The Pool of Wisdom*, p. 61.

⁴ *The Spark and the Flame*, Star Magazine, September, 1928.

long practice and persistent struggle. Without refinement, without culture, and without simplicity, which is the outcome of these two, there will be no union, there will be no contact with the flame, for the flame is one; it is simple because it includes all the millions of sparks, and so, if you would attain to union with the flame you must become simple with the simplicity which is born out of refinement, out of culture. For behavior, the outward expression of our inward thoughts, dwells with righteousness, and you must establish within yourselves that right and true behavior in all things and towards all things. In order to express that refinement and that culture, which all people feel at great moments of ecstasy, you must train the body which is the outward expression, or rather which should be the outward expression of your inward greatness, spirituality, and nobility.

So you must first of all control the body, and to gain control needs practice and continual care, and then the body will not develop disharmoniously, and will not have habits, tricks, and sudden desires, sudden worries, sudden angers of its own. The body is merely an instrument of that self which is part of the flame; and as the self which is the spark of that develops more and more, becomes more refined, more cultured, and grows nearer to the flame, the body must also represent in the outward form the inward feelings, the inward thoughts, the inward purity. In order to control the actions of the body, in order to control the feelings, the passions and the cravings of the body, you must meditate regularly. What kind of meditation is of no importance if certain forms or systems suit you, adopt them, the result is the important thing and not the system. Whether you achieve the mountain top through one particular form or through another is of small value; what is of importance is that you should arrive at that state of mind and of emotion when the body can represent, can act, can do things that you desire. Together with the physical, which is the outward expression, there must be the inward reality, the inward development of the emotions and of the mind.

In the same article he says again :

As I said previously, there is in each one of us an emotional entity which is separate, which is apart and distinct from the others, creating and destroying on its own, irrespective of the mental and the physical. Without consideration, without thought, the emotional being develops on its own, till it learns to adapt and harmonize itself to the other two. Till that lesson is learned, till that particular point of view becomes its own, it will have to suffer, and in suffering there is not only destruction but also creation.

That sounds like karma, also, does it not ?

He gives the goal for each of the bodies, for he says :

What is the ultimate goal for the mind? it is the purification of the self, which means the development of individual uniqueness.

What is the ultimate goal for the emotions ?

It is affectionate detachment. To be able to love and yet not be attached to anyone or anything is the absolute perfection of emotion.

What is the ultimate goal for the body?

Every one in the world is seeking for beauty but they seek without understanding. It is essential for the body to be beautiful, but it must not be a mere shell of beauty without beautiful thought and feeling. Restraint is necessary for the body—control without suppression.

Does he teach the Unity of Life?

Oh! Thou art the round stone
That grinds the rice in the peaceful village
Amidst songs and laughter.
Thou art the graven image . . . etc.

Having gone through the mineral, vegetable and animal kingdom, he passes on to the human kingdom, then ends by saying:

My search is at an end.
In Thee I behold all things.
I myself, am God.¹

On the great subject of Love, the burden of the theme of all the teachings of World-Teachers, we find him saying so much that it is hard to leave out anything, I give one only:

Love—however envious, jealous, tyrannical, selfish it may be at first—is a bud that will grow into great glory and give the scent of its perfection to every passer-by. Without love man is as a desert of dry sand, as the river in the summer time, without water to nourish its banks. Those who would attain the perfection of happiness, the beauty that lies hidden from the human eye, must cultivate this quality of love. You must love all and yet be detached from all, for love is necessary to the unfoldment of life. To cultivate it you must learn to observe, you must gather experience vicariously, or through your own treading of the sorrowful paths of experience. It is through experience that you know sympathy, that you are able to give affection to those who desire it, for if you have never experienced sorrow then your heart is incapable of sympathy and understanding.²

One other idea that is not included in the Theosophical teachings, but is so prevalent that it is almost a slogan in the Society, is that the teachings of Theosophy are so complicated,

¹ *The Immortal Friend.*

² *Life in Freedom* p. 49.

so high and mighty so to speak, that the ordinary individual is not ready for them; that is an idea that we must root out, for our leaders do not teach us that, they are always telling us that "all are one," that we see in others only that which is within ourselves. They also tell us that there are many outside of the Theosophical Society who are much farther advanced in evolution, but it just happens that this is the particular line of evolution that we have been following throughout the ages. It would be much more kind if we would get in the habit of using the expression that certain people are not attracted to Theosophy rather than using the expression, as we all do, that they are not ready for it; when they desire it they are ready for it, no matter at what stage of evolution they may be.

I am afraid that we are going to get the same attitude with regard to Krishnaji's teachings if we are not careful; not long ago I was talking with some one, and remarked that since we have the finest philosophy in the world, and that since added to that we know of the World-Teacher, if we do our part and put these things before the public as we should, it would take the policemen to keep the crowds controlled that would come to this place. The reply was that we cannot expect large crowds for the Theosophical meetings nor for Star Lectures because these teachings are such that the majority of mankind are not ready for them. With that idea I do not agree at all. If we are ever going to live up to rule 5 in *Light on the Path* which says "Kill out all sense of separateness," we cannot hold that idea.

My idea is that the world is ready for him now, or he would not have come now, and the fact is shown in that crowds will gather and follow any teaching, no matter how foolish it may be if it is presented to them in a way that they are led to believe that it will help them; now, we have the truths that will help and why not present those truths so that

the people will, at least, come to find out about them. My experience has been that many many people who have never heard of either Theosophy or Krishnaji accept his teachings as readily, if not more readily than some of us do.

What is his idea with regard to the class of people that his teaching is for? He says:

My love for Thee
Has awakened the love
For all.
I must bring the world
To Thee.¹

And:

Because 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.²

When answering a question about the quickening of evolution at his coming, he answers:

I say that liberation can be attained at any stage of evolution by a man who understands and that to worship stages as you do, is not essential. As you have snobbery in the world, and pay reverence to aristocratic titles, so you have spiritual snobbery; there is not much difference between the two.³

In answer to the question "Have you one teaching for the masses and another for your chosen disciples?" He replies:

I have no chosen disciples. Who are the masses? Yourselves. It is in your minds that the distinctions exist between the masses and the chosen ones, between the outside world and the inner world. It

¹ *The Immortal Friend.*

² *The Pool of Wisdom.*

³ *Let Understanding be the Law.*

is in your minds that you corrupt, step down the Truth. O friend! If you are in love with life you will include all things, transient or permanent in that love. You want to have a special teaching for the chosen few, because in your heart there is separation; and you wish to confine the pure waters of life and keep them for yourselves. Can you ask the sun if it shines for the masses or for the chosen few? Can you ask the rains whether they are meant for the plains or for the mountains? If you do not understand you will, as has always been done, make this teaching for the few, and so step down the Truth and betray it.¹

It is not remarkable that we find so many things in his teachings that are along the same lines that we have studied so long, for I believe that any organization existing for the benefit of mankind could find the same thing true. We have seen his teachings compared with those of Emerson, with those of Jesus, with the *Bhagavad-Gitā*, in fact with many others also, and we find similar statements, this is only natural because he is the World-Teacher, and therefore he teaches all that has ever been taught on this earth before, placing it in a new light for the new age that is coming.

He is all things to all men, if you notice him you cannot help feeling that, sometimes when ones sees him one feels that one is seeing a child in all its joyousness and purity, again one looks at the youth, so many people who saw him soon after his brother passed on, expressed themselves that he looked like a broken-hearted boy who needed to be loved: again he appears to be the man of insight and understanding, sometimes he reminds one of a mother in the way he looks at people: and then—there are times when one sees him—one wonders that anybody could dare to approach him, the god-likeness shines out from him with such force. Naturally this is so, for he is all, he includes all in his consciousness, the child, the youth, the man, the woman, the God, for he is all—He is God.

¹ Let Understanding be the Law.

THE CULT OF THE PHYSICAL

THE PHYSICAL BODY—THE PERMANENT ATOM

By EVELINE LAUDER

IN our earlier days as a Society it is safe to say that the physical body was, by a certain number of enthusiasts, a good deal despised. Among a decreased number, one may assume it is so still. The wisdom of this attitude may be questioned, but it was a natural outcome of a tremendous wave of spiritual force, thrown against a similar one of materialism which threatened to engulf religion years ago. It was also the invariable stage on the track of development of all religious movements, as for instance, the Christianity of the Middle Ages, when an immense impulse towards asceticism swept over Europe, producing its saints, martyrs and recluses in due course. Among certain communities and individuals that impulse still persists. It is cyclic as all else, and possesses its own power of ebb and flow. But there is always the intermediate period which, strictly speaking, would appear to be ideal, inasmuch as it betokens equilibrium, balance—where the two extremes unite, each bringing the harvest of its experience to the altar of the generations, no more as antagonists but as complementaries. Returning to the contempt sometimes displayed by extreme ascetics towards their very useful vehicle the physical body, I venture to define what, for me, it really is, and to take my stand

with those who have beautifully and truly named it: "The temple of the Living God." To me there is more poetry, more reality in that phrase, than in the term of "seventh principle," "gross vehicle," "material shell," and others similar. Also the term "animal" is connected with the picture of a lower kingdom, though equally important in its sphere, and an avenue of approach to the other. I do not mind "servant," in fact that designation has been ennobled by the use of it in many sacred Scriptures. And the word "service" is an image of that which is holy.

Yet I can never think of this garment of human flesh without recalling the stately language of *The Secret Doctrine*, where H.P.B. refers to the Bodhisattvas, and to the Projection of their "Shadow men," "who are themselves".¹ That to me has ever signified the union, the identification of the "Watcher and His Shadows," spoken of elsewhere.² True, the symbology employed relates to a Being beyond our ken; yet the extreme grandeur of our philosophy is that we can use such a symbol in many senses. It will always cover the ground. It is the ever-unfolding Wisdom Principle in ourselves, that will enable us to distinguish in what particular sense it is used, when purposes of study demand division and limitation. Thus, for me, "the Watcher" would be, humanly speaking, that Personal God of each of us, and His "Shadows" the earthly incarnations, and also the divisions, mental, emotional, and physical of these themselves.

Some may fear and complain that to use this phraseology in the lesser senses is to risk dwarfing the larger conception: I do not think so necessarily. If so, it can equally magnify the lesser. The issue depends on ourselves. Our Master Occultist, H. P. B., could handle any word-symbol, and make it cover a very diverse area. Hence the charges of

¹ *S.D.*, I, p. 285.

² *Ibid.*, p. 286.

obscurity and confusion sometimes made against her by those who would have been surprised to learn that the real explanation was *their own incapacity* to entertain more than one idea at a time. But she moves in the greater Cycles, we in the baby days and years.

If only we could say what the physical body really is, why then, I suppose, in the quaint wording of an old writer: "The world itself could not contain the books that should be written." Do we, even as Theosophists, realise what that teaching of its Permanent Atom revealed to us?

The fact, more vital perhaps than any other is: "There is no death." Before we had it given to us, we received, it is true, a beautiful and interesting description of the worlds beyond from eye witnesses. We even made our own experiences there. But when the beloved "past," leaving the shrine cold with the seal of its mortality fast becoming apparent, what comfort for those who loved the smiling eyes, the brow and hair, the mouth of whose every curve we were possessed, the lithe or, it might be crippled, form we had tended and rejoiced to know as ours—all that was to go, either by the slow process of earth disintegration, or the swifter one of fire. But of it nothing, nothing, as we knew it, was to be left. It did not help us that we should be told to set our affection on the incorruptible. It was the corruptible that the corruptible desired; *our* body and lips and arms yearned; *our* hands were empty. But with the more detailed teaching of the Permanent Atom came the sense, for me at least, of a bridge, a fragment which in some then unconsidered fashion should render possible recognition in the heaven world. Ardent Christians have the same difficulty. To some indeed it seems given to sense the constant link, at least after the first moment of bitter loss is over. But to others, equally devout, the consolation is somehow denied. It is the difficulty of just such a one as was passionately propounded to me,

that has helped the inducement to write this paper. And to be offered, as an explanation of this agony of parting, the fact that the whirlwind of grief and tears had shut them away from the dear one seemed really cruel, however true. I can remember with regard to a desperate longing of my own to have lived, or to remember living, in an age with one of my soul's heroes, imagining it as follows :

Take all the roses born since then,
And all the Junes, and all the gold,
For this one hour of Joy untold.
Take them ! but give me *him* again.

That was written out of a full heart. Who shall reproach the unreason of such a desire ? Not those who remember their own blindness ; not those before whose eyes is unrolled the panorama of births and deaths. How well one can sympathise to-day with that : " I want to know—I want to know, myself ! "



THERE is neither evil nor good from the eternal point of view, but there is good and evil for the man that lives in the shadow of the present, which is constantly changing ; and that is why he is so frightened. To attain that liberation, that freedom, he must be beyond good and evil, which is to be beyond all fear—fear of the present, fear of the past, and fear of the future.

J. KRISHNAMURTI

THE SCIENCE OF THE FUTURE: A GLIMPSE

By E. W. PRESTON, M.Sc.

INTO the world has come a new doctrine. Again and again in the world's history, in the long process of the development of mankind, this has taken place, each time the new truth arises from within the heart of man; stimulated perhaps from without but growing from within. We may water the seed, the sun may shine upon the tender plant but only the urge of the life within will cause it to grow.

This new truth can be expressed as the realisation of consciousness and on every side we find it taught. The scientist discusses relativity and reality, the hitherto absolute concepts of time and space being realised by him to be aspects of the relation of the consciousness of man to his surroundings. The Theosophist speaks of the consciousness in all the kingdoms and of the need for the identification of ourselves with that One Life. The mystic teaches that God is to be found not by mental reasoning but by conscious experience, either by the union of our Life with God or with our Brother Man. The psychologist talks of the evolution of the intuition—"being the mechanism of consciousness . . . it is an evolutionary fact observable at every stage of the evolution of that consciousness". The Great Teachers of men tell us that doctrines and creeds are unreal, that we must cast aside these names, these words and forms, and approach the reality within, that we must retire into our own consciousness and

there experience, that we must know that of which we speak and then, and then only, can we be Saviors of the world.

Let us endeavor to catch a glimpse of what is before us . . . Tentative and delicate are the tendrils which the new truth is sending down into our minds, for it is a truth dealing with the inner life, with consciousness itself.

Let him who would develop this new sense go out alone into the woods. There he will find a sense of peace, something which enlightens and inspires him. For in nature, in the mineral and plant kingdoms and in the fairy and deva life associated with them, we have the Life working absolutely in harmony with the Plan. This is why man must himself "grow as the flower grows"; not because he should imitate the ignorance of the flower but because he should put his whole Divine Life in line with the One Will towards evolution. In the forest or on the heath, with the sky above him and the earth beneath his feet, he feels a sense of happiness, because all nature, the trees, the clouds, the blades of grass, are not struggling but are entirely in the hand of God. Silently, as he watches and worships, comes the sense of that Oneness of Life. He understands why, when a member of mankind attains, all nature thrills and feels subdued.

As he learns why nature helps him, so does he find the life in all material things, for as he sits in his room in contemplation, suddenly the walls will open into something more divine. This vision is there for all, even in the darkest city office, in the street, or in the factory. As he walks the city streets, impersonal, wishing no longer to impress himself on any other portion of the universal life, each man may sense the joy of the fulfilling of the divine purpose in the atoms of every paving stone. How much more is this vision open to the scientist, if he will but add to his conception of nature as a realm of Law and Order, the recognition of it as being also the manifestation of Beauty and Life. The trinity

in the lower kingdoms is Law, Beauty and Life, in the mineral Law is perhaps predominant, in the plant Beauty and in the animal the Life.

What then will be the science and scientist of the future? The creative activity of science is the bringing into the physical brain of the knowledge of the laws impressed on matter by the One Divine Life. Science, even to-day, is going far beyond appearances and is beginning to see the world in these terms of reality, though the students of this particular aspect of the work of the Divine Life known as scientists, are not always self-conscious of what they do. The artist, the musician or the poet catch the inner meaning of one aspect of this Divine Life and are its channels to the physical world, the scientist brings down ideas into the physical world from the mental world of the mind of God. He, too, just as much as the artist and poet, creates. This creative power is one and the same in all, for when the man becomes a great scientist we find very often that he becomes a great artist also, and the greatest of the poets can see the life in the atom and in the machine. To-day, with the coming of this creative activity we find the poet, the musician, the scientist and the saint becoming manifest in one and the same person as they were, of old, in Pythagoras. For when to the eye of the spirit, of the imagination, all forms appear unreal, when the scientist contemplates matter and knows it to be not matter, but force, not real but an illusion, then he is ready to see the One Life in all, then he sees that Knowledge and Service to Humanity, the Life and the Way, Intuition and Science, are one and the same.

How then will such a man, the scientist of the future, examine his materials? What will he see and do as he stands in his laboratory?

The chemist of the future will first recognise consciously the existence of the Divine Life in the matter with which he

is experimenting and hence will realise that in his practical work on that material he is coming into contact with Life in the mineral kingdom. He will endeavor to identify his consciousness with the element or elements which he is studying and, at the same time, he will, in virtue of his position at a higher stage of evolution, be able to look at the reaction from above and seek to sense which particular Divine Law is working through the form. In this effort the awakening intuition will perceive facts concealed from the mind and thus build the bridge from the lower to the higher, from the world of Matter to the world of Life. In contacting that world of Life he will see the elements not merely as passive bricks out of which the Great Architect builds His Universe, not as letters of the alphabet of nature out of which blind force produces words or compounds, but as evolving entities bound upon the Wheel of Life and to whom he owes a service. He will see himself rendering that service as he brings to bear upon them the powers of heat and electricity, as he causes combination and disintegration, as he evaporates and condenses, causing them to pass through the cycle of births and deaths, through the three lower sub-planes, solid, liquid and gas, the sphere of the mineral's life in the three worlds.

For the mineral there are two ways, order and complexity, in which evolution takes place, two ways in which the atom gains experience; one culminating in the crystal and the other in the cell. Just as in the vegetable kingdom the plants of to-day differ from those of past ages, so do the members of the mineral kingdom differ from those of early times. That fact in nature, to-day called the Periodic Law and so little understood, will be seen by the new scientist as the scheme of the evolution of the elements; in which they take their place on the spiral of space as the races and sub-races of mankind do on the spiral of time. The races of

men follow each other in time but the elements exist simultaneously and follow each other in properties. As the life-wave progresses in time the elements will become more and more responsive and less rigid. They will begin to show the power of transmutation, a process which has already begun.

In the early days of the earth, when the world was yet molten, few if any crystals appeared. To-day we find crystals in almost everything, but still small. Crystals are the flowers of the mineral kingdom and so the laboratory will be to the chemist his garden, each gem a flower. Take for instance a silver chain that lies before me. In it is a wondrous beauty, first in its lovely curves, in its outward form as beautiful as that soft pussy curled within her basket. Lift it and see how it rejoices in its form and seeks to fall again into those gentle curves. Only an artist could make you see its beauty on paper. It is "rhythm everywhere of straight lines and curves". My chain has not been used for some time and it stirs, the life within it stirs with joy at contact with my consciousness, lying out upon my desk it rejoices. Go yet a little deeper. Each link is linked to each and each has its tiny life, each has been tried in the fire and tested. Each is a tiny individual, quiet, sweet and gentle. For silver is a lovely moon-lady clothed in shining gossamer white, and so are the fairies that attend her. Silver is like drops of water, the silver drops of spray falling in some vast cascade. Some day the silver chain will reach perfection, she will no longer tarnish but remain pure and clear as crystal; for this is the goal, the apotheosis of the mineral kingdom. The world then will be as the New Jerusalem:

That great city descending out of heaven from God
and her light was like unto a stone most precious, even like a jasper
stone clear as crystal . . . the city was pure gold . . . like
unto clear glass . . . and the foundations were garnished with

all manner of precious stones, jasper and sapphire, chalcedony, beryl and topaz, jacinth and amethyst.

As the crystal represents the goal of evolution of the mineral through order, so the colloid and the organic compound by their very complexity and instability are able to express another aspect of life which is to reveal a new type of beauty. As the colloid builds up into the cell, as it finds its place in the body of an animal or human organism, so in its turn it comes into contact with the new type of life which is its next step in evolution. Its life is stimulated by this contact just as gems are helped by contact with humanity, and as our pet animals progress because of their association with man.

All this, as well as the relation of the angel kingdom to nature, will be the field of work of the new scientist. To be able to contact the inner reality, the life, is to open a channel for the Highest, for His power to flow forth into the world like a flood. We are but atoms on the way, let us pour out ourselves in light, becoming part of the Universal Life. Thus shall we praise the Holiest in the height. In the depth, the depth of our own being, there we praise the Holiest also, for the depth, too, is an open door, a tunnel opening into the Universe; we are the bridge, not between earth and heaven, but between God and God.



THE RETURN OF PAGANISM

By HELEN VEALE

THE world Press of late has given currency to reports of a strangely significant movement, though yet of small proportions, that has taken form in Germany. We read that General Ludendorff, of war fame, is touring Germany with his wife, as missionaries of a revived national paganism, asking people to repudiate Christianity as an alien and Jewish faith which has sapped the vigor of their Nordic race. Germany's downfall in the war he attributes to a conspiracy of Jews, Jesuits and Freemasons—in truth an oddly assorted triumvirate of movements—and so he goes forth as an apostle of the old Teutonic gods, Thor and Woden, Freya, Baldur and the rest. It seems as though the mission were not yet being taken very seriously, for out of two thousand who listened in the little Saxon town of Aue, only twenty remained behind at Frau Ludendorff's invitation, to sign the proffered pledge; but yet it is among the strangest of modern portents that such a man as Ludendorff—no weakling or visionary—should lead such a crusade. He has had the courage to lead in action, but has not been alone in the thought, if we may judge from the tendencies of current literature, especially novels. A steadily growing proportion of these, as Marjorie Bowen's *Haunted Vintage* and John Buchan's *Dancing Floor* for examples lately encountered, voice the interest of the moderately intellectual public in the world of Pan; and not moreover an

archæological interest in antiquities of a bygone world, but rather a not unhealthy curiosity about some Bluebeard's secret chamber which we have been forbidden to explore, while vitally in possession of the key.

From the first Christianity has been a missionary religion, sent from one land to convert the people of another, refusing to acknowledge any affinity with the older faiths it dispossessed, or to thrust its roots deep into the native soil of a local culture. How far this was in accordance with the wishes of its founder, or the inevitable result of contemporary religious corruption, it is hard to say and scarcely of more than academical interest, since we are concerned with Christianity as it is and historical reactions to it, rather than with what it might or should have been. But it is easy to trace a resultant weakness throughout the structure of Western civilisation, owing to its religion having been thus a surface and airy growth, leaving the deeper strongholds of human nature unpenetrated and unsubdued, or even hidden under a specious puritanism. Eastern religions are more deeply and vitally interwoven with the whole life of the average man, to the extent perhaps sometimes of too much acceptance of what he is, instead of pointing all alike to a supremely high ideal, and ignoring the futility of their efforts to attain it, and their consequent too frequent abandonment of all effort beyond outer conformity. The Buddha like the Christ preached the life of saintly perfection, but His Eastern followers seem always to have recognised that not all could be expected to lead it, and to have provided suitable spiritual consolation and guidance for man at every stage, instead of abandoning the morally unawakened or spiritually defiant as children of the devil.

However it has come to pass, the result has been that, in the West, there have always been men who, consciously or sub-consciously, accepted this Christian disinheritance,

and as "Children of the Devil" have claimed their patrimony, and sometimes found it not so contemptible as good Christians profess to believe. It is a well-established fact that in outer appearance Satan has borrowed from the old fauns and satyrs of classical ages, so he is the Christian disguise of the great god Pan, universally beloved as much as he was feared, and not as dead as some poets would have us believe.

The great loss to the West has been the divorce between Christian ethics and æsthetics, between the Good and the Beautiful. Only the poets have consistently raised their voices in defence of a sane and whole view of life as divine, and this has been so much in opposition to their religious environment that we have the curious anomaly of a Milton writing his great epic of the struggle between Good and Evil—God and the Devil—with the full intention of increasing men's devotion to the first and abhorrence of the other, and unconsciously, or rather from his own sub-conscious sympathies, achieving just the opposite result, and exposing the true nobility, under all veils of matter, of the Great Adversary, prototype of the God Resurgent in Man, ever measuring himself in strength against his divine source, or against that externalised authority which represents him.

With the rise of the modern natural school of philosophy in Germany—itsself inspired partly by English poetry—and the breakdown of all orthodoxies following the French and other revolutions, it became possible for a gentle poet like Wordsworth to exclaim :

Great God, I'd rather be
A pagan, suckled in a creed outworn !
So might I, standing on this pleasant lea
Have visions that would leave me less forlorn,
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn.

Still more boldly could Shelley take and invert Milton's great theme in his *Prometheus Unbound*, and exalt the glorious

figure of the Great Rebel, as Milton had instinctively felt him through his Puritan inhibitions.

So we come to the present day, when psycho-analysis rather than religion has taken possession of the field of discussion of moral and ethical values. The world has grown smaller, or man larger in his power of grasping it; thought and emotion are fast becoming universal, free from the parochialism of sects and schools. Perhaps even religion is no more wanted, but in any case we are no longer satisfied with Nineteenth Century religion. So first there is a harking back to the old and outworn creeds of the past, even to the incredible extent of an attempted revival of Paganism in scientific Germany. But that is unlikely to go far. Ours is an age of Promethean revolt against orthodoxies of all sorts, and we all feel it a prime necessity to worship only what is worshipful, to distinguish between Good and Evil by the sanction of our own human experience, and not fall into Milton's mistake of enthroning Fear and debasing Courage.

The first point to set right is our understanding of religion itself, in its broadest sense, and frankly to recognise that all religious systems hitherto have been compromises between worship of God and worship of the Devil, in the sense that they have been inspired at least as much by fear as by love. It is true that Christ—as others before Him—said "Perfect Love casteth out Fear," but we have let the money-changers back into the temple that He cleansed. The wise of old said that the Devil is but an inversion of God, and so it is that the Devil to the puritan mind mostly takes the form of a perverted power of love, and repression by the discipline of Fear has been the means employed to fight him. But the modern mind revolts against this, preferring even the splendors of the fallen angel to the moral ugliness of a jealous Jehovah, who calls to man to fear his wrath. In truth, what is there to choose between such an attitude and that of the Hindū Kali worshipper,

or devotees of any idol that demands blood-sacrifices and propitiatory rites?

All religions, Christianity included, have to purge themselves thoroughly of this devil-worship which has been the orthodoxy of the past, to set up Prometheus in the place of Iove, and to realise that this true God of human evolution, has for his consort Asia, who is both Natural Beauty and Love. Names matter little to the truly religious man to-day, who feels fraternity of soul far more easily with the enlightened follower of another faith than with the unenlightened of his own. The essential thing is to cast out fear, which is everywhere and always the cause of devil-worship, under whatever names it masquerades.

So repressions and suppressions must go, and we must all trust Life, letting experience alone close doors behind and not before us, and awakening by all means our intelligent sympathies, so that we can share all human experience everywhere, and more quickly gain those natural inhibitions which defend our rear in the great onward march of humanity towards perfection.



A MORNING THOUGHT

TIME after time, through countless years,
The warriors of the night ride o'er the earth,
And think that in the spreading of the dark,
The sun and day lie vanquished.
Yet ever in the morn, the sable hosts
Fly, as the hounds of dawn bay in the East,
And once again, resplendent, God draws near,
Triumphant and alone.

So in our lives, time after time,
The dark, sad shadows, cobweb-decked, of fear,
Put joy to flight,
And numbed and cold, we shiver and are sad,
Yet ever joy returns.

Life has its winter-time, that passes by,
And spring gives way to full-flushed summer-tide,
The days of joy draw out,
The nights, no longer bleak and cold,
Are decked with stars,
Set in a web of deepest violet-blue,
Luminous, beautiful, and full of song :
While fear dissolves, and thaws beneath
The warm and scented zephyrs of God's love.

LAURENCE JOHN

MAGNETIC ASTRONOMY AND ASTROPHYSICS

By G. E. SUTCLIFFE

II

IT was important to set forth briefly, the remarkable progress of scientific thought since the Coming of the World Teacher before describing in detail the results obtained by this scientific group. For these results are so extraordinary that unless we could show that our work is only an item in a great world movement which embraces the whole of humanity, we should feel ourselves in the uncomfortable position of appearing to regard our work as of greater value than the similar work that is being done through others. The most momentous piece of work is, of course, that being done through the ordinary scientific channels, ours being supplementary and explanatory of this. We appear to be doing what may be regarded as an extension of what has been set forth in *The Secret Doctrine*, and in the writings of Bishop Leadbeater and Dr. Besant. All of it seems to us to be in accord with the teachings of the above, we are merely extending it.

When *The Secret Doctrine* was written, the gap between it and the contemporary scientific point of view was so great as to be quite unbridgeable. As shown in the previous article, this has been narrowed by the progress of scientific research especially during the last three years. It seems reasonable therefore, that this time should be chosen to fill up the

remainder of the gap by additional information from occult sources. This may explain the unusual help that has been given to us from the commencement of the group. As before stated, this was started in 1926, and began without any programme. A few days before the first meeting, it occurred to one of us to obtain a bar magnet and examine that; the result was startling, for the magnet turned out to be the key to all the forces of the universe. At our second meeting on September 14th, 1926, having examined the forces of the poles, attention was directed to the centre of the magnet, when we were interrupted by the following dictated information, the first we had received :

This centre is Immaculate . . .
 This is the Eternal Virgin . . . Isis . . .
 This is the Mother of all the World . . . The Cosmic
 Lotus . . . Love . . .
 The Universal Womb within which gestates whole uni-
 verses . . .
 This is the Mother God . . . Purity . . .
 She manifests through all fecundity on Earth . . .
 She is the Heavenly Queen, Who holds all things within
 Her embrace . . .
 Through Her flows all affection . . .
 She is present at the heart of every manifested form, however
 great, however small . . .
 Perfect in the atom as in the Sun, in the microbe as in the
 Universe . . .
 The Universal Isis is the summation of Her microcosmic
 representation . . .
 She both imbues and inspires with Life . . .
 She is the Lotus of the World . . . The Lotus of the
 Universe . . . the Lotus of the Cosmos . . .
 Though She ever brings forth, She is ever Immaculate . . .
 White and Serene in Her unstained Purity . . .
 Your Goddess . . . Whom you do well to worship and
 adore . . .
 Find Her within yourselves, and you will have found all . . .
 Become the Eternal Virgin, and the Goal is won . . .

This examination of the magnet was followed by an examination of the Earth, Sun, and the planets, treating each as a magnet, which turned out to be correct. The bar magnet was replaced by one which was spherical, and afterwards by

advice in a dictated portion, we obtained a spheroidal magnet, which was an approximate model of a solar system. To these extended researches we have given the name of "Magnetic Astronomy and Astrophysics," as they more or less cover the same ground of these two sciences, and are the results of observations by magnetic vision. That is to say, whilst ordinary vision is the linking of the consciousness to light or electro-magnetic vibrations, magnetic vision is the tuning of consciousness to magnetic vibrations. These magnetic vibrations are not, like those of light, reflected by solid surfaces, but penetrate into the interior of bodies, and disclose the forces operating therein. As Prof. J. H. Jeans pointed out:¹

Our whole knowledge of physics is "surface physics". We ought to remember that our knowledge of physics is derived wholly from experiments conducted on the surface of a planet with the aid of light emitted from the surfaces of sun and stars . . . There may be a more general physics applicable inside a star, and this may contain sources of energy unknown to us . . . Conservation of mass and energy may be only phenomena of "surface physics".

This intuition of Sir J. H. Jeans has been abundantly confirmed by our researches; the real key to physical forces is not at the surface of bodies, but in the interior. There is a more general physics. Inside stars, as well as outside in the open spaces, there are sources of energy which physicists do not at present dream of. Scientific theories may approximate to, but cannot perfectly solve, the problems of physics, so long as observations are confined to surfaces. Hence the value of magnetic vision, which discloses the interior.

The fundamental operation taking place in a solar system may be thus briefly described. Through the poles of the Sun, energy is received; this is stored for a time in the body of the Sun; it is then poured forth in light streams to the boundary of the System, the "ring-pass-not". From there it rebounds, the rebounding forces constituting the cores of the light rays. Thus the energy returns along the same lines as it went out.

¹ *Nature*, Vol. 103, p. 64, March 27th, 1919.

Now, physical experiments can only contact the outer walls of the light rays, that is, the outgoing energies. The incoming energies penetrate their instruments, and leave no trace. But, as shown in the previous article, the new mathematics has disclosed this core, and partly explained its function. It is this core that gives rise to the atomic nucleus of Rutherford, where all the mass and energy of the atom resides. This centripetal core is also the source of gravity and other attractive forces, the explanation of which has so far eluded the grasp of modern physics.

What has been said of the Sun applies equally to the planets. There is a receipt of energy through the poles, a temporary storage within the body of a planet, a shooting forth of this energy to the boundary of the System in the form of radiation, and a return along the cores of the rays. This is the general process, and gives rise to forces obeying the law of the inverse square. But in addition to this there are lines of force between the Sun and planets, which do not radiate, but remain concentrated. They take the form of broad ribbon like streams of magnetic force, linking the Sun and planet. In all cases this streaming is dual. There is never an outward streaming alone, or an inward alone; the outward and inward streamings are always conjoined, one forming the outward wall of a tube, and the other the returning core.

As is known to the student, the atom of matter is made up of ten whorls. Each of these ten whorls is the end of a stream from the Sun. They do not, however, return as a compact group to the Sun, but distribute themselves to the planets, and return to the Sun singly via a planet. Thus of the ten whorls of an atom, one will return to the Sun from the Earth, the other nine will first proceed to the planets, Mars, Jupiter, Saturn, etc., and from there return to the Sun, and so complete the circuit.

This is the real *raison d'être* of planetary influences, and one of the keys to Astrology. There is thus a triangular circulation from Sun to Earth, Earth to planet, and planet to Sun.

It may be objected in connection with these observations by magnetic vision, that we have only the *ipse dixit* of the observer to guarantee the accuracy or reliability of the things seen. But as it happens, many of the most important observations can be effectively tested by the group. When observing atoms, the above objections may apply, but not when observing the Solar System, for the positions of the planets are accurately recorded for each day in the *Nautical Almanac*, and this is not in the possession of the observer. Before a meeting where the Solar System is to be examined, a chart is made of the heliocentric positions of the planets for the day, and is arranged in the form of a clock face, with the Earth at six o'clock, the Sun at twelve, and the other planets in their true angular positions around the Sun. The observer, without being shown the chart is then asked to search around the Ecliptic, and give the position of the planets to the nearest hour. Thus a planet which is about 90° to the right of the Sun would be placed at 3 o'clock on the clock dial, and so with the other angular positions. We are thus able to test the observation, not only by the angular position, but by the distance of the planet from the Sun and the size of the planet. These distances and sizes, as is well known to every astronomer, vary greatly, any error of observation would be quite easy to detect. We may say at once that these tests have always been satisfactory, and to the group, are absolutely convincing as to the reliability of the observations. This is perhaps a unique instance of abnormal vision being conducted under perfect test conditions.

Such a test, of course, is absolutely convincing only to the group, but it is possible that some of the observations may be tested by the world in general. As pointed out above, the

atom has ten whorls, nine of which return to the Sun via a planet. This would require nine planets in addition to the Earth, and only seven planets are known. Where, then, are the other two? Now, since there is a magnetic ribbon issuing from the Sun to each of the planets, all that is needed for the observer to discover the positions of the planets, is to observe these ribbons in the neighborhood of the Sun, and then follow them out to their other terminus, the planet. This can be done whether the planet is known or unknown.

The discovery of two unknown planets was one of the earliest results of these researches. That two planets existed beyond Neptune has been known or believed in by Theosophists for many years, but their location in space was quite unknown, and remained to be discovered. The first discovery was made by us on May 19th, 1928. By tracing the magnetic ribbon outward, in a position where there was no known planet, there was found a planet beyond Neptune, at a distance, roughly of 50 to 55 astronomical units, and in heliocentric longitude 226° - 232° , as near as could be measured by ordinary angular inspection.

The second discovery was made on June 30th, of a still more distant planet. Its angular position was about heliocentric longitude 165° , and its distance from the Sun about 70 astronomical units. Owing to the great distance, the heliocentric and geocentric longitudes do not differ greatly, and the difference may be about the same as the probable errors of observation.

We have given the more distant planet the name Osiris, and the nearer one, Isis. They are both large planets, and are in an early stage of evolution, the surface of Isis, which alone has been examined so far, being a boiling sea of molten rock, and the seat of continual eruption.

The Sun is near conjunction with Osiris on September 9th to November 15th, when in Right Ascension 14h. 58m.

South Declination $16.^{\circ}53'$ to Right Ascension 15h. 22m.
South Declination $18.^{\circ}22'$.

Osiris may be found somewhere in the neighborhood of Sigma Leonis. R.A. 11h. 17m. North Declination $6.^{\circ}25'$, and Isis in the neighborhood of Alpha Librae R.A. 14h. 47m. South Declination $15.^{\circ}45'$, along a line directed to Beta Scorpis R.A. 16h. 1m. South Declination $19.^{\circ}37'$.

These positions are for the year 1928, but the motion in longitude is slow, about half a degree per annum for Osiris, and one degree for Isis. The best times to observe Osiris is from November 1st to August 1st and for Isis, January 1st to September 1st.

The observer does not feel sure that the planets will reflect ordinary light in sufficient quantity to be viewed in the telescope, and with regard to the more distant one (Osiris), doubts it. This is the only uncertain feature of the discovery, apart from which it may turn out to be an excellent test of the reliability of the observations, not only to the group, but to the public in general. The discovery of either of these two bodies within a reasonable distance of the places indicated, will constitute a demonstration of the value of magnetic vision.

Readers of *The Secret Doctrine* will remember how the fact is accentuated,¹ that the astronomical physicist has so far given no satisfactory cause for the phenomena of axial and orbital rotations in the case of Sun and planets. It is, therefore, of interest to show how this is explained by these researches. In Sir Oliver Lodge's *Modern Views of Electricity*,² it is shown that if a current enters the pole of a magnet and leaves it at the equator, the magnet revolves on its axis. Now this is exactly what happens in the case of the planets. An electric current enters at the pole of a planet and leaves

¹ Vol. 1, p. 544.

² P. 143.

it for the Sun at the equator, and this is known by physical experiments to cause rotation. There does not appear to be any physical theory to account for it; it is simply an observation from experiment. By magnetic vision these currents can be observed, and are sufficient to account for the rotations. This is a discovery of the greatest importance, as it introduces hitherto unknown factors into the science of Astronomy.

The unit of mass on any plane is not the atom, but the half-atom :

In order to examine the construction of an atom, a space is artificially made in the wall thus constructed, the surrounding force flows in and three whorls immediately appear, surrounding the hole with their triple spiral of two and a half coils, and returning to their origin by a spiral within the atom; these are at once followed by seven finer whorls.¹

These link themselves with the three to form the physical atom. It is these separated half-atoms which are the units of mass on all the planes of form. If we divide the proton of 18 atoms by 36 we obtain the mass unit of the physical plane. Dividing this by seven, gives us the mass unit of the astral plane, which is identical with Planck's constant. Dividing this again by seven, with a small correction due to the joint operation of solar and terrestrial gravity, we obtain the mass unit of the mental plane, which is identical with the electron.

The key to the operation of physical forces, particularly of those of electricity and magnetism, is not the operations on any one plane. To obtain this key we must observe, not what is occurring on the physical plane, but what is occurring *between* the planes. The matter on a plane is not continuous, it is continually circulating between the planes, and it is during this cyclic movement that the particles transform themselves into light waves and *vice versa*. This is what has hitherto baffled the physicist, and which has been demonstrated by the new wave-mechanics. It has given rise

¹ *Occult Chemistry*, p. 2.

to Dr. Whitehead's theory of reiterated transformations. The electron does not move in a continuous line, it emerges at a point, disappears, and again emerges at a point further along the track. This circulation across the five or seven planes of the System, is the real solution of the mystery ; it is as if the Logos keeps in contact with the matter of all the planes by repeatedly drawing it up to the highest plane, and sending it back again. It is the reiterated "I am This," "I am not This," of Bhagavan Das, and the *Pranavavāda*.

* * * * *

As pointed out in the previous article, recent scientific progress has been so guided as to greatly narrow the gap between the occult and exoteric sciences, and it would appear that similar guidance in our own case had as object, the completion of this, so that the teaching of *The Secret Doctrine* would be vindicated. In this connection it is worthy of note that H. P. Blavatsky predicted that something of this kind would occur in this century. The problems which occupy the minds of physicists of the present day, are the same problems dealt with in the researches of the group, and these researches take on a form which enables us by means of mathematics, to complete the links and the demonstration.

The title of the work is the same as these Articles, *Magnetic Astronomy and Astrophysics*, and it is proposed to publish it in three parts. Part I, will be introductory, and will consist of a general statement showing the principal results of the investigation, and how they serve to explain the problems which are exercising the minds of the physicist. Part II, will give full reports of the observations, and the information dictated to us, with a few comments inserted to link up the individual observations with the known facts and theories of the physical sciences. Parts I, and II, will be non-mathematical, Part III, which the non-mathematical reader may omit, will consist of *Studies in Occult Chemistry*

and Physics, one volume of which is published, a second is in print in articles in THE THEOSOPHIST, and three additional volumes are in manuscript.

The reader will doubtless be inclined to ask, what is the source of the portions dictated to us? Frankly, we do not know. The observer, Geoffrey Hodson wrote *The Angelic Hosts* at the dictation of one of the Angelic Hierarchy, and some of us at first thought the dictated portions were from the same source, but this is not the case. We have been often warned of late not to accept authority of any kind, so that the value of the communications do not depend upon who says it, but upon what is said. The statements, therefore, must intrinsically carry with them their own authority, without any certifying signature. We have always found the dictated parts extremely illuminative, and particularly calculated to explain away the difficulties that were puzzling us. They appear to be also co-ordinated with the progress of Science in the outside world, which indicates that the thought forces operating in the scientific world are the same as are operating and guiding our researches. We sense, however, that the source of the dictation is not always the same. In this respect the work is similar to what occurred when *The Secret Doctrine* was written, and since the object of the work is to vindicate the teaching of *The Secret Doctrine*, it is possible that the sources of inspiration may not be entirely different. *Pari passu* with the observations, mathematical researches have been proceeded with, and the results of these mathematical investigations have sometimes been so extraordinary, and so unexpected, that we have hesitated to proceed. When this has been the case, something in the dictated portions appears to have been specially intended to relieve our doubts.

TOILING AND MOILING

By A. F. KNUDSEN

IT was in October of 1927 when a strong S. E. wind blew for several days upon the Carnatic Coast. Wondering at it, I let myself taste the quality of it, and found that it had the "savour" of the vast spaces of the Pacific. This led on to letting the mind slip away down to the Source of the wind; yes, it was he, my old friend of the *Kona* gales of the Pacific. I met him in the longitude of Tonga, but far south, in the latitude of the Chatham Islands. I watched him a long time, and then he went back with me to his old Whirlpool Station, 1,000 miles south of Easter Island, Rapa Nui.

"It is pleasant to be met and known," he said. "Work is hard these days. It is considered 'scientific' to rock the boat of Nature to the verge of catastrophe."

And he showed me how, by cross-currents and new vacuums set up in Europe with naturally *impossible* poison gases, the centre of distribution had slipped westward, until it seemed no longer possible to keep up any of the old rhythms of the monsoons, the Pacific winds¹sweeping 70 degrees out of their place, and the real monsoon going up the Atlantic instead of the Indian Ocean.

"It is pleasant when some of you are not too busy to look at Friend Cause," he said at parting. "Men are all concentrated on effects. Ignorance prompts one to ignore; ignoring is considered the 'proper thing,' but the 'proper thing' is wisdom." He made a queer grimace as he waved me off, as

near to contempt as his ascetic, strong, boyish face could get to something unpleasant.

He was there, close over to New Zealand, for a long time. Then, lately, I spent a long day with him in the old haunt. He was much perturbed by the new shift of winds in the three atmospheres, Chemical, Vital, Impulsive, with which the region between Easter Island and "Ant-Arctica" was then troubled. His Whirlpool Station is at a meeting place of five dominions, that run up on all the planes to a very high Watcher. On the physical plane this is shown by five lines of cleavage in the structure of the Earth. He was greatly concerned because the rupture of the three envelopes of the Atmospheres, through Europe's chemistry, envy and hate of one another, was threatening to make a convulsion.

"The chemical world is drunk," he said, "not so much drunk as asphyxiated; the forces of nature are unable to cope with such conscienceless 'racketing,' the guides of the 'lesser authority' have in many cases not been able to return to their posts since 1915."

He tried to explain, and I caught a bit of it. But the dynamics, physics and moral forces of those planes are not to be made clear in words.

"When the old World gets in a delirium, when oceans and continents are flung about as a man's arms and legs are in St. Vitus' Dance, then only the WISE are undismayed and only the *intellects* fail to see their own responsibility."

"Is this a prophecy?" was my question.

"Watch," he said, "it is soon or never. But the monsoons will stop for several years. The Earth will expand about 45 miles in three spasms of 15 miles each. The crust will not move from Manila West over India to the West coast of Africa. The Atlantic and the Pacific oceans will be the hinges on which the four quarters of the Earth's crust will move, and with much creaking."

KOILON VERSUS KOSMOS

III

REPLY BY MR. AUGUST BETHE TO MR. C. JINARĀJADĀSA'S ARTICLE IN "THE THEOSOPHIST" OF MAY, 1928

TO acknowledge a mistake has been made easy by Mr. C. Jinarājadāsa's statement that my error was due to the unfortunate use of the word Koilon in Dr. Besant's and Bishop Leadbeater's writings. My mistake would have been impossible if they had not connected the word Koilon with the bubbles which they discovered. This shows how easily such a confusion might be repeated; it would therefore be best to do away with the word Koilon and to call it World-Ether, which is what it actually indicates, even though science has not yet fully understood its nature. Otherwise many will share my experience; at a first reading they will rightly understand the matter, but in the course of years the concept, Koilon meaning the "Void," will be mixed up with the concept of empty bubbles and henceforth they will call the bubbles Koilon.

My mistake regarding Koilon being cleared up, and feeling personally convinced that World-Ether is meant by it, my further conclusions with regard to the sevenfold Kosmos fall to the ground. I fully acknowledge that the doctrine of Koilon as the World-Ether of our Solar System has nothing to

do with the doctrine of the sevenfold Kosmos. In so far I am greatly indebted to Mr. Jinarājādāsa for his explanation.

Mr. Jinarājādāsa admits that the statement "Fohat digs holes in space" does not exist in *The Secret Doctrine*. He is not, however, convinced of my contention that this quotation, *i.e.*, its original¹ cannot be looked on as confirming the theory of bubbles. He cannot see any contradiction between *The Secret Doctrine* and the theory of bubbles, holding that *The Secret Doctrine* explains the action of Fohat on Mūlaprakṛti, which would mean that the description in *The Secret Doctrine* does not refer to the origin of the Solar System and its World-Ether. May I therefore be permitted to endeavor to disprove this contention?

The pith of verses 1 to 7 of Stanza VI of *The Book of Dzyan* is as follows:

Fohat produces seven Laya centres . . . lastly seven small wheels revolving.

With reference to this we read:²

These seven wheels are our Planetary Chains.

They were produced "in the likeness of older Wheels," *i.e.*, of earlier systems. It says:³

Wheels are the force centres round which the Kosmic root-matter aggregates . . . being finally formed into globes.

And finally the last remaining doubt is dispelled by:⁴

Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy small Wheel. Its fourth spoke is our Mother (Bhumi—the Earth).

And the Commentary adds: "The fourth spoke is our Earth."⁵ It seems absolutely clear that the seven Wheels referred to in the above quotation indicate the seven planetary

¹ *S.D.*, I, 171.

² *Ibid.*, 168.

³ *Ibid.*, 141.

⁴ Stanza, VI, 7.

⁵ *S.D.*, I, 226.

Chains of our System (not only the seven principal planets, as I at first assumed, but these together with the Chains).

Accordingly there remain now as before two theories about the origin of our Solar System :

(1) The theory of *The Secret Doctrine*, according to which the Great Breath gathers in space the cosmic dust, the remnant of preceding worlds, and fashions it into a new world.¹

(2) The theory of bubbles, according to which the matter of the Solar System is composed of bubbles, arising through the pressure of the Great Breath in the World-Ether.

One might contend that the statement in *The Secret Doctrine* refers only to the formation of the physical plane of our Solar System, the fiery sparks which Fohat gathers being distinctly described as physical, in places even as mineral atoms.² This could not, however, be reconciled with *Stanza of Dzyan*, III, 10, which clearly describes the creation of all matter from the root-substance of the whole world. But even ignoring this passage, the contradiction between the two doctrines remains, for the treatise "The Æther of Space" describes, quoting actual numerical figures, how all matter is composed of bubbles, which renders the remnants of old worlds gathered by Fohat superfluous.

One might also assume that the fiery sparks of *The Secret Doctrine* are identical with the bubbles in the World-Ether, as these bubbles were previously created by a higher Logos, being available for the formation of the Solar System. As, however, *The Secret Doctrine* explicitly describes the sparks as physical atoms, therefore as matter of the seventh plane which could only come into existence *after* the other six planes, they cannot be identical with the bubbles of which all the seven planes are built.

¹ *S.D.*, I, p. 132.

² *Ibid.*, pp. 133,143 : footnote.

Personally I should give preference to the bubble theory as against the spark theory and should restrict the latter to the physical plane. I should, however, be obliged to Mr. C. Jinarājadāsa, if he would kindly take the trouble to give his opinion in this connection also.

Hannover, July 3, 1928

AUGUST BETHE

REPLY BY C. JINARĀJADĀSA

It seems to me that Herr A. Bethe has not read the article on "The Æther of Space". The "bubble" described in it is the basis of matter of *all* the planes, from the highest to the lowest in our Solar System; the construction of each atom of each plane from the "bubbles" is described in that article. Nothing there said in any way contradicts the existence of the "cosmic dust," out of which the Solar System is made. Why not presume that "cosmic dust" is the phrase in *The Secret Doctrine* for the "bubbles"?

Granted that the "force centres" which "Fohat digs" are the centres of Chains and Planets, in what way does *The Secret Doctrine* contradict the "bubble" theory in the construction of the atom? That "Fohat digs holes" to make a planet, and that "Fohat digs holes" to make the bubbles out of which the atom of the Ādi plane is made are not contradictions one of another.

Certainly *The S. D.* does not support the process described in making the bubble in Koilon, for *The S. D.* does not deal with this particular process; but neither does *The S. D.* contradict it. Nor did Dr. Besant and Bishop Leadbeater ever quote *The S. D.* as authority for what they saw, when investigating the "root of matter". But when they saw *the process of Fohat digging holes in space, to make matter*, they were instantly reminded of the graphic phrase in *The S. D.*,

which, as Herr Bethe says, refers not to the atom but to the making of centres for planets and chains.

I shall certainly be careful henceforth, when using the phrase "Fohat digs holes," to make clear that the process is *not* the process described in *The S. D.*, but a *similar* process seen by Dr. Besant and Bishop Leadbeater when investigating the structure of the "ultimate physical atom" of *Occult Chemistry*.

But I fail still to see any *contradiction* between *The Secret Doctrine* and *Occult Chemistry*.

Rivas, Nicaragua
May 29, 1929

C. JINARĀJADĀSA

THE PLANES OF SPACE

By E. BENNETT

FOR many years we have had little support from physical investigation for the assertions based on clairvoyant exploration of the planes. In October 1928 some physical data were put on record which made it possible to map out the higher planes with greater accuracy, thus suggesting possible directions for future exploration.

Clairvoyance reveals to us a series of types of matter of greater and greater tenuity, of which the physical, astral and mental are the three lowest. These types of matter are inter-penetrant, and are each subdivided into seven degrees of density, lying one without the other like the skins of an onion. Each sub-section has specific qualities and a difference in inhabitants.

The physical sub-planes are seven. This number is in agreement with recent investigation of the higher atmosphere and of the composition of the solid earth as revealed by earthquake waves. An earthquake wave travels all over the world, being capable of registry by the very sensitive horizontal pendulum and photographic recorder. It is found that three waves are registered by stations at great distances from the source of disturbance; a surface wave travelling at 1.86 miles a second, a deeper wave which travels over 6 miles a second, and a third, called the distortion wave, of an intermediate speed. According to Oldham's theory, these indicate a triple-layered earth, the lowest layer being less dense than the iron and nickle layer which makes up all the rest save the thin surface crust.

The central layer extends 1,500 miles from the centre. The heavy layer, which is similar in constitution to meteoric iron and is called the barysphere, occupies all the rest save the outer 40 miles or so, the 1% of solid crust. The fourth sub-plane is the water, above which lies the three different layers of gaseous matter.

Above the true air, sixty miles of nitrogen and oxygen, lies a layer almost as big, composed of hydrogen and helium. This is in great part permanently ionised, and the lower parts of this electrically-disassociated blend sweeps downwards once in every 24 hours. This acts as a scavenging process, keeping the true air from mixing with the upper, and greatly alters day and night reception of the wireless, the ionised part reflecting the signals earthwards. The highest layer is detected by the spectrum analysis of incandescent bodies passing through it and is composed of a gas similar to the coronium of the sun, called geo-coronium.

The extent of the outermost layer cannot be measured with any great accuracy. Measurements based on astronomic observation of bodies heated to incandescence by friction with

as they pass earthwards, are bound to err on the under side. Mathematics of the atom give higher limits, and the utmost range may well be 600 miles above the earth's surface.

Comparison with the behavior of vacuum tubes shows that the intermediate layer of gas is a good conductor, whilst the extreme rarity of the upper layer and the electrical condition of air under normal pressure cause both other layers to be non-conducting. Dry earth does not conduct well, whilst the barysphere is a good conductor. This shows an alternation of electrical condition in the sub-planes. In the true air it is only the lower eight miles which are non-conducting.

The earth's core appears to be the only sub-plane which breaks away from the principle of increasing density as we go downwards, but this is far from a certainty. Bishop Leadbeater speaks of that region as a vast globe which is filled with force so great that even the clairvoyant cannot investigate it. The slowing of the earthquake waves in crossing this area might come from some other reason and not from a decreased density.

Of the astral, there is no physical process for measuring the planes. We are told that the third is roughly parallel with the earth's surface, the lower two being within the area occupied by the physical planet. The fourth subdivision is the greatest and is again subdivided into seven according to Mr. Sinnett. If the astral extends 24 times the earth's diameter or, to use a better comparison, 48 times its radius outwards into space, the three lower planes occupy about 2% of the total, the fourth at least 30%, and 68% is divided between the three highest divisions. The total extent is based upon the statement that at times the astral globes of earth and moon can contact, at other periods being too far apart.

Clairvoyant explorers state that the mental plane extends far beyond the moon, yet not as far as the other planets. They

also assert that there is a way to travel to them in the mental body, but that it is easier by using the body built of the next higher plane matter. It is a statement of observed fact without any theory to explain why there should be this difference.

On October 11th, 1898, Mr. Hall, an electrical engineer, noted a curiously delayed echo in his wireless set, and communicated with Professor Carl Stormer of Oslo, the nearest expert. The echo had come after a delay of 3 seconds, corresponding to a distance of 278,000 miles or more, as the wireless wave travels with the speed of light. Arrangements were made with the big Eindhoven station for the sending of a special signal and for the recording of the echo.

The apparatus used was more sensitive than Mr. Hall's and registered more than one echo, all coming from parts of empty space, beyond the moon's distance but short of the planetary distances. Two echoes so close together that only an automatic record could distinguish them, another a second later and then longer pauses between the next two: the later echoes came more swiftly, seven in all. He suggests that they are caused by the signal meeting with electrically charged rays which reflect them back to earth.

The probabilities are enormously in favor of this reflection being from a curved surface concentric with our globe as this would give a vastly stronger echo than any plane surface. The reflection would occur from the place where a layer met another of differing density. This is similar to what occurs in the physical atmosphere, causing mirages. It is a proof of the reality and distances of the seven sub-planes of the mental sphere of the Earth.

The recorded distances are 279,000, 317,000, 434,000, 745,000, 1,211,000, 1,398,000 and 1,584,000 miles, which shows that the first sub-division includes all the astral sections and extends well beyond it. The width of the other sub-planes are

33,000, 117,000, 311,000, 466,000, 187,000 and 186,000 miles. The first is the third in order of size, the fourth being by far the largest and the second very much contracted.

Speculation on the varying qualities of the planes is useful, indicating possibilities for future investigations. The Earth is only one amongst many bodies having these subtler parts, probably proportionate to their linear size. This will be proved when we get to know definitely the relative sizes of lunar and earthly astral spheres by clairvoyance or the relative mental spheres of earth and moon by a greater sensitivity of echo-detecting apparatus.

The Sun's mental sphere may be less in proportion than our own, as the Sun is not so dense a body. If it bore the same ratio to the solar diameter, the mental sphere would enwrap all four inner planets, Mercury, Venus, Earth and Mars, but would not extend as far as Jupiter. Mentally considered, the Earth is in the Sun as the Moon is in the Earth.

The four planets would lie in the 3rd, 4th, 5th and 6th sub-planes. A reduction of 18% in the size of the solar mental dimensions would place Mercury in the 3rd, Venus and Earth in the 5th and Mars in the 7th. The latter grouping shows all physical planets in the alternate planes, a grouping more probable in view of the alternation of function indicated by the electrical condition of physical sub-planes.

Taking the hint from Madame Blavatsky's statement that Neptune does not belong to our system, we presume that the buddhic plane will be at least $12\frac{1}{2}$ times the size of the mental, this being the smallest increase which will include all the outer planets in its region. The mental is eight times the size of the astral plane.

As we have no echoes from the astral plane, any from the buddhic are unlikely, owing to their similarities. If the subdivisions of this greater plane follow the ratio of the astral ones, the third sub-plane of the solar would parallel the

outermost of the mental and include part of the area between Mars and Jupiter, the fourth sub-plane occupying the rest of it. If the buddhic followed the same ratio as the mental, the contracted second division would occupy the latter space. Divided as the mental, the outer planets would all fall into the odd sub-planes, Uranus on the edge of the 7th, Saturn in the 5th and Jupiter in the third, the inner planets all lying in the first.

This placing of the planets in the odd sub-planes is not what was to be expected. The planetary distances as one travels outwards, roughly doubles each time whilst the greatest sub-planes are the middle ones. It suggests some reason.

Solar rotation being swifter than any planets journey round the Sun, the planets must be receding. The mechanics of tides proves this, but their speed of recession will be less than the lunar, which is about a thousand miles in a million years and unmeasureable.

There is supposed to have been another planet between Mars and Jupiter. This outward movement must have brought it across the second buddhic division if these follow the mental ratio. In like manner, Vulcan, innermost, will have entered the second mental. Our Moon is moving outwards into our second mental and it is asserted to be ripe for breaking up, its functions ended. Is this second zone linked with destruction? Is pralaya the result of entering it if the planet survives? The second astral of the Earth is our hell, place of destroying evil tendencies. All hints at a special function of second sub-planes.

Mars in its recession will be first to pass out of the seventh sub-plane, passing out long before Mercury enters the fourth, and that, in turn, precedes our Earth's entering the sixth sub-plane. The order agrees with the clairvoyant order of their end. Venus alone is discrepant, having a longer life ahead than any other inner planet.

This theory hints at special functions for each sub-plane, and the idea is in harmony with the teaching about the devas. They work in a similar sub-plane of each plane rather than in a plane as a whole.

Echoes from the solar mental sub-planes will be much harder to record, as these surfaces will not be concentric with our planet, and so the echo will be far fainter. Yet increasing perfection of apparatus will catch one sooner or later and tell us if there is any difference in ratio. Such an echo will be at least a hundred times as faint.

On the buddhic level, the sphere which has a planet as a nucleus, extends so far that all, save Uranus, at closest approach, will contact the buddhic of the adjacent planet. Travel may take place direct from world to world in bodies of that level or, in the case of the inner planets, by using matter of a single solar sub-plane and travelling through its mental substance. These are the two methods of travel and its explanation.

Our knowledge grows swiftly: we shall not have long to wait, once science finds the way to attack the problem, for the mapping out of the forces holding sway in the zones of our solar system. The echoes registered at Oslo are a first step towards this new knowledge of the differences of space.



THE RITE OF INITIATION IN ANCIENT INDIA

By P. S. PHADNIS, B.A.

THE Aryans in Ancient India evinced an extraordinary fondness for religious ceremonials. They marked every little incident in the life of an individual with the performance of a specific ceremony. The birth of a child, its first feeding with solid food, the cutting of its hair and a hundred other details of every-day life are included in Hindū ritual, not to speak of more important matters like marriage, funeral rites, etc.

Of all rites the most important for an Aryan boy was his initiation into the Vedic studies, when his father made him over to the *Guru*, with whom he had to stay till the completion of the Vedic learning. The performance of the rite raised the boy to the status of a *Dwijā*, twice-born, by conferring on him a spiritual re-birth.

The Shūdras were not entitled to Vedic learning, and were therefore deemed unfit for undergoing this purificatory rite. The Aryans, their spiritual superiors, included the members of the three classes—Brahman, Kshatṛriya and Vaishya. The rite of initiation did not take place at the same age among them all. A Brahman was initiated in the eighth year, a Kshatṛriya in the eleventh and a Vaishya in the twelfth. The early initiation of a Brāhmaṇa was accounted for by the fact of his intellectual superiority and the longer course of Vedic learning that he had to undergo. His

profession in life—that of a teacher and preceptor—called for a high standard of proficiency in Vedic lore. If the performance of the rite was postponed beyond the prescribed age-limits of sixteen for a Brāhmaṇa, twenty-two for a Kṣhatṭriya and twenty-four for a Vaishya, the violation of the religious injunction was speedily met with the dire penalty of social ostracism.

The boy, his head shaven but for the solitary lock of hair on the crown, a girdle round his loins and clad in festive robes, was invested with the sacred thread. In his hand he carried the staff, symbolic of self-control to be practised in life. The girdle symbolised the observance of the religious vow, and the sacred thread was a constant reminder of the duty of performing religious sacrifices.

The color of the clothes, the material of the girdle, the height of the staff and the quality of its wood differed according to the caste of the boy. The saffron-colored apparel of a Brāhmaṇa could be easily distinguished from the light red of a Kṣhatṭriya and the yellow of a Vaishya. The girdle worn by a Brāhmaṇa was made of *Muñja* grass, that of a Kṣhatṭriya of a bowstring, and that of a Vaishya of wool. The staff of a Brāhmaṇa was made of *Palasa* wood, that of a Kṣhatṭriya of *Udumbara*, and that of a Vaishya of *Bilva*. In point of height, if he was a Brāhmaṇa it reached the crown of the head, if a Kṣhatṭriya it reached the forehead, and if a Vaishya it touched the nose.

Thus apparelled, after being duly consecrated and made over to divine tutelage, he was taught the *Savitri*, the sacred hymn addressed to the Sun, once the national god of the Aryans. The *Savitri* is a prayer for intellectual enrichment, and the Aryan boys were enjoined to repeat it thrice a day. In the beginning the repetition was bound to be mechanical. The eternal truth embodied in it, dawned only slowly on the mind of the young *Brahmachāri*. The *Sāvitri* contemplates

the nature of the Divine Power, the source of the world's energy, the sacred radiance whereof pervades the universe.

The student had to observe the vow of *Brahmachārya*, celibacy. To him was ordained a disciplined life full of purity and simplicity. Early rising, cleanliness, well-regulated sleep and diet formed part of his *dharma*. During the period of his residence in the *Āshrama* of the *Guru*, rich or poor, he had to support himself and his *Guru* by practising the begging of alms. The *Guru* charged no fees, and devotion and service were the only means of pleasing him. The disciples fetched the fuel, tended the cattle, watered the *Āshrama* trees, and assisted the *Guru* in his many religious practices.

The holy bath concluded the period of studentship, which occupied from nine to thirty-six years, the student then became free to enter on the householder's stage of life. Before leaving, the *Guru* gave him advice in many ways similar to that conveyed in the convocation addresses delivered in modern universities.

The initiation ceremony is still performed in all its minutest details, but the spirit it embodied two thousand years ago no longer exists, and it can only be regarded as a valuable relic of the past.



THE RELATION BETWEEN WESTERN AND EASTERN MUSIC, WITH PYTHAGORAS AS A LINK¹

By DR. ARNOLD ADRIAAN BAKE

LET me introduce my subject by a little allegory.

Once upon a time two brothers lived together in the same house, but the time came when one of them went out into the wide world and travelled for many years, discovering new lands and new roads, and almost forgetting the years when he had lived with his brother in the ancestral home. The other brother stayed at home, displaying his activity in his own way and bringing the tradition of his forefathers to an hitherto unheard-of perfection.

Then it came to pass that the two brothers, after many many years, met again, having become strangers to one another.

The one who had travelled in foreign lands, showed what he had found saying, "This is the highest perfection of beauty."

The other showed the carefully fostered and perfected traditions of his forefathers and said: "See, nothing can be more perfect than this."

¹ [A lecture given at Indore in May, 1929. Dr. A. A. Bake came to India in 1925 to study Indian music. He spent part of the time in Shantiniketan, the *āshram* of Rabindranath Tagore, studying music from the original Samskr̥t MSS. He gave several lectures elsewhere on the relation of Eastern and Western music, illustrating his lectures by singing both Indian and European songs. He has now returned to the Netherlands to submit a thesis to the University of Utrecht, after which he hopes to return to India.]

They stared at each other's ideal of beauty, both amazed that anyone could see anything beautiful in the other's achievement.

This is how Western and Indian music stood before each other when they met. When the two children from the same ancestral home stood face to face, the Rover could not find anything beautiful or familiar in the music of his Brother, which in fact was nothing but the development of his own long forgotten traditions; and the other Brother could not discover anything but noise in the grand polyphonic structure of which the Traveller was so proud.

Is there no means by which the two can realise their relationship? Yes, most certainly so, and in order to show this I will turn from allegory to facts.

Facts show us that the relationship between East and West, especially from the point of view of music can be realised in two ways—historically and geographically.

Historically there are those phenomena which are the direct developments from their common base, in which consequently no basic change has taken place.

Geographically there are those phenomena which are to be found in countries where direct contact with, or influence from, the East is to be found.

Sometimes the two developments are combined, where historically the old principles are followed, and geographically the influence from the East is there.

As a perfect example of this combination we have Greece from the beginning of history to the present day.

As early as the sixth century B.C. the great sage, Pythagoras, may in many respects be called the Link between the East and the West, and especially so in matters musical.

He was the first great person, and perhaps the greatest, who developed the fructifying influence of contact between the two worlds of East and West. His influence has been

immense and, as I hope to show later on, we may safely say that even at the present day, his influence has not ceased.

At the time when Pythagoras lived, the separation of the members of one family from the original home was comparatively recent, and, as a consequence, the relationship between the different members of the family of nations is clearly visible in several respects.

In their mythologies, the names and functions of the different gods show the relationship; in the language similarities of grammatical and syntactical expression are apparent. Moreover, recent investigations have shown the common origin of the original Greek meters, as found in the lyric poems of Sappho and others, and the old Samskr̥t metres like *trist anuṣṭ*, etc.

Though it seems likely that at the time of Pythagoras, the development of music in Greece was not so far advanced as in India, yet the same affinity was doubtless there.

In the light of scientific research of the last century, these affinities seem so clear, that it seems to us remarkable that people were in those days utterly unconscious of their relationship. But when we remember that all through the history of antiquity, the very close linguistic connection between the sister languages of Latin and Greek escaped notice it is perhaps only natural that the somewhat more distant relation between them and the Aryans of the East was not even dreamt of.

The consequence was that often things were regarded as being entirely new and strange, which, in reality, were but the development of the same basic idea at different stages.

When the development discovered was a higher one, then its discovery proved a bliss and an urge forward.

This is what happened in the times of Pythagoras.

The great sage was born about 575 B.C. and was consequently a somewhat older contemporary of the Buddha.

The civilisation of Greece had already reached a high degree of perfection at that period, and the Greek colonies in the south of Italy were centres of culture and learning. It was in one of them that Pythagoras ultimately settled down and founded his school; a school which became of such great importance in the development of the philosophic life of Greece.

Leaving his birthplace Samos, Pythagoras travelled throughout the known world of his time, visiting the centres of learning in all foreign countries. In Egypt he gathered knowledge from the priests, and he visited India bringing back, among other things, one which concerns us most to-day, *musical notions*.

The Greek word *gamma*, which is traced back to Pythagoras' times, is widely believed to be the Greek rendering of the Prākṛit form of the Samskr̥t *grama*, a musical term most important in the old Indian system of music.

In India we find the *sadja grama*, the *madhyama grama*, and also the *gandharva grama*, which in later times, was believed to be played only in heaven, hence its name *gandharva grama*.

The author of the *Sangīta Ratnākara* gives the difference in the grouping of the *srutis* between these three *gramās*, and it has been found that the last one, *gandharva* is undoubtedly of very old origin and has the closest resemblance to the old Greek scales.

Some scientists indeed go so far as to say that Pythagoras imported the whole of the Greek system from India; but that seems highly improbable and I think we shall be nearer to the truth if we say that he fructified the existing Greek music by the knowledge he brought from India, where he had found a kindred system in a higher stage of development.

The fact remains that in the Pythagorean system, music took a high place. Not only in metaphysics where the

sublime music of the spheres sounded, but also in daily life, where music was highly valued. Music was in fact cultivated not only for moral education, but also in connection with the art of medicine.

Mrs. Hattie Watters¹ states this on the authority of Iamblichus, one of the biographers of the Sage. In an account of a day's life in the school, Iamblichus says:

Since Pythagoras regarded music as a medicine for the soul, when his disciples had retired to sleep, he had certain melodies played, believing that these would release the soul from the trammels of the body and induce a sleep filled with prophetic dreams.

This notion of music was not unknown in India either; it appears that in the times of Asoka, music was played for the sick in order to heal them, or at any rate to help them in getting better. I do not intend to suggest that there must necessarily be a direct connection between the two practices, both in Greece and in India, it may have been a development of the basic and original use of music, which is *magic*.

Thus in the earliest times we find Pythagoras as a link between the East and the West, which were not aware of their relationship, and his influence has reached down the centuries to the present day.

One of the later disciples of his school, Aristoxenos, is the writer of one of the most valuable treatises on the theory of Greek music which has come down to our times.

Plato was strongly under the influence of Pythagoras and certain aspects of his ideas continued their influence in the Neo-Pythagorean and Neo-Platonic school, and indeed down to the present day. The Arabs found them in Alexandria and eagerly took to them; and in this way they were preserved and re-entered Europe with the Arabs.

Also we may be sure that during the Renaissance, when the reverence for Plato was at its height, Pythagorean ideas found their way into Western civilisation.

¹ *The Pythagorean Way of Life*, p. 24.

As far as music is concerned though, we have to go back to Aristoxenos, and to the Greek music which came to great perfection in the first centuries A.D.

The Romans, who had no music of their own to speak of, used to get their Greek slaves to make music for them; and so we find the Greek system paramount in Rome also.

Stress must be laid on the fact that, at this period, no divergence from the original principles of melody is to be found; there is only a development of the same principles as those on which Indian Music is based.

The Roman world-domination and the spread of Roman civilisation, also helped to spread this music. The Celts, who had an old civilisation of their own, but hailed from the same stock, can have found nothing strange or unacceptable in the music of their conquerors.

When the Christian Church rose into power, and the need for music for its holy services was felt, it was natural for the priests, especially so in Rome, to turn to the music around them, and this was mainly Greek music to which other elements had been, or were, added as Rome at this period was the big melting pot of the civilisations of the time.

The most prominent of these other elements in the earlier Christian music were the "jubilations and hallelujahs" of Jewish origin; but here again there was nothing incompatible with the original Greek music.

A change occurred when the ever-experimenting spirit of the West got to work. The element which makes Western music sound so extremely different from that found in the East is the fairly recently introduced harmony or polyphony—the sounding of different voices at the same time on different notes, whether these voices are those of instruments or of human beings.

It is of course impossible for me to give even a sketch of the development of this harmony now, but a few points

I must mention. We must bear in mind that eight or ten centuries ago our European music stood on exactly the same basis as the one on which Indian music now stands, and that we have never entirely lost this basis. It can be found all through in a greater or lesser degree up to the present age.

Our starting point was the same absolute melody which is still supreme in India. One voice sings a tune. If other voices join, they sing the same tune together. The different quality of the different voices adds to the charm, giving diversity to the unity.

The instruments, in so far as they play a melody, follow the same tune; other instruments, like the drum, serve to accentuate the rhythm, or to give the drone note, sometimes, the drone note with one other note, mostly the fifth—the *pa* in Indian music.

These two notes serve as a background against which the melody stands out. These two notes are fixed; thus far the Indian and Western systems were the same. But with the development of the organ, the Western musicians got the idea of letting the second note have a movement of its own; the drone remained fixed as before, but the second note, which used to be one long drawn-out note, started moving—first following the melody, but exactly four notes lower. In this way when the voice sang *sa, re, ga, sa*, the instrument would play *pa, dha, ni, pa*, and so on.

Once they had taken this step and had found it pleasant to the ear, they gradually went on until you find four persons singing four melodies at the same time—very much at random at the beginning.

Gradually, however, combinations of notes were discovered which gave a pleasant effect when sung together, and that really is the origin of the elaborate system of harmony which baffles the ear of those not accustomed to it.

In such a system care has to be taken, not only that a note does not jar with those that precede or follow it, but also that it does not jar with those sounded at the same time.

It can easily be understood that the notion of what did, or did not, jar varied from time to time, mostly in the direction of one generation accepting as good that which to the previous generation had sounded dissonant.

In such a system, no melody can be left free to go as it chooses, when at the same time three other melodies are sounding. The law of absolute melody had to submit to that of harmony as the latter developed. In order to avoid a chaos of sound, each individual melody had to give up part of its freedom, in order to create harmony, unity in diversity.

For this reason a modern melody, if taken up by itself, seems empty; one is conscious of something lacking. This is natural, for the melody is no longer considered by itself, but as part of a whole. Whatever may be its importance in that whole, it is never perfect when separated from its surroundings.

The melody of the old folk tunes presents quite a different state of things. In them the comparatively modern development of harmony has had no influence; so that melody reigns still in its full original strength, with its characteristic mode, which is the basis also of the Indian systems of *Rāgas* and *Rāginis*.

In the old Catholic church music, in the so-called "Gregorian Chant," we again have the old character purposely kept.

And in the songs of many peoples who live close to the East or have had Eastern domination, in Russia, and in Spain for instance, the old character is to be found.

Thus it is that in folk song and in church music the two Brothers can first realise that they are really related, and from that they can gradually come to mutual understanding and appreciation.

I must answer a few questions which have been put to me. Concerning scales: One can say that nowadays the Indian and European scales are practically alike. Our Major scale *do, re, mi, fa, sol, la, si, do*, does not differ from the scale *sa re ga ma pa dha ni sa*, without *komal* or *tivra*.

We have as well one minor scale which would be, with Indian names *sa, re, komal ga, ma, pa, komal dha, ni, sa*, which is the same in upward and downward movement; or in another fashion *sa, re, komal ga, ma, pa, dha, ni, sa* which changes in going down to *sa, komal ni, komal dha, pa mu, komal ga, re, sa*. These two scales, the major and the minor, are what is left of the old system of modes.

In modern Western music the following found in India, such as *Rag imam kalyan sa, re, ga, tivra ma, pa dha ni sa*, is no longer extant. We have no *ati komal* or *ati tivra*. The fluctuations possible in Indian notes are not allowed; each note has its fixed value. On the other hand all the notes of our scale have their flat as well as their sharp; that is to say, they can be made *komal* as well as *tivra*, when required.

In Indian music only *ma* can be made *tivra*; *re, ga*, and *dha*, and *ni* only *komal*. *Sa* and *pa* never change, which was the case with us in olden times, for they are the background against which the melody stands out.

These differences were brought about with loss of supremacy of melody, and also in connection with this loss, the lessening of the importance of mode, which, as I have said, is the basis of development of the whole Indian system.



THE ROWAN TREE

By F. H. ALDHOUSE

Wherever Beauty gives her dower
To hill and glen, to tree and flower,
Look, love, and wonder, for you stand
Within the realm of Fairyland.

IT was lovely in the glen. In the spring the new green, with the sun on it, was worth walking miles to see. There were also primroses, violets and celandines, harebells, cowslips and meadow-sweet. The summer with the wild-rose and woodbine, wild hyacinths and marguerites kept up the succession of beauty. Autumn had red and yellow poppies, and later every kind of berry, from the reds of hip and haw to the black of elder and sloe. Perhaps the time in May, when wild apple, plum and the hawthorn, were all out together, and their white was like moonlight under the sunlight, was most beautiful of all. Bobby liked that best of any time, and I liked it too. If you had been away and come back when that white and gold was shining there, it made you want to laugh and cry, it was so nice. But both Bobbie and I had one favourite amongst the trees, and it was a rowan. We liked the green of its leaves and we liked its red berries. They were the reddest berries you ever saw. And we used to play all kinds of games there, for there was a good open space about it.

My father was the game-keeper, and the man who owned everything and lent father and mother the cottage, and

paid father for looking after all the pheasants and partridges and snipe and fish, was Lord Dunoran. He lived in a big castle across the river, and we were never allowed to cross the bridge because Lord Dunoran only liked to see his own family, not other people's. But we could see the turrets above the trees, and knew it must be a very wonderful place. But I and Bobby were glad to have the glen all to ourselves. Lord Dunoran seldom came there, and when he did we ran away and hid.

Then Bobby got an awful cold. It got no better, and one day God came and took him. He was so sorry for him. I was out when God came and I did not see Him. I asked mother what He was like but she was too grieved to tell me. I kept hoping God would come back and bring me to Bobby but He did not come again. I was dreadfully lonely. The winter made the glen all white and the sun was red most nights when it went down, and all the birds were dumb, except the robins. The spring came, the pigeons and rooks began to build and to call, and the finches and linnets sang. The swallows came and the summer, and then when the larks stopped singing and the cuckoo flew away came the autumn. But I did not care to listen to the birds, and the glen was no longer beautiful to me. There was no Bobby to play with or talk to. He used to tell me how lovely it all was, and there was no one to tell me now. I asked God to come for me too lots of times, but I suppose He was busy somewhere else, for He never did.

It was in the early autumn when the red berries were on the rowan that I first had a companion again. I was in the glen, near the open space where we played "The priest of the parish has lost his considering cap" and "Good Queen, Caroline," and all the other games with Bobby, and I was so sad I just sat and thought I should never be happy any more, and God didn't want me, and I should get old and grey, and I

never, never should see Bobby again. It was then the other boy came. I thought first just for a moment it was Bobby come back, for he had grey eyes and black hair like him. Also I felt I knew him and liked him, but he only laughed and said, "Yes, you know me quite well." But where or when he would'nt say. He had rowan berries always in his cap, and it was green like the leaves. He told me to call him brother Rowan and so I did. I loved him and we played every day, and I could hear the birds again and see the flowers. How lovely the glen was! I did not know where he came from; one minute I was in the glen and he was'nt, and in another minute there he was, always standing beside the rowan tree. He used to get me to go away, and when I looked back he would be gone. It was one day doing that that I found out who brother Rowan was. I always walked right away and never looked back till I got to the turn of the path, and he got accustomed to my doing that, so when I turned before I got there he was not expecting it that evening. He was going right into the tree, and its trunk is not thick; he was just melting into it as it were. When he saw I had seen him, he got out again quick. There was anger on me. I went back to him. "You are one of the good people," I said to him, "don't be pretending you're not."

He sat beside me and took my hand in his and stroked it. He spoke to me very soft and sweetly; like honey his words were. He told me it was true, he allowed he was one of the Sióhe, the Fairy of the rowan tree. He told me he used to love seeing me and Bobby play. He said he came because he could not bear to see me so lonely and heartbroken.

"I was afraid you'd run from me," he said, "the children of Eva are so afraid of the children of Dana, so I tried to look a little like Bobby, and I liked to play with you. But I suppose that's over, and you will tell the Priest and he will destroy my tree."

There were hot tears on my face; I was so ashamed. I swore I wouldn't tell the old Priest. I begged he would come to me again. He kissed me and said he would. He let me see him pass back into the tree.

"You and Bobby loved my tree," he said; "Love always wins love, so that is how I got to love both."

It is beautiful in the glen now. For brother Rowan has shown me all his and my brothers, the other Sidhe, who dance hand-in-hand beneath the white rowan, and they let me dance with them often. And I know brother Blackbird, and I never take his eggs now, nor set snares for brother Rabbit. And brother Hawthorn and brother Furze often tell me stories. We are a big family of brothers. I am telling you a great secret: brother Rowan knows the angels; they're his high-brothers he says, and he will introduce me to them some day when I get bigger, and they will bring Bobby back to me. The Glen is Fairyland, that's another great secret. And I'm always happy now and never cry, and I'm not lonely, for all things, Sidhe and birds and beasts and even the old rocks in the glen, are my friends and I can talk to them; and all because I and Bobby loved the Rowan Tree so brother Rowan got to love me.

BROTHER ROWAN'S SONG

THEY were both innocent and kind,
The human children, and I grew
To love them, for their hearts I knew.
Then one I could no longer find.

The one remained, but sad, so sad!
And for his sake I left my tree
That I his playfellow might be;
And by my coming he grew glad.

He found me out, but did not tell
 Those who would cut or burn my tree,
 For still he was a friend to me
 And did not fear my elfin spell.

Now all the beauty of the earth
 And all its magic are his own ;
 No longer will he be alone
 For he shall share the Fairies' mirth.

CONCERNING LIFE THESE :

MYSELF when young did eagerly frequent all mystic and religious schools of thought, wherein I learnt to complicate life. Moreover it was impressed on me by careful parents that life was a difficult and arduous business, manifold and involved. The older I grow, however, I find the root of life simpler and simpler. What men want to do they will do, if possible, and what they do not want to do they will eventually refuse to do, and each reason is sufficient in itself. Once you begin to get up a thirst for something the final result is inevitable. Sir Ernest Shackleton said that in the last stages of the dash to the Pole, when he had been marching on short rations for weeks, he was perfectly certain that had food been available no law of God or man would have availed to prevent him taking it by force. As with physical things, so with spiritual. Once a man begins to get up a thirst for the spiritual life nothing on earth will keep him from it, whereas if a man has no real thirst nothing on earth will keep him to it. For everything reacts according to its kind and not otherwise. This is the reason for the exasperating answer given by worldly wise people when asked for advice, "It all depends on what you want". Teach us therefore to want aright.

Talking of wants, let us talk of love, that word that is on every bookstall and cinema poster so that it seems that nothing can be said on it that has not already been said so badly.

Nevertheless there is one desire in the hearts of all men both great and small and that is to be with the Beloved. I have seen a librarian fondling with reverent hand his books. He was happy, he was with the Beloved. I know a monk in a house of an enclosed order high up overlooking the grey-green hills of Tuscany. He is happy, he is with the Beloved. I have known a man sit through

the entire performance of a suburban picture house utterly unaware of what he has seen. The reason was the same. Teach us therefore to love aright and the result will be inevitable. So many creeds, so many paths, your thirsty man will not think of the manner of his getting the water so long as he gets it. If necessary he will take it by violence and we know that the kingdom of heaven suffereth violence and the violent take it by force.

Now there is one idea that I found among all religious schools. It was to the effect that deep in man was a thirst for the one thing that would satisfy him and that this thirst would manifest if he gave it a chance.

Presumably then the method would be to remove or still all other desires until this one is dominant. The path of life is then one of simplifications, of removing complications and what biologists call "inhibiting factors" until the dominant simple thing is found.

There is a method known among scientists for the detection of truth where no *prima facie* data exist, called the experimental method or the method of trial and error. It consists of attempting each thing in turn and so discovering those which do not work. So, to continue the simile, if a man athirst for the water of life, takes in error any other drink he will find it will only make him sick.

Would that I could write a great spiritual *Pharmacopea* warning men what not to take and what will be the effects, and indeed it is often ordinary men like me who could write it, for we have spent much of our lives doing things that we had much better left undone.

Let us confess one to another our own experiments, not the experiments of another, possibly even in the pages of this journal and thus might we write this great book of spiritual medicine and concoct a magic elixir that would assuage the thirst of this long-suffering world.

W. SMADE

CORRESPONDENCE

MRS. MABEL M. MARTIN, Chicago, sends us the following letter which may be of interest to our readers.

CHICAGO, Ill.,

May 22, 1929.

In regard to our conversation this morning and the incident I told you of Madame H. P. Blavatsky, I am writing you in as clear a manner as possible my recollection of what was told me.

Some years ago, while I was a student at Cornell University. I was dining at the home of Dr. Hiram Corson, a family connection

of my father. After dinner we were sitting in the library—Dr. Corson and several guests. He spoke of the long and intimate friendship that he and Mrs. Corson had had with Mme. Blavatsky; of how great her influence had been on their lives; how at one time, seeking some comfort after the death of his daughter, he asked Mme. Blavatsky of the after-life; if there really were any life after death. A short time after this she, who had never seen his child, brought him a picture of her.

He told us he showed this to many of his friends. He and Mrs. Corson laid it carefully away and only looked at it occasionally, and then after some years it disappeared.

This must have happened fifty years ago. I think neither he nor Mme. Blavatsky understood as much of these things as students do now.

This is my best recollection of what took place in Ithaca about twenty-eight years ago concerning the spirit picture of Dr. Hiram Corson's daughter.

Yours very truly,

MARY J. WILKESON.

FREEDOM IN THE T. S.

BALLYWALTER,

June 21st, 1929.

DEAR EDITOR,

Mrs. Jinarājādāsa's letter to the General Council must have been read with astonishment by many. No doubt Mrs. Jinarājādāsa has good reason for her statements, she is perhaps placed in a position where both from her own experience and that of others she can say, "In the eyes of the public who are not members the T. S. is largely labelled with beliefs, creeds and dogmatism, and not without reason."

Well, I don't know how long Mrs. Jinarājādāsa has been in the Theosophical Society, but, I have been in it nearly forty years, and during that time have met a good many of the public, and it is new to me, that they give the verdict Mrs. Jinarājādāsa ascribes to them.

My own experience has been that where there is tact exercised by Lodge Leaders, notwithstanding the activities developing from the T. S., its motto "There is no Religion higher than Truth," is a constant safeguard against any narrow dogmatism.

The official, according to Mrs. Jinarājādāsa, ought not to be "officially associated with any denominations whatsoever". I am reminded of a saying of George Borrow, writing of conditions perhaps, a century ago: "Non-conformists raise heaven and earth to get hold of you and when they have got you they give you a slap in the face."

Substitute "Theosophists" for "Non-conformists," and that describes Mrs. Jinarājadāsa's suggestion to exclude ordained clergymen from office in the T. S.

Does Mrs. Jinarājadāsa realise what it means for a minister of religion, sometimes to be associated with the T. S. at all, and how he may be challenged from time to time by those of his Church, who think his position an anomaly? But, he is evidently to meet such challenges inside the T. S. as well as outside of it. No matter what his sacrifices for Theosophy may have been, no matter how much he may have worked for Theosophy, and perhaps by the contributions from a wider range of reading than is possible to the majority of the other members of his Lodge, he may have enriched the mental life of the Lodges, he must never be elected to office. He may already be getting some experience of that type outside, because he belongs to the T. S.

As a member of the T. S. irrespective of his vocation, he has equal rights with the other members, and that an intolerant element such as this, should be introduced into Lodge life, is surely entirely alien to the spirit of J. Krishnamurti's teaching.

It is too late in the day, to begin making discriminations of this type. If ministers of religion find that the full rights of membership, because of their calling, are to be withheld from them, they can easily withdraw from the T. S. There are other societies in the world beside the T. S. which have open platforms, and have for their motto "Truth—Liberty—Religion".

JOHN BARRON

JOHANNESBURG,

June 26th, 1929.

DEAR MADAM,

With reference to Mrs. Jinarājadāsa's letter, published in the June issue, there is little doubt that had it not been for the prestige of her name, little notice would have been taken of it. We are, many of us, painfully familiar of 'hearing what they say' in travelling round the Lodges, but if a little painstaking sifting of evidence were pursued instead of just hearing what people say, it would be found that the particular kind of difficulties referred to, hardly exist. I wonder how often Mrs. Jinarājadāsa can personally testify to a new member having been told that 'Mass, Freemasonry, ceremonies of various kinds are the methods now wanted by the Great White Lodge for the helping of the world'. In the first place, the new member has little notion of what the Great White Lodge is, but secondly, I can testify from a very extensive knowledge of Lodges and new members, that the almost universal desire is to keep the new member off all the various activities with which members may be connected. The breadth and openness of the T. S. are emphasised,

and the average member is shy of speaking to a new member about Mass, Masonry, etc. Certainly I have never known of a tendency to capture the new member for one of these activities. If there is any exception, I must say that active Star members do very often get busy!

Of course, the ridiculous suggestion that an official of the T. S. should not be officially associated with any other movement is too un-theosophical to merit serious discussion. One has no objection to Mrs. Jinarājadāsa associating herself with Indian political movements, though there must be many members who disagree with her policy.

I was interested in reading that Mrs. Jinarājadāsa believes that Krishnaji is "a member of the Lodge of Masters who have guided the Theosophical Society in the past". This is a belief to which the great majority of us would probably give a sympathetic assent, and in any case, it is a belief which any member has every possible right to hold. But it is equally legitimate to hold that that same Lodge of Masters has issued many great Ideals,—some of them connected with ritual, e.g.—and that, though these Ideals are not imposed on anyone, they may nevertheless be fervently followed by individual members, without it being said that they are intolerant.

Yours fraternally,

SIDNEY RANSON



"THE GOLDEN BOOK OF THE THEOSOPHICAL SOCIETY" IS OF VALUE IN EVERY LODGE LIBRARY, FOR THEN EVERY MEMBER CAN CONSULT IT.

IT GIVES AN INTERESTING ACCOUNT OF THE GROWTH OF THE SOCIETY. THE BOOK CONTAINS MANY ILLUSTRATIONS. THE ACCOUNT OF THE EARLY DAYS OF THE SOCIETY IS SPECIALLY FASCINATING.

NOTES AND COMMENTS

In *Harper's Magazine* for November, 1928, James Henry Breasted, speaks of the "Coffin Text," found in the inside of great cedar coffins:

"They date from the twenty-fourth to the eighteenth century B.C. The coffins are often badly preserved and the writing, some four thousand years old, is frequently scarcely legible. To copy and thus rescue these ancient texts is a laborious task, but when they have been so collected they have been saved for science, and when naturally studied they reveal to us the first stage of human advance into a realm of new values, the inner values only discernible in human character and conduct.

"The royal tombs which we call pyramids represent pure materialism, the endeavor to make conquest of immortality by an amazing and consciously victorious control of purely material resources. This gigantic effort of these earliest Titans of material conquest of course failed; the robbery and violation of every pyramid demonstrated to the early Egyptians themselves the colossal futility of such extreme dependence on material agencies. It was the first conscious collapse of materialism in human experience, and out of this gigantic failure emerged the earliest known age of disillusionment . . . As it were through the dust and turmoil of what had been an engrossing material struggle, they began to discern the veiled glory of the moral vision, and the Coffin Texts reveal to us the dawning of the earliest known discernment that survival and happiness beyond the grave could be attained only after a morally worthy life on earth. The Nile valley was being transformed from a battle-field of purely material conquests into an arena of social forces which disclose the emergence of conscience and the earliest known cry for social justice, later to be taken up and sounded far down the centuries by the greatest prophets of the Ancient East, Egyptian, Hebrew, Christian, and Moslem. It is in such developments as these that the effort of the Oriental Institute to salvage and to study these earliest records of a dawning ethical consciousness should be viewed."

The Rockefeller Institution is also studying the Edwin Smith Surgical Papyrus and gives some information about this first known surgeon. This nameless earliest surgeon and surgical investigator may have lived as early as the thirtieth century B.C. He arranges his materials very systematically, beginning his discussion at the top of the head and proceeding downward, like most modern

treatises on human anatomy. The treatment is only slightly medicinal, the most notable office of the surgeon being his mechanical manipulation, such as surgical stitching, etc.

The treatise discloses an inductive method and in the main an attitude surprisingly scientific in spirit in an age so remote from modern times. We are able to observe the surgeon as a scientific investigator, repeatedly discussing cases of injured men whom he has no hope of saving, solely because of his scientific interest in the observable facts. He was working at a time so near the beginning of science that he possessed few or no descriptive terms or specialized designations, and we are able to follow his efforts to create and define such terms. For the first time in human speech we find here the word "brain". The ancient surgeon seems to have selected for it a current word meaning something like "marrow," to which he appended the phrase "of his skull," producing the designation "marrow of his skull" as the designation for brain. He had already observed that the brain is in intimate connection with the nervous system, and, in spite of the elementary stage of his knowledge, he had already noted the localisation of function in the brain. He charges his readers to note the side of the skull on which an injury is found, and to correlate with it the side on which the paralysis of the lower limbs occurs.

M. S. R.

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The Annual Conference of the National Anti-Vaccination League at Caxton Hall, Westminster, in May, reveals a fine amount of work done, and a fair amount of success being actually achieved in opening the eyes of the public to the risks and dangers of Vaccination. The attitude taken up by the French local authorities with regard to unvaccinated foreign visitors has drawn attention to the anachronism of freedom-loving people submitting to such tyranny, and Anti-Vaccinators have been swift to comment on the enlightening fact that subsequent cases of Smallpox among the Tuscania passengers developed *in spite of*, or perhaps owing to, the re-vaccination which they had been forced to undergo on board. Also, if the French, a compulsorily-vaccinated people, have so little faith in the protection afforded by vaccination as to fear visitors from a freer country, the case for compulsion must indeed be a poor one.

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An article by Lieut.-Col. Sir Arnolt T. Wilson deals sympathetically—almost tenderly—with national and racial characteristics of the Persian Nation, which he finds, through historical vicissitudes and social customs, to be "ideally composite" and in the truest sense cultured and civilised. He describes at length their courtesy, loyalty, honor, hospitality, love of poetry and beauty in general, humor, daring and self-respecting social equality; seemingly they are a nation of aristocrats—true Aryans in the old sense.

H. V.

THE THEOSOPHICAL FIELD

We take the following from the July number of *News and Notes* :

The Annual Convention of the T.S. in England, held this year early in June at the Caxton Hall, London, was perhaps less formal than on some previous occasions. Following so soon after the Conference of the European Federation at Budapest, there were fewer representatives from abroad than usual, owing to the difficulty, found in attending two meetings held so close in time, and distant in space.

No meeting presided over by Dr. Annie Besant could, however, be anything but international in spirit and, as will be seen from the extracts from her opening address printed on another page, our President once more stressed the First Object of the Society, the Brotherhood of Man, and the work of Theosophists in the Plan of the Great Architect.

The morning session of the first day of Convention was devoted to a discussion on the subject, "Has the Teaching of Krishnaji shown us a new Aspect of Theosophy?" Lady Emily Lutyens, opening the discussion, put forward in a very interesting manner what she was careful to assert was only her own point of view. In the new physics to-day, she said, "a revolutionary movement is going on. Modern conceptions of matter have shattered what might be called the classical conception, and scientists to-day are studying the new thoughts that are being put before them, not allowing what may be called loyalty to the old ideas to hamper them, but experimenting and testing. The new thing in physics to-day is that a new scale of measurement has been given, and to my mind that is exactly what Krishnaji has done for Theosophy and for us all."

Many speakers took part in the discussion that followed; it was closed by the President, with an appeal to all to open their hearts to the Life which it was the mission of Krishnaji to pour out in every direction, and the Life would explain the words of the Teacher.

The Blavatsky Lecture, one of the features of every Convention in England, was given by Colonel Powell, to whom a large audience was indebted for a brilliant exposition of "The Use of Buddhist Consciousness on the Physical Plane," illustrated by some excellent diagrams.

As usual the General Secretary was "At Home" to members at Headquarters one afternoon, and this year we had the great happiness of having the President with us, many members making her personal acquaintance for the first time.

* * * * *

Mr. C. Jinarājadāsa sends us the following information about his tour in South and Central America.

Lectures have been delivered in the following places:

PERU—April 2 to 20: Puno, Arequipa, Cuzco, Sicuani, Lima.

COSTA RICA—May 2 to 16: San José, Alahuela, Puntarenas.

NICARAGUA—May 18 to 31: Leon, Managua, Granada, Masaya, Rivas, Chinandega.

HONDURAS—June 1 to 7: Tegucigalpa.

EL SALVADOR—June 8 to 16: La Union, San Salvador, Santa Ana.

GUATEMALA—June 17 to 26: City of Guatemala, Quetzaltenango.

Mr. Jinarajadāsa's tour continues in Mexico, Cuba and Porto Rico.

* * * * *

Mr. A. G. Felix writes that the world hears seldom about Mexico except in connection with "rebel generals" and "revolutions". It is therefore pleasing to hear, how much help and sympathy has been given officially before and during the visit of Mr. Jinarājadāsa to that country.

This shows the great progress that has been made in public education which is to the credit of the "revolutionary" Governments of the last eight years or so.

* * * * *

Dr. Anna Kamensky writes:

Margaret Kamensky, one of the pioneers of the Theosophical movement in Russia, passed away after a long and painful illness. She was very gifted and had studied at Petrograd and at the University of Geneva. She was an excellent linguist, speaker and writer. She joined the Theosophical Society in Russia in 1909 and became one of its prominent members. She went to India in 1910, spending two winters at Adyar.

At the beginning of the war she joined the Russian Red Cross and went as Sister-Superior to the front of Galicia. When on leave at Riga, the town was cut off by the Germans and she had to remain there. In 1919 the town was taken by the Bolsheviks and she fled to Germany and soon joined the Theosophical Society there. With her brilliant capacities she became a prominent lecturer, re-organised the movement and was nearly elected as General Secretary, but she withdrew her candidature and founded a new lodge at Weimar, where later on she organised a successful Convention attended by Mr. Jinarajadāsa. She left for Italy in 1927 owing to bad health. She remained active till the last, reading and writing with her left hand, as the right hand was paralysed.

"She lived as a hero and died as a saint," says her friend, who till the last took care of her. She left two books, one on *The Teachings of G. Buddha*, the other on *The New Education*, as well as many articles in Russian, German and Italian.

Her Russian friends will always think of her with loving remembrance.

May Light perpetual shine on her!

* * * * *

The June number of *Theosophia*, published by the Netherlands section gives an account of the work done by "The Peace Chamber" at the Hague. A "Peace Exhibition" was held at the Hague during 1926 in aid of the "No-More-War Federation" and it was felt that it would be useful to have a permanent bureau where reliable information could be obtained about the various peace and anti-war movements, where lecturers and other workers could find all they need for study, etc. The library already contains many books and pamphlets; attached to it is a small shop where everything can be bought or ordered for propaganda.

The Editor of *Theosophia* hopes that many members of the T.S. will take an interest in this most useful work.

* * * * *

The following, strictly speaking, does perhaps not come under the heading of "Theosophical Field," but if we put into practice the President's advice, quoted elsewhere in this paper, of making our Theosophy "a working knowledge" we shall consider politics as a most useful Theosophical Field.

In the General Election held last month [in England, the following members of the Theosophical Society were elected Members of

Parliament, *viz.*: Mr. H. C. Charleton, Mr. Peter Freeman (General Secretary of the T.S. in Wales), Mr. George Lansbury, Major D. Graham Pole, Mr. John Scurr and Mr. B. Tillett. As *News and Notes* is essentially non-political in the ordinary sense of the word, we refrain from mentioning to which political party or parties these members belong! But, irrespective of political considerations, we feel sure that members of the Society the world over will be glad to know that we are, so to speak, represented in the Mother of Parliaments. Since the election, Mr. George Lansbury, M.P., has been appointed H.M. First Commissioner of Works, and thus is the first member of the Society in this country to become a Cabinet Minister.

B. P. H.

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The new Headquarters of the T.S. in the Netherlands have now been opened at Amsterdam. The building is spacious and can be easily enlarged.

The Theosophical Publishing House and bookshop have their quarters in the new building.

Many members, old and young, were welcomed by the General Secretary, Mrs. Ramondt-Hirschmann, who said that it was a pleasure to greet, among so many, the representatives of the Anthroposophical Society and of the "United Theosophists". It was a good thing to remain in contact with those who, at one time belonging to the Theosophical Society, had thought it better to follow a particular leader. There may be diverse ways, yet the aim of all is to further the uplift of humanity.

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The Vasanta Theosophical Co-operative Housing Society, Ltd. at Bombay has sent us its fifth annual report. A small Theosophical Colony, the Juhu Colony, has formed itself and is settled at a short distance from Bombay. The Housing Society undertakes to build houses and to let out plots of land to would-be settlers.

J.

REVIEWS

The Four Great Initiations, by Ellen Couroy, M.A. With an Introduction by Leon Dabo. (Rider & Co., London. Price 3s. 6d.)

In her Foreword the author writes: "Occult students are always asking what is Initiation. Some have very crude notions concerning it, largely gathered from reading imaginative novels. They think that at some time of their lives they will meet a mysterious person who will take them to a strange place and there put them through various physical and mental distress. One may meet extraordinary people along the Path, but this is not necessary. As a matter of fact it requires a certain quality within oneself to recognise such beings . . . Ordinary people, that is, the majority of people recognise only a big personality, which is a hindrance rather than a help along the Path . . . But even if we do recognise these great beings, they will not take us through physical fires and waters and such like experiences, but their lives will touch ours in such a way as to bring to the surface all the latent good or evil." This is excellent advice to would-be occultists. The author traces the path of Initiation through Christian authorities. With insight and expressing herself simply yet profoundly she shows the inner, esoteric meaning of the statements both in the Old and the New Testaments with regard to the Initiations by Water, Air, Fire and Earth. These are the four great steps in spiritual progression. The Initiation by water, the Baptism is the cleansing of the emotional forces of man—getting rid of destructive feeling and uplifting one's consciousness to hear the voice of God; by Air is the understanding of the working and powers of the mind; by Fire is the understanding of the "Primal Love Essence of the Spirit, which is the only creative force of the universe. Love in this sense is both Fire and Light, music, harmony, energy and illumination"; by Earth we have to free ourselves from all limitations imposed on us by form, weight, shape and material. With the ascension the initiation of Earth is complete, for now, "In Him and through him are all things."

Altogether an interesting book, readable, thoughtful and inspiring.

J. R.

The Open Door, by Sulhayhas. (Rider & Co., London. Price 3s. 6d.)

This little volume is the result of communications from the Astral world by one who has lost his grosser vehicle. It will be very helpful to such as have not realised the continuity of life, here and beyond. There is nothing surprising or new in the contents to the Theosophist, but it is interesting to see that the current of thought there as here has been lately charged with a fresh vitality and freedom, as the following quotation reveals :

"Socrates spoke fearlessly against the slavish devotion to externals which prevailed in the long ago, and to-day it is incredible that it should be in your midst to such an extent.

"Why, when fresh, clear, smooth paths are in front of you, will you tread the old narrow grooves? Why cling to old rags when beautiful garments of love and peace are offered to you?

"Cling not to form and ceremony, that bring sorrow and sadness in their train. Draw back the dark curtains at your window and let the full light come in. Will you still remain in a hut when a beautiful house is at your disposal?"

H. V.

A Theory of the Solar System, by P. J. Harward. (Published by the Author, at "Endersby," Ovingdean, Brighton. Part I, 10s.; Part II, 5s.; Part III, 2s. 6d.)

Mr. Harward has here accomplished the arduous and useful task of working out a complete and logical hypothesis that agrees, on the one hand, with the teachings of occultism on the nature of our universe, and on the other hand with the latest revisions of scientific, experimental research. He does not acknowledge any debt to *The Secret Doctrine* or *The Mahatma Letters*, but it would be difficult to believe that he has not profited, directly or indirectly, by those revelations. Madame Blavatsky's prophecy has already been fulfilled that the theory of gravitation—as taught in her time—would soon be discredited, this all-sufficient force being no more than one of the manifestations of the Law of attraction and repulsion, the key to which was to be sought in the study of Electricity and Magnetism.

Mr. Harward is an Astrologer, but not like most of these does he confine himself to empiric study of results or, still worse, use the ancient rules automatically and uncritically. He is possessed of the larger synthetical mind of the Scientific Philosopher, and must relate each little truth that he knows to the larger truth of which it forms an inherent part.

To the layman Part I, on the nature and electro-magnetic activities of the Sun, Earth, Moon, planets and comets of the system, is too highly technical for complete understanding, but it will be well worth the attention of experts and students of electricity and magnetism, helped by the series of diagrams at the end. The arguments in favor of the similarity in essential character of the Sun and planets, and also of the inversion of the Earth's axis, will specially interest Theosophists.

Part II is more philosophical in language, and can therefore be followed with greater ease by the non-specialist. There the author deals with the nature of properties of Ether, more familiar to us as *Akasha*, and Time, Space, Motion, and Consciousness meet with a new and interesting treatment. Mr. Harward can reveal no traces of a personal God, but he shows the whole finite universe as one pulsating life, full of meaning and purpose.

"Greater than the human symbols and the 'laws' with which it is invested and more real and actual, is the veritable, universal bond of Causal Sympathy which holds the vast frame-work of the Universe in the hollow of its hand. Of it is the living, throbbing Universe formed; it is the 'stuff' of which the Universe is made. It is all Control from one end of the universe to the other; no part is to itself alone . . . All the centres of matter around which cluster the acting impulses of life and activity are held together in ethereal, causal bonds, of gravitation, magnetism, electricity, radiation, etc., which are necessarily active links of sympathy. The Ether, the whole Ether, as the Universal Causality which balances up all acts to one another, stands forth as the Psychic, Sympathetic, Compelling, Hypnotic Mould of the Universe."

In Volume III we come to the climax of the whole argument in an original treatment of Astrology, vindicating both the science and the philosophy of that much misunderstood form of Ancient Wisdom. Perhaps Theosophists may be disappointed that Mr. Harward makes no mention of reincarnation, but it would be out of place in his theme, which deals with the form side of evolving life rather than the nature of the positive creative will in relation with the Infinite. All to him seems the unlocking of the potentialities of the Ether-Matrix, and he prefers to go no further than this Great Mother in this work.

It is interesting to see that he prefers the Indian system of division of the horoscope into twelve equal parts fixed only by the Ascendant to the western way of calculating actual Zodiacal positions of the cusps. This part, which is lower-priced than the rest, will

certainly be popular, but we hope Volumes I and II will receive the attention they merit in learned circles, and that it may be possible in a later edition to improve the form of the publication, employing larger print and incorporating the diagrams with the text. The whole theory is well worthy of the best presentation.

H. V.

An Englishman defends Mother India, by Ernest Wood. (Ganesh & Co., Madras. Price 3s.)

In this book Mr. Wood makes an exhaustive and admirable analysis of Miss Mayo's arguments in her extraordinary attack upon India, and effectively reveals to what an extent facts have been consistently exaggerated and often mis-stated, with intent, it seems, to blacken the fair fame of a great country. To those who know its subject, *Mother India* is so manifestly untrue, if only by what it leaves unsaid, that it becomes difficult to see how best to refute it, and some may think its arguments receive more attention than they deserve. Also, Mr. Wood has been much absent from India of late years, and seems hardly aware of the progress made by advanced movements in the direction of abandoning some of the social customs that he thinks it necessary to defend from an unfair attack.

As an English woman who has lived in close contact with Indians for nearly fourteen years without a break, I can corroborate all that Mr. Wood says about the purity and self-restraint of normal family life, and the unselfish devotion of the average educated man. But let no one think that the currents of modern thought have left Indians unchanged in their great and undeniable virtues and sometimes anachronistic repressions. The free and happy atmosphere of the large School and College for girls at Benares, where out of a hundred boarders ranging in age from eight to twenty perhaps five at most are married or widowed, has been a revelation to many a prejudiced western visitor, especially when they learn that this institution is under Indian Management and owes nothing to missionary enterprise. In their hands may safely be left the uplift of Indian womanhood to the level of the proudest nations of to-day, despite the efforts of a few die-hards, who entrench themselves behind the barriers of custom and fanaticism.

Similarly animal sacrifice and the worst abuses of the caste system, as untouchability, will soon have disappeared from Indian life.

Mr. Wood is to be congratulated on the thoroughness of his work. It is the offering of sincere love.

H. V.

Varāhamihira's Brihat Jātaka, translated and annotated by V. Subrahmanya Sastri. (Gavipur Extension, Basavangudi P.O. Price Rs. 8-8.)

This work is to be recommended to all western students of Astrology who want to obtain an insight into the Indian traditional lore on the subject. At first sight he may be discouraged by the endless complications—suggesting that western astrology is truly yet in its infancy compared with this—and the Samskr̥t terms are a little bewildering. But compared with other translations this is clear and illuminating. Especially the chapter on Progression, the *Aṣṭakavarga* of the planets, is of great interest and value, revealing methods of computation found elsewhere. All that is wanted is a fuller glossary of terms.

The Sage Varāhamihira is supposed to have lived in the sixth century A.D. in Ujjain.

H. V.

New Measures in Astrology, by W. Frankland. (L. N. Fowler & Co., London. Price 5s.)

This is an interesting and suggestive work, well worthy of perusal for all students of the hoary Science of the Stars. It is revolutionary, in that Mr. Frankland claims to have discovered—and tested through some years of research—a new method of direction, to supplement rather than supersede the old Primary and Secondary figures. Its advantage is that it requires nothing more than the natal map, but this must be accurately drawn and the birth-time correctly ascertained.

Perhaps it is only natural that the author should not take us much into his confidence, especially in a book of this size, and it is enough to be given a key wherewith to experiment for ourselves; but the weakest part of the manual seems to be its reasoning in favor of the new "Operative Influence" that takes four-sevenths of a degree as equivalent to a year of life. As an arbitrary statement of fact we can take it for a hypothesis and test its truth experimentally, but logically the arguments brought forward in favor of its adoption rather weaken than strengthen the case. Also, it is difficult to see how sensitive points in the horoscope can be arrived at by the addition of cusps of houses, and the examples given necessarily deal with events that are past, and for which predisposing causes are sought. We would like to see it in use for prediction.

H. V.

Smithsonian Institution: Forty-first Annual Report of the Bureau of American Ethnology, 1919-1924 (United States Government Printing Office, Washington.)

The administrative reports for the years 1920-1924 cover the first 120 pages of this volume, these give a survey of the work done by the Bureau on its special line.

Two papers have been added: one on Coiled Basketry in British Columbia and surrounding regions, the second giving a description of two pre-historic villages in Tennessee which have been partly excavated.

Excellent plates and drawings accompany the article on basket making, giving a very good idea of the various patterns and designs used. Incidentally one learns about the habits of these people when reading, that washtubs, bathtubs and even spoons were made of some sort of basket work. The information was obtained from the actual makers of the baskets, which implies a knowledge of many dialects and sub-dialects on the part of the investigators. A map is added indicating the division of the dialects used in that part of America.

It is thought that the excavated villages must have been left some time before 1620; this is deduced from the amount of loam found on the floors of the ruins.

Drawings are given of the position of dwelling-houses, of the central market, of graves and of the sacrificial fire and of reconstructed domestic utensils. But no evidence can be given when these tribes settled in Tennessee or why they deserted their dwellings. Trees, three hundred years old, now cover part of these old settlements.

In a separate volume the Smithsonian Institution publishes a *Vocabulary of the Kiowa Language* by John P. Harrington. This language is spoken by the Kiowa Indians, "a small tribe which history traces from an original habitat in what is now western Montana [U.S.A.] to their present home about Anardaka, Okla".

THE FIFTY-FOURTH ANNUAL CONVENTION
OF THE THEOSOPHICAL SOCIETY,
1929, AT ADYAR

The Fifty-fourth Annual Convention of the Theosophical Society will be held at Adyar. The dates as finally fixed will be duly notified, but will probably be December 24th to 27th; subjects and speakers to be announced later.

ARRANGEMENTS FOR INDIAN DELEGATES

Rooms in Bhojanasala and Quadrangles.—Only a few rooms will be available. Rs. 10 or 14 according to size. Preference will be given to ladies and delegates accompanied by their family.

General Accommodation.—The charge for accommodation in the general sheds will be Rs. 2 for each person. This rule also applies to guests of resident members.

Special Accommodation.—On previous notice being given, not later than the first week in November, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft. at Rs. 14 with mats.

A large hut, 20 ft. by 12 ft. at Rs. 25 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Rs. 2 per cot and Re. 1 per chair.

Meats.—During the Convention days, meals in the Indian style (two meals per day, without lunch, chota hazri or milk) will be provided to all registered delegates, and they will be charged As. 6 for an ordinary meal and As. 8 for a Chappatti meal.

Tickets for meals must be applied for at the Bhojanasala between 6 and 8 a.m. for evening meals, and 2 to 4 p.m. for the next morning meal. Those who do not apply for tickets within these hours will have to pay As. 2 extra per meal if applied for before 3 p.m. for the former and 8 a.m. for the latter. No tickets will be issued after the fixed hours. This rule will be strictly enforced. Members arriving by late trains should give previous intimation by post.

Refreshment Stall.—During Convention days a refreshment stall will be opened.

ARRANGEMENTS FOR EUROPEANS

The charge for board and lodging, with meals at Leadbeater Chambers in European Style, will be Rs. 6 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens, or the special huts near Chambers cannot be guaranteed.

Separate furnished accommodation in cadjan huts may, however, be arranged if applied for latest by the first week in November on payment of Rs. 35 for a hut of 10 ft. by 12 ft. if occupied by one person or Rs. 45 if occupied by two persons.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 5 for chota hazri, lunch, afternoon tea and dinner, and Rs. 4 for lunch and dinner only.

Delegates who register under this arrangement must take their meals in the European Restaurant.

The foregoing arrangements for both Indian and European Delegates will hold good from 17th December to January 7th.

GENERAL INFORMATION

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names not later than November 15th. Delegates unregistered by this date cannot be guaranteed accommodation on their arrival.

Non-Delegates accompanying Members.—Only the following non-delegates when accompanying a member can, as an exception, be accommodated during the Convention: father, mother, husband or wife, and children if under the age of 12. Boys and girls from 12 years upwards are eligible for membership in the T.S. Lodges of the Young Theosophists' Federation.

Registration Fee.—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for non-delegates from 12 years upwards is Rs. 3. Children from 5 to 12 must pay a registration fee of one Rupee.

Requirements.—Delegates should bring with them bedding, mosquito nets, towels, soaps, drinking vessels and travelling lantern.

Payments for registration, accommodation, or special huts to be sent with the order to Mr. B. Ranga Reddy, T.S., Adyar, Madras.

Volunteers.—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office.

Volunteers must register as delegates and pay their own charges.

Inquiry Office.—All enquiries should be addressed to Mr. S. S. Cohen, Theosophical Society, Adyar, Madras.

Arrival of Delegates.—Each delegate, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include his badge as a delegate.

Adyar, Madras
10th August, 1929.

A. SCHWARZ,
Actg. Recording Secretary.

BOOKS RECEIVED

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

Eat and Be Healthy, by Dr. Virgil Macmickle (C. W. Daniel & Co., London); *Music of the Spheres*, by Ruth Halcyone (House of Ralson Inc, Los Angeles); *Vocabulary of the Kiowa Language*, by Kohn P. Harrington (Smithsonian Institute, Washington); *Woman's Mental Activity*, by Florence Daniel (C. W. Daniel & Co., London); *The Book of Brother James or The Finding of the Grail*, edited and compiled by Richard Whitwell (C. W. Daniel & Co., London); *The Gods in Chains*, by C. Jinarājadāsa (T.P.H., Adyar).

OUR EXCHANGES

We acknowledge with many thanks the following :

Light (July), *Canadian Theosophist* (June), *Modern Astrology* (July), *Theosophy in New Zealand* (May, June), *The World's Children* (July), *Bulletin Théosophique* (July), *The Indian Review* (July), *The Humanist* (June, July), *El Mexico Teosofica* (May, June), *Revista Teosofica Chilena* (May), *Calcutta Review* (August), *Revista Teosofica Cubana* (July), *The New Era* (July), *The Canadian Theosophist* (July), *The Messenger* (July).

We have also received with many thanks :

Mahā Boḍhi (July, August), *Ananda* (July, August), *Prohibition* (July), *Nature* (June, July), *Theosophisch Maandblad* (July), *Teosofia en el Plata* (May), *Toronto Theosophical News* (May), *Kalyan* (July), *Pewartia Theosofie* (July), *Teosofia en el Peru* (May), *Theosophia* (July, August), *The American Co-Mason* (May), *The Wonderful Opportunity in India*; *Telugu Samāchār* (July), *Revue Théosophique*

(June), *Monthly Summary of the League of Nations* (June), *Bhārata Dharma* (July), *Sind Herald* (July), *Heraldo Teosofico* (April, June), *The British Buddhist* (July), *Madras Christian College Magazine* (July), *Strī Dharma* (July), *De Ster* (July), *The Vasanta Theosophical Co-operative Housing Society, Ltd.*, *Veḍānta Kesari* (August), *International Star Bulletin* (July), *Foreign Affairs* (June), *Elevation* (June), *Rāma-kriṣṇa Mission Sevāshrama* (Annual Report), *Theosophische Bewegung* (July, August, September), *The Polynesian Gazette* (July), *Prabuddha Bhārata* (August), *News for Overseas* (July), *India and Canada* (June).

TO OUR READERS

WE shall be glad to receive the name of the publishers or any other information about: *A Russian Biography of H. P. B.*, by Helena Pissareff, translated by A. L. Pogosky. It is mentioned in THE THEOSOPHIST for May, 1911, p. 164. There is no copy of it in the Adyar Library.

ASST. ED.

THE THEOSOPHIST

HERE ENDS THE FIFTIETH VOLUME OF "THE THEOSOPHIST"



SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues, from 11th February to 10th March, 1929, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. L. F. Englesby, Honolulu, dues per 1929, £1 ...	13	2	3
T.S. Netherlands' East Indies, dues per 1928 ...	1,050	0	0
Mr. W. H. Barzey, Freetown, West Africa dues per 1929, £1 ...	13	4	0
Mrs. R. W. Hughes, Singapore, Entrance and Admission fee per 1929, £1-5-0...	16	9	0

DONATIONS FOR "ADYAR DAY"

Bilmora Lodge, T.S. ...	5	0	0
Miss Elizabeth Grigsby, Richmond, U.S.A. ...	2	7	0
	1,100	6	3

Adyar

11th March, 1929

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1929, are acknowledged with thanks:

DONATION

	RS. A. P.
Beauseant Lodge, T.S., London, £3-7-8 @ 1/6 3/32	... 44 14 0

Adyar

A. SCHWARZ,

11th March, 1929

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Wichita Falls, Texas, U.S.A....	Wichita Falls Lodge	... 10-12-1928
Cincinnati, Ohio, U.S.A. ...	Pythagoras ..	... 20-12-1928
Budapest, Hungary	Pentecoste ..	... 17-1-1929
Treharris, Wales	Treharris ..	... 26-1-1929
Pontypool, Wales	Pontypool ..	... 26-1-1929

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Chicago, Ill., U.S.A. ...	Fiat Lux Lodge	... 17-1-1929
Knoxville, Tenn., U.S.A. ...	Knoxville Lodge	... "
Mt. Vernon, Ill., U.S.A. ...	Mt. Vernon (Ill.) Lodge...	... "
Pensacola, Fla., U.S.A. ...	Pensacola Lodge	... "
Trenton, N. J., U.S.A. ...	Trenton "

NOTE.—For the "reason of cessation of activities" the Board of Directors has dissolved these Lodges.

Adyar

A. SCHWARZ,

10th March, 1929

Ag. Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues, from 11th March to 6th April, 1929, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Miss C. Malcolm, Singapore, dues per 1929, 10s. ...	6	10	0
Canadian Theosophical Federation, Vancouver, B.C. Canada, Diploma fees for 3 members, 5s. 10d. ...	3	14	0
Presidential Agent, China, dues account Hongkong Lodge, per 1929 of 4 members ...	27	8	0
Emilio Traverso, Lima, dues per 1929, £1 ...	13	3	3
T.S. in England, 10% dues per January, 1929, £33-0-2 ...	437	11	3
T.S. in Greece, Contribution towards 1st October, 1928, £2-2-5 ...	28	1	1
Mr. and Mrs. S. R. Drayton, Kuala Lumpur, dues per 1929, £2 ...	26	8	0
Mrs. S. L. Hibino, Kyoto Lodge, dues per 1929, 5s. ...	3	12	0

DONATIONS FOR "ADYAR DAY"

T.S. in Greece, 14s. ...	9	4	6
" „ Australia, Vienna, £2 ...	26	6	6
" „ Russia (outside Russia), £2-13-11 ...	35	10	1
	618	8	8

Adyar

8th April, 1929

13

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

	Rs.	A.	P.
Mr. Madan Mohan Lal, Udaipur, in memory of Jagannath Agrawal	10	0 0
A Friend, Adyar, towards food a/c	500	0 0
		<hr/>	<hr/>
		510	0 0

Adyar
6th April, 1929

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Forest Town, South Africa...	Morning Star Lodge, T.S....	9-12-1928
Vienna, Austria ...	Gnosis " " ...	28-2-1929
London, England ...	Hampstead & "St. John's" Wood Lodge, T.S. ...	8-3-1929
Slough, England ...	Slough Lodge, T.S. ...	14-3-1929

Adyar
10th April, 1929

A. SCHWARZ,
Ag. Recording Secretary, T.S.

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ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Presidential Agent, China, dues per 1928, Shanghai Lodge ...	15	0	0
Presidential Agent, China, Chinese Lodge, dues per 1929...	5	0	0
T.S. in England, 10% dues per February and March, £58-11-4 ...	779	8	7
Mr. E. E. Power, Rangoon, dues per 1929 ...	13	8	0

DONATIONS FOR "ADYAR DAY"

Swiss Section, T.S., 19s. 9d. ...	13	1	0
T.S. in Scotland (Eastern District Lodges), £3-3-5 ...	42	3	2
T.S. in Norway, £5 ...	66	5	0

U.S. Adyar Committee "Adyar Day" gift to:

	Rs.	A.	P.
T.S. Headquarters... .. 3,201	3,201	6	0
„ Library 2,500	2,500	0	0
Olcott Panchama Free Schools ... 1,068	1,068	8	0
Brothers of Service 2,968	2,968	8	0
Theosophical Educational Trust ... 89	89	10	0
(\$3,582'67)	9,828	0	0
San Juan Lodge, Porto Rico, \$ 12 ...	32	3	0
Miss M. G. Leggett of Bagino P. I., through T.P.H. ...	2	2	0
T.S. in England, £13-1-7	174	1	5
"J", Adyar, for Headquarters expenses ...	50	0	0
	11,021	0	2

Adyar

10th May, 1929

13

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

	Rs.	A.	P.
U.S. Adyar Committee (from "Adyar Day" Collections) ...	1,068	8	0
Mr. C. N. Subramania Aiyar, wages for a weaving instructor for six months from July, 1929 ...	42	0	0
A Friend, Adyar, towards food a/c ...	500	0	0
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	1,610	8	0

Adyar
10th May, 1929

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Catania, Italy ...	Progredivre Lodge, T.S. ...	25-2-1929
Rome, Italy ...	Nosce te ipsum Lodge, T.S. ...	25-3-1929
Los Angeles, U.S.A. ...	Quetzalcoatl " "	27-3-1929

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Montagnana, Italy ...	Loto Bianco Lodge, T.S. ...	15-3-1929
Eureka, U.S.A. ...	Eureka Lodge, T.S. ...	28-3-1929

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

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ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. D. E. W. Gittens, Bridgetown, Barbados, dues per 1929, 10s.	6	10	0
T.S. in England, 10% dues per April 1929, £22-4-5 ...	295	12	2
Mr. W. W. Brooks Warner, London, dues per 1929, £1 ...	13	5	0

DONATIONS

Mr. Madal Mohan Lal, Udaipur (to the Headquarters Fund)	17	0	0
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DONATIONS FOR "ADYAR DAY" GIFTS

Russian T.S. (outside Russia) ...	£2-13-0	...	33	0	0
T.S. in Wales	£2-2-0	...	27	15	3
" " Bulgaria	£1-3-0	...	15	2	10
			408	13	3

Adyar
10th June, 1929

A. SCHWARZ,
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OLCOTT PANCHAMA FREE SCHOOLS

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DONATIONS

	Rs.	A.	P.
Miss S. E. Palmer, Adyar, towards food account ...	10	0	0
„ Helen Barton, Hollywood, \$10 ...	26	11	0
Mr. D. Srinivasaiyengar, c/o Dr. G. Srinivasamurti, Adyar	1	8	0
A Friend ...	100	0	0
T.S. Employees' Co-operative Credit Society, Ltd., Adyar...	36	8	2
T.S. Olcott Lodge, Edinburgh, £3 ...	40	3	4

"WHITE LOTUS DAY" COLLECTIONS

T.S. Lodge, Etawah ...	5	0	0
„ Agastya Lodge, Ootacamund ...	21	5	0
„ Lodge, Ahmedabad ...	4	2	0
„ „ Gaya ...	10	0	0
Dr. Y. M. Sanzgiri, Bombay, towards food account ...	20	0	0
T.S. Lodge, Delhi ...	10	4	0
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	285	9	6

Adyar
10th June, 1929

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Manzanillo, Mexico ...	Fraternidad Lodge, T.S. ...	21-1-1929
Algers, France ...	Sincerité „ „ ...	3-4-1929

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England ...	Youth Lodge, T.S. ...	15-3-1929
Linares, N.L., Mexico ...	Blavatsky Lodge, T.S. ...	21-3-1929
Hornsea, England ...	Hornsea Lodge, T.S. ...	5-4-1929
Rutlam, India ...	Vedanta „ „ ...	20-5-1929

Adyar
10th June, 1929

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Ag. Recording Secretary, T.S.

The Board of Directors of the American Theosophical Society have, on 11th April, 1929, cancelled the Charters of the following Lodges, owing to the fact that not enough active members remained to carry on the activities, and that for a considerable time no activities had been reported.

Altoona Lodge, T.S.	...	Altoona
Alcyone	" "	Mobile
Arden	" "	Arden
Asheville	" "	Asheville
Beaumont	" "	Beaumont
Bismarck	" "	Bismarck
Blue Ridge	" "	Blue Ridge
Bozeman	" "	Bozeman
Eureka	" "	Eureka
Danville	" "	Danville
Phoenix	" "	Phoenix
Rigel	" "	Chicago
North Star	" "	Superior, Wis.
Passaic	" "	Passaic
Osiris	" "	Cleveland
Richmond	" "	Richmond

A. SCHWARZ,
Ag. Recording Secretary, T.S.

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The following receipts, for dues, from 11th June to 10th July, 1929, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in England, 10% dues per May, £20-5-2 ...	270	1	9
Mr. S. R. Drayton, Kuala Lumpur, Entrance fee and annual dues of 8 members and charter fee of a new Lodge ...	67	8	0
T.S. in Greece, 10% dues per March-May, £1-4-0 ...	15	15	5

DONATIONS

Anonymous, \$1 ...	2	11	6
Mr. F. C. Hintze, Wandsbeck, for Headquarters, £0-10-0 ...	6	12	0

DONATIONS FOR "ADYAR DAY" GIFTS

Canadian Theosophical Federation (£5-15-4 = 28'50) ...	76	12	0
T.S. in Greece, £0-16-0 ...	10	10	0
Yugo-Slavia Section, T.S., £3-0-0 ...	39	14	10
	490	5	6

Adyar

10th July, 1929

A. SCHWARZ,

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DONATIONS

				Rs. A. P.
T.S. in England £29-0-4	386 14 3
T.S. Workers' Co-operative Credit Society, Ltd., Adyar ...				8 5 0
Donations under Rupee one ...	...	...	...	0 4 0

"WHITE LOTUS DAY" COLLECTIONS

Dundee Lodge, T.S., £2-0-0 ...	...	...	...	26 11 4
Glasgow ,, ,, £1-12-9 ...	...	...	...	21 15 0
Melbourne Lodge, T.S., £3-2-3 ...	...	...	...	42 1 0
				486 2 7

Adyar

10th July, 1929

A. SCHWARZ,

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location		Name of Lodge		Date of Issue of Charter
Athens, Greece ...	...	Light Lodge, T.S.	...	20-3-1929
Watsonville, Calif., U.S.A....	...	Watsonville Lodge, T.S.	...	5-5-1929
* Kuala Lumpur, F.M.S.	Selangor Lodge, T.S.	...	24-6-1929

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10th July, 1929

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* This Lodge is attached to Adyar Headquarters direct.

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FINANCIAL STATEMENT

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ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
The Presidential Agent, China, dues account of 2 new members, per 1929, Shanghai Lodge ...	13	4	11
T.S. in England, 10% dues per June, 1929, £9-2-8 ...	122	3	3
" " Spain, " " " " 1928, £15-7-0 ...	205	4	1
Selangor Lodge, T.S., "Kuala Lumpur, dues account of 1 new member, per 1929, 10s. ...	6	12	0
Indian Section, T.S., dues per 1929 ...	6	12	0
Singapore Lodge, T.S., dues account of 1 new member, per 1929, 10s. ...	6	10	0
T.S. in Sweden, 10%, dues per 1929, £16-7-6 ...	219	5	6

"ADYAR DAY" COLLECTIONS

T.S. Australian Section, £42-14-11 ...	572	14	7
"J", Adyar ...	50	0	0
	1,203	2	4

Adyar

10th August, 1929

A. SCHWARZ,

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OLCOTT PANCHAMA FREE SCHOOLS

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DONATIONS

	Rs.	A.	P.
Mr. L. Rusten, Minneapolis, U.S.A. for food fund	...	1	13 0
New Zealand and India League, Wellington, £1	...	13	8 0
T.S. in Wales "White Lotus Day" collections, £2-4-0	...	29	7 0
Rangoon T.S.	...	15	0 0
Wakefield Lodge, T.S., through the Treasurer, T.S. in England	£0-7-6		
Blackpool " " " " "	£0-10-0		
Stockport " " " " "	£0-14-0		
	<u>£1-11-6</u>	21	1 0
		<u>80</u>	<u>13 0</u>

Adyar

10th August, 1929

A. SCHWARZ,

Hon. Secretary & Treasurer, O.P.F.S.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Torreón, Mexico...	... El Salvador Lodge, T.S.	} April, 1929
Mexico D.F., Mexico	... Maitreya " "	
Campeche, Mexico	... Surya " "	

Adyar

10th August, 1929

A. SCHWARZ,

Ag. Recording Secretary, T.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "THE THEOSOPHICAL SOCIETY IN CENTRAL AMERICA," was issued on May 12th, 1929, to MR. MARIANO L. CORONADO, with its administrative centre at SAN JOSE in the Republic of Costa Rica.

Adyar

10th August, 1929

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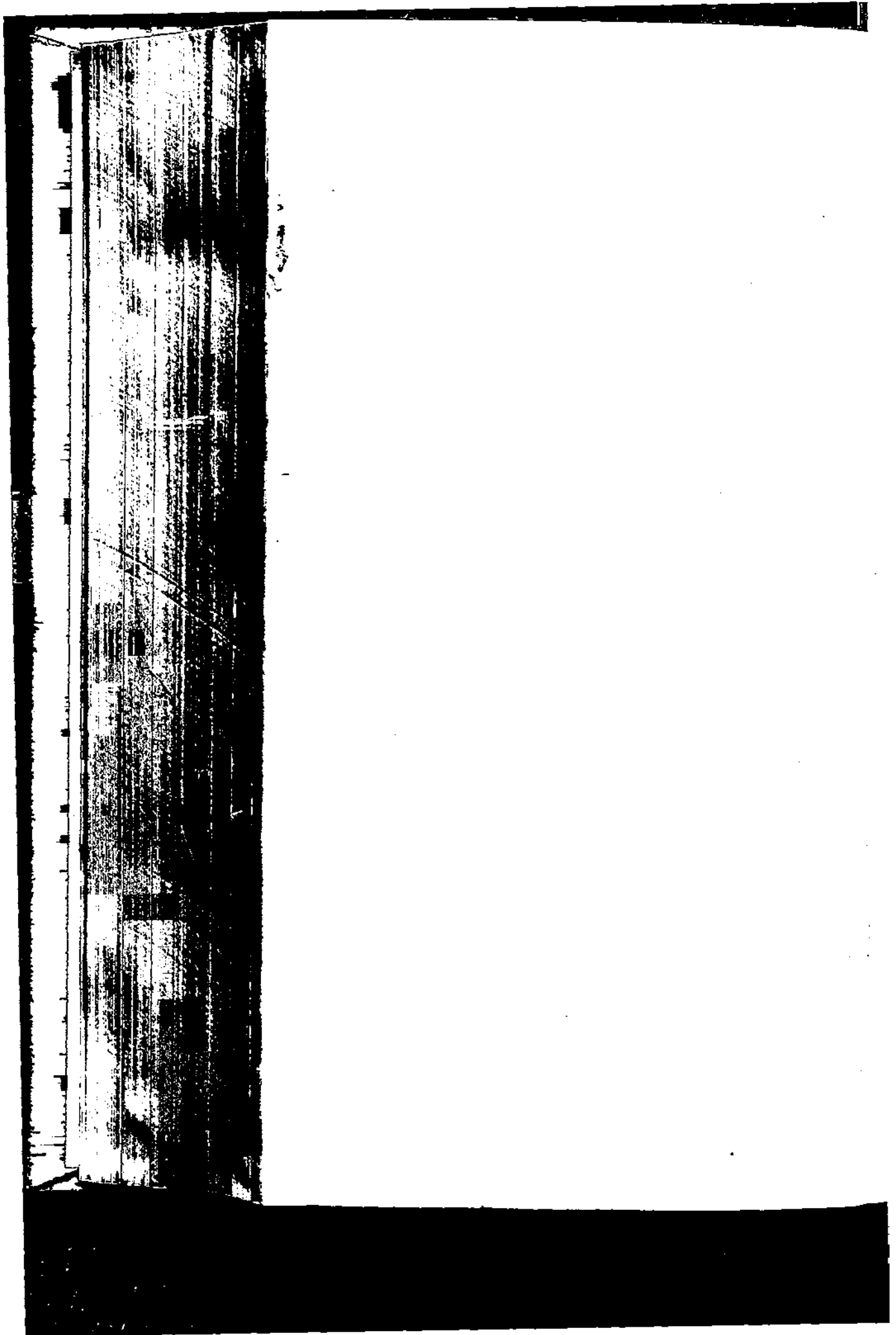
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J. SRINIVASA RAO

A GOOD MAN GONE HOME

ONE of the oldest members of the Theosophical Society, a gentle, loving, and deeply religious old man, left us on March 18. Though the path by which he went Home was very short, it was rough for his old feet to tread. But it took him to the Feet of the Masters he loved and served. His life of service was all the preparation he needed, for the fearless Spirit casts off the outworn mortal body, and in due course takes another garment of flesh, entering into a body which is new.

Adyar Headquarters is the poorer for his loss, and we shall hear no more his soft chanting at our eventide meditation. But all of us take brief sleep when the hour strikes for us, carrying away with us the materials by which the Soul, the Individual, grows, to return to our work in the world, after developing these materials into increased capacities and faculties, once more to take up "The Great Work" until this evolving world has reached the limit of its growth. We know whither we go, and the way we go; we know our Leaders in that Work and we trust Them utterly. Death is a recurring incident in an endless Life. Why then should we grieve when a comrade passes from one room to another in the One Father's House? We do not say to him "Goodbye," save in its real meaning, "God be with you," as, in truth, He ever is. We say: "To come again."



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